THE HOLY QUR-ĀN:

ARABIC TEXT WITH AN ENGLISH TRANSLATION AND COMMENTARY

BY

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DEDICATION

To all who love and reverence the Book,
And earnestly strive to find in it,
Not a reflection of their own fancies,
But a clue to Unity, Discipline,
And the Call to higher matters of the spirit,
I dedicate this humble effort at Interpretation,
The fruit of my Life, Thought, and Study

'ABDULLAH YŪSUF 'ALI,
(*Servant of Islam*)

I DO not wish to write a long Preface I wish merely to explain the history of my Project, the scope and plan of this work, and the objects I have held in view

In separate introductory Notes I have mentioned the useful books to which I have referred, under the headings Commentaries on the Qur ān, Translations of the Qur ān, and Useful Works of Reference I have similarly explained the system which I have followed in the transliteration of Arabic words and names, the Abbreviations I have used, and the principal divisions of the Qur ān

It may be asked Is there any need for a fresh English Translation? To those who ask this question I commend a careful consideration of the facts which I have set out in my Note on Translations After they have read it, I would invite them to take any particular passage in Part I, say ii 74 or ii 102, or ii 164 in the second Part and compare it with any previous version they choose If they find that I have helped them even the least bit further in understanding its meaning, or appreciating its beauty, or catching something of the grandeur of the original, I would claim that my humble attempt is justified

It is the duty of every Muslim, man, woman, or child, to read the Qur ān and understand it according to his own capacity If any one of us attains to some knowledge or understanding of it by study, contemplation, and the test of life, both outward and inward, it is his duty, according to his capacity, to instruct others, and share with them the joy and peace which result from contact with the spiritual world The Qur ān—indeed every religious book—has to be read, not only with the tongue and voice and eyes, but with the best light that our intellect can supply, and even more, with the truest and purest light which our heart and conscience can give us It is in this spirit that I would have my readers approach the Qur ān

It was between the ages of four and five that I first learned to read its Arabic words, to revel in its rhythm and music, and wonder at its meaning I have a dim recollection of the *Khatm* ceremony which closed that stage It was called "completion" it really just *began* a spiritual awakening that has gone on ever since My revered father taught me Arabic, but I must have imbibed from him into my innermost being something more,—something which told me that all the world's thoughts, all the world's most beautiful languages and literatures, are but vehicles for that ineffable message which comes to the heart in rare moments of ecstasy The soul of mysticism and ecstasy is in the Qur ān, as well as that plain guidance for the plain man which a world in a hurry affects to consider as sufficient It is good to make this personal confession, to an age in which it is in the highest degree unfashionable to speak of religion or spiritual peace or consolation, an age in which words like these draw forth only derision, pity, or contempt

I have explored Western lands, Western manners, and the depths of Western thought and Western learning, to an extent which has rarely fallen to the lot of an Eastern mortal But I have never lost touch with my Eastern heritage Through all my successes and failures I have learned to rely more and more upon the one true thing in all life—the voice that speaks in a tongue above that of mortal man For me the embodiment of that voice has been in the noble words of the Arabic Qur ān, which I have tried to translate for myself and apply to my experience again and again The service of the Qur ān has been the pride and the privilege of many Muslims I felt that with such life experience as has fallen to my lot, my service to the Qur ān should be to present it in a fitting garb in English That ambition I have cherished in my mind for more than forty years I have collected books and materials for it I have visited places, undertaken journeys, taken notes, sought the society of men, and tried to explore their thoughts and hearts, in order to equip myself for the task Sometimes I have considered it too stupendous for me,—the double task of understanding the original, and reproducing its nobility, its beauty, its poetry, its grandeur, and its sweet practical reasonable application to everyday

experience Then I have blamed myself for lack of courage,—the spiritual courage of men who dared all in the Cause which was so dear to them

Two sets of apparently accidental circumstances at last decided me A man's life is subject to inner storms far more devastating than those in the physical world around him In such a storm, in the bitter anguish of a personal sorrow which nearly unseated my reason and made life seem meaningless, a new hope was born out of a systematic pursuit of my long cherished project Watered by tears, my manuscript began to grow in depth and earnestness if not in bulk I guarded it like a secret treasure Wanderer that I am, I carried it about, thousands of miles, to all sorts of countries and among all sorts of people At length, in the city of Lahore, I happened to mention the matter to some young people who held me in respect and affection They showed an enthusiasm and an eagerness which surprised me They almost took the matter out of my hands They asked for immediate publication I had various bits ready, but not even one complete *Sīpāra* They made me promise to complete at least one *Sīpāra* before I left Lahore As if by magic, a publisher, a *kātib* (calligraphist to write the Arabic Text), an engraver of blocks for such text, and a printer were found, all equally anxious to push forward the scheme Blessed be youth, for its energy and determination "Where others flinch, rash youth will dare!"

Gentle and discerning reader! what I wish to present to you is an English Interpretation, side by side with the Arabic Text The English shall be, not a mere substitution of one word for another, but the best expression I can give to the fullest meaning which I can understand from the Arabic Text The rhythm, music, and exalted tone of the original should be reflected in the English Interpretation It may be but a faint reflection, but such beauty and power as my pen can command shall be brought to its service I want to make English itself an Islamic language, if such a person as I can do it And I must give you all the accessory aid which I can In rhythmic prose, or free verse (whichever you like to call it), I prepare the atmosphere for you in a running Commentary Introducing the subject generally, I come to the actual *Sūras* Where they are short, I give you one or two paragraphs of my rhythmic Commentary to prepare you for the text Where the *Sūra* is long, I introduce the subject matter in short appropriate paragraphs of the Commentary from time to time, each indicating the particular verses to which it refers The paragraphs of the running Commentary are numbered consecutively, with some regard to the connection with the preceding and the following paragraphs It is possible to read this running rhythmic Commentary by itself to get a general bird's eye view of the contents of the Holy Book before you proceed to the study of the Book itself

The text in English is printed in larger type than the running Commentary, in order to distinguish, at a glance, the substance from the shadow It is also displayed differently, in parallel columns with the Arabic Text Each *Sūra* and the verse of each *Sūra* is separately numbered, and the numbers are shown page by page The system of numbering the verses has not been uniform in previous translations European editors and translators have allowed their numbering to diverge considerably from that accepted in the East This causes confusion in giving and verifying references The different *Qirāats* sometimes differ as to the punctuation stops and the numbering of the verses This is not a vital matter, but it causes confusion in references It is important that at least in Islamic countries one system of numbering should be adopted I have adopted mainly that of the Egyptian edition published under the authority of the King of Egypt This will probably be accepted in Egypt and in Arabic speaking countries, as those countries generally look up to Egypt in matters of literature I am glad to see that the text shortly to be published by the Anjuman i Himāyat i Islām of Lahore is following the same

system of numbering. I recommend to other publishers in India the same good example If once this is done we shall have a uniform system of numbering I have retained the numbering of Sections, as it is universally used in the Arabic copies, and marks a logical division of the *Sūras* I have supplied a further aid to the reader in indicating sub-divisions of the Sections into paragraphs They are not numbered, but are distinguished by the use of a flowery initial letter

In translating the Text I have aired no views of my own, but followed the received Commentators Where they differ among themselves, I have had to choose what appeared to me to be the most reasonable opinion from all points of view Where it is a question merely of words, I have not considered the question important enough to discuss in the Notes, but where it is a question of substance, I hope adequate explanations will be found in the Notes Where I have departed from the literal translation in order to express the spirit of the original better in English, I have explained the literal meaning in the Notes For example, see ii 104 n and ii 26 n In choosing an English word for an Arabic word a translator necessarily exercises his own judgment and may be unconsciously expressing a point of view, but that is inevitable

Let me explain the scope of the Notes I have made them as short as possible consistently with the object I have in view, *viz* , to give to the English reader, scholar as well as general reader, a fairly complete but concise view of what I understand to be the meaning of the Text To discuss theological controversies or enter into polemical arguments I have considered outside my scope Such discussions and arguments may be necessary and valuable, but they should find a place in separate treatises, if only out of respect to the Holy Book Besides, such discussions leave no room for more important matters on which present-day readers desire information In this respect our Commentators have not always been discreet On questions of law, the Qur ān lays down general principles, and these I have explained I have avoided technical details these will be found discussed in their proper place in my book on "Anglo-Muhammadan Law" Nor have I devoted much space to grammatical or philological Notes On these points I consider that the labours of the vast body of our learned men in the past have left little new to say now There is usually not much controversy, and I have accepted their conclusions without setting out the reasons for them Where it has been necessary for the understanding of the Text to refer to the particular occasion for the revelation of a particular verse, I have done so briefly, but have not allowed it to absorb a disproportionate amount of space It will be found that every verse revealed for a particular occasion has also a general meaning The particular occasion and the particular people concerned have passed away, but the general meaning and its application remain true for all time What we are concerned about now, in the fourteenth century of the Hijra, is what guidance can we draw for ourselves from the message of God ?

I spoke of the general meaning of the verses Every earnest and reverent student of the Qur-ān, as he proceeds with his study, will find, with an inward joy difficult to describe, how this general meaning also enlarges as his own capacity for understanding increases It is like a traveller climbing a mountain the higher he goes, the farther he sees From a literary point of view the poet Keats has described his feeling when he discovered Chapman's Homer —

> Then felt I like some watcher of the skies
> When a new planet swims into his ken,
> Or like stout Cortez when with eagle eyes
> He stared at the Pacific,—and all his men
> Looked at each other with a wild surmise,—
> Silent, upon a peak in Darien

How much greater is the joy and sense of wonder and miracle when the Qur-ān opens our spiritual eyes! The meaning which we thought we had grasped expands New worlds are opened out As we progress, still newer, and again newer

worlds "swim into our ken" The miracle deepens and deepens, and almost completely absorbs us And yet we know that the "face of God"—our final goal—has not yet been reached We are in the *mulk* of Sulaimān (Q ii 102), which the evil ones denied, belied, and even turned into blasphemy But we can ignore blasphemy, ridicule and contempt, for we are on the threshold of Realities, and a little perfume from the garden of the Holy One has already gladdened our nostrils

Such meaning it is most difficult to express But where I can, I have indicated it in the Notes, in the Commentary, and with the help of the rhythm and the elevated language of the Text

The Arabic Text I have had printed from photographic blocks made for me by Master Muhammad Sharif The calligraphy is from the pen of Pīr 'Abdul Hamid, with whom I have been in touch and who has complied with my desire for a bold round hand, with the words clearly separated, the vowel points accurately placed over or under the letters to which they relate, and the verses duly numbered and placed in juxtaposition with their English equivalents Calligraphy occupies an important place in Muslim Art, and it is my desire that my version should not in any way be deficient in this respect

I have been fortunate in securing the co operation of Professor Ẕafar Iqbāl in looking over the proofs of the Arabic Text In connection with the Anjuman's edition of the Arabic Qur ān he has devoted much time and thought to the correct punctuation of the Text, and he has also investigated its history and problems I hope he will some day publish these valuable notes I have been privileged to see the Anjuman's Text before its formal publication I consider it the most carefully prepared Text of any produced in India, and I have generally followed it in punctuation and the numbering of verses,—the only points on which any difficulties are likely to arise on the Quranic Text

It has been my desire to have the printing done in the best style possible, with new type, on good glazed paper, and with the best ink procurable I hope the result will please those who are good enough to approve of the more essential features of the work The proprietors of the Ripon Press and all their staff, but especially Mr Badruddīn Badr, their Proof Examiner, have taken a keen interest in their work The somewhat unusual demands made on their time and attention they have met cheerfully, and I am obliged to them The publisher, Shaikh Muhammad Ashraf, has thrown himself heart and soul into his work, and I hope the public will appreciate his efforts

My plan is to issue each *Sīpāra* as it is ready, at intervals of not more than three months As the work proceeds, I hope it will be possible to accelerate the pace The paging will be continuous in the subsequent volumes The final binding will be in either three or two volumes It is my intention to provide a complete analytical Index to the whole I hope all interested will sign the publisher's subscription order in advance

One final word to my readers Read, study, and digest the Holy Book Read slowly, and let it sink into your heart and soul Such study will, like virtue, be its own reward If you find anything in this volume to criticise, please let it not spoil your enjoyment of the rest If you write to me, quoting chapter and verse, I shall be glad to consider your criticism, but let it not vex you if I exercise my own judgment in deciding for myself Any corrections accepted will be gratefully acknowledged On the other hand, if there is something that specially pleases you or helps you, please do not hesitate to write to me I have given up other interests to help you It will be a pleasure to know that my labour has not been in vain If you address me care of my Publisher at his Lahore address, he will always forward the letters to me

LAHORE
4th April 1934
=18th of the month
of Pilgrimage, 1352 H,

A YŪSUF 'ALĪ,

PREFACE TO THIRD EDITION, 1938

BESIDES the names which I mentioned in my Preface of 1934, of those who have assisted me in various ways, I have much pleasure in adding a few more at this stage Khān Sāhib Khwāja Latīf Ahmad, of the Central Provinces Educational Service, has been a diligent and critical reader of the Parts as issued, and his friendly correspondence has enabled me to correct misprints and elucidate some points Mr Fadhl Muhammad Khān, I F S , of Lahore, as well as Mian Muhammad 'Abdullāh, B A , LL B , of Lahore, have also been helpful in pointing out misprints Maulvi Muhammad Shafi', Principal of the Oriental College, Lahore, has been good enough to answer most readily my queries on questions of scholarship referred to him To these and otner gentlemen, who have favoured me with correspondence, I have much pleasure in expressing my obligation

The zeal and energy which my publisher, Shaikh Muhammad Ashraf, has thrown into the work, require renewed acknowledgement For four years he and I have co operated in a great undertaking, and all processes connected with it have been carried out by loving Muslim hands

Since I last greeted my readers collectively I have been able to perform the Pilgrimage to the holy city of Mecca and the sacred territory around it and seen with my own eyes the city and territory of Medina, with all the country around and between the holy Cities I have realised for myself the scenes in which the revelations came which I have humbly sought to interpret I hope that some glimpses of this experience will have been conveyed to my dear readers Will they pray that God may give me strength to complete this work and to serve Islam in other ways ?

A YŪSUF 'ALĪ

COMMENTARIES ON THE QUR'ĀN

Quranic literature is so voluminous that no single man can compass a perusal of the whole Besides the extant works there were innumerable works written for special groups of people or from special points of view or for special purposes, which have perished And more works are being added every day The activity in this line has never been greater than it is now

There is no Book in the world in whose service so much talent, so much labour, so much time and money have been expended as has been the case with the Qur ān A mere glance at Imām Suyūti's (d 911 H) *Itqān* or Hajī Khalifa's (d 1059 H) *Kashf uz-zunūn* will show the encyclopædic volume of the Quranic sciences in their day

Since then the volume has continued to go on increasing, although it must be admitted that the quality of the later literature on the subject leaves much to be desired With the retrogression of the Islamic nations in original work in science, art, and philosophy, and the concomitant limitation in their outlook and experience in various phases of intellectual and spiritual life, has come a certain limitation in the free spirit of research and enquiry The new Renaissance of Islam which is just beginning will, it is hoped, sweep away cobwebs and let in the full light of reason and understanding

The need for an explanation of the verses of the Qur-ān arose quite early Even before the whole of the Qur ān was revealed, people used to ask the Apostle all sorts of questions as to the meaning of certain words in the verses revealed, or of their bearing on problems as they arose, or details of certain historical or spiritual matters on which they sought more light The Apostle's answers were carefully stored in the memory of the Companions (*as hāb*) and were afterwards written down, In the next generation, the *Tābi'īn*, were those who had not personally conversed with the Apostle, like the Companions, but had conversed with the Companions, and learned from them Subsequent generations always went back to establish a chain of evidence through the *Tābi'īn* and the Companions Through them grew up the science of *Hadīth* or Traditions As this literature grew, it became necessary to establish strict rules by which the evidence could be examined and tested, so as to separate that which was considered to be established from that which was doubtful or weak, and that which was to be rejected as unproved In the evolution of the science of *Hadīth*, it became clear that even among the Companions certain persons had better memories than others, or better opportunities of becoming really acquainted with the Apostle's true meaning, or in other ways, a better title to be called true expositors, and the number of such persons came to be limited to ten only Similarly the claims of the *Tābi'īn* came to be examined and graded, and so on Thus arose a new science, in which the names and positions of persons in *Hadīth* literature were examined biographically and in other ways

The *Hadīth* literature dealt with all sorts of matters, including Theology, Ethics, and Exegesis (explanation of the Qur ān) Exegesis soon became an independent science by itself and was called *Tafsīr*, and the sphere of *Tafsīr* itself began to widen as the experience and knowledge of the Arabs and Arabic writers began to increase Besides the examination of correct traditions from various kinds and grades of authorities, it began to examine the meaning of words philologically, collecting a vast amount of learning as to root meanings, the usage of the Quraish tribe of Arabs, to which the Apostle belonged, the usage and meaning of words in the purest original Arabic before it became mixed up with foreign idioms and usages by the use of the Arabic language by non Arabs in Islam, and by the influence of the enormous geographical expansion of the Arab race in the first few centuries of Islam The increasing knowledge of history, and of Jewish and Christian legends enabled

the Commentators to illustrate the Text of the Holy Book with reference to these Sometimes the amount of Jewish stuff (some of it absurd), which found its way into the Commentaries, was out of all proportion to its importance and relevance, and gave rise to the legend, which has been exploited by polemical Christian and Jewish writers, that Islam was built up on an imperfect knowledge of Christianity and Judaism, or that it accepts as true the illustrative legends from the Talmud or the Midrash or various fantastic schools of Christianity Then came philosophy and the mystic doctrine of the *Sūfī* schools The development of the science of *kalām* (built on formal logic), and its further offshoot the *'Ilm-ul 'Aqāid* (the philosophical exposition of the grounds of our belief) introduced further elements on the intellectual side, while *Tāawīl* (esoteric exposition of the hidden or inner meaning) introduced elements on the spiritual side, based on a sort of transcendental intuition of the expositor The Ṣūfī mystics at least adhered to the rules of their own Orders, which were very strict But many of the non Ṣūfī writers on *Tāawīl* indulged in an amount of licence in interpretation which has rightly called forth a protest on the part of the more sober 'Ulamā

For my part I agree with this protest While freely reserving the right of individual judgment on the part of every earnest writer, I think the art of interpretation must stick as closely as possible to the text which it seeks to interpret Every serious writer and thinker has a right to use all the knowledge and experience he possesses in the service of the Qur ān But he must not mix up his own theories and conclusions, however reasonable, with the interpretation of the Text itself, which is usually perfectly perspicuous, as it claims it to be Our difficulties in interpretation often arise from various causes, of which I will mention just a few

(1) Arabic words in the Text have acquired other meanings than those which were understood by the Apostle and his Companions All living languages undergo such transformations The early Commentators and Philologists went into these matters with a very comprehensive grasp, and we must accept their conclusions Where they are not unanimous, we must use our judgment and historic sense in adopting the interpretation of that authority which appeals to us most We must not devise new verbal meanings

(2) Even since the early Commentators wrote, the Arabic language has further developed, and later Commentators often abandon the interpretations of earlier Commentators without sufficient reason In exercising our selective judgment in such cases it would be a good rule to prefer the earlier to the later interpretation, though, where a later writer has reviewed the earlier interpretations and given good reasons for his own view, he has an advantage which we must freely concede to him

(3) Classical Arabic has a vocabulary in which the meaning of each root word is so comprehensive that it is difficult to interpret it in a modern analytical language word for word, or by the use of the same word in all places where the original word occurs in the Text A striking example is furnished by the word *Sabr*, about which see my notes on ii 45 and ii 153 Even though one particular shade of meaning may be predominant in any particular passage, the others are latent So in a ray of light, when a prism analyses it, we may look at a portion of the field where a particular colour predominates, but other colours do not escape our glance An Arabic word is often a full ray of light, when a translator looks at it through the prism of a modern analytical language, he misses a great deal of its meaning by confining his attention to one particular colour European translators have often failed in this respect and sometimes even been landed in absurdities because these delicate rich tones are not studied in their languages or literatures, and they do not look for them or appreciate them in the best examples of Oriental style If they despise them or think them fantastic, they had best leave the interpretation of Oriental literatures alone This is all the more so in religious or spiritual literature No human language can possibly be adequate for the expression of the highest spiritual thought Such thought must be expressed symbolically in terse and comprehensive words, out of which people will

perceive just as much light and colour as their spiritual eyes are capable of perceiving It is possible that their prism will only show them a dark blue while a whole glorious symphony of colours is hidden from their eyes And so it comes about that through the prism of a clever English translation, poor 'Umar (Omar) Khayyām emerges as a sensualist and cynic who sees no higher purpose in life than drinking wine, dallying with women, and holding up his hands in despair at "this sorry scheme of things entire" And so the parables of stern morality in the Qur ān, its mystic earnestness, and its pictures of future beatitude are distorted into idle fables, incoherent effusions, and a sensual paradise !

(4) An opposite error sometimes arises because in certain matters the rich vocabulary of the Qur-ān distinguishes between things and ideas of a certain kind by special words, for which there is only a general word in English Instances are *Rahmān* and *Rahīm* (Most Merciful), see i 1 n , *'afā*, *safaha*, *gafara* (to forgive), see ii 109 n , and the various words for Creation , see ii 117 n The fact is that it gives us a very limited idea of God's Mercy, when we only use the English word "mercy" the Quranic idea implies not only pity and forgiveness but the Grace which protects us and keeps us from sin, and indeed guides us to the light of His "Countenance" So the "forgiveness" of God is a thing totally different in quality from the forgiveness which a man can give to his brother man the equation implied in "Forgive us our trespasses as we forgive those that trespass against us" is a misleading fallacy So, again, "Creation" is not just a simple process done by God at some remote time and finished with the Quranic idea implies various processes and the continuous presence and activity of God in His Creation

(5) God's purpose is eternal, and His plan is perfect, but man's intelligence is limited at its very best In the same individual it grows and declines according to the strength of his powers and the width of his experience If we take mankind collectively the variations are even greater from age to age and from people to people There is thus no finality in human interpretation And in the thing interpreted—God's Creation—there is constant flux and change So that the impact of the one on the other must yield diverse results The view of Kunchinjunga must vary infinitely according to the position of the observer, even if Kunchinjunga remained the same But if Kunchinjunga itself varies, there is a double cause of variation in the view So I believe in progressive interpretation, in the need for understanding and explaining spiritual matters from different angles The difficulties that confront me may not be the same as those that confront you The problems which our age has to meet may not be the same as the problems which puzzled earnest minds of the fourth or sixth or later centuries of the Hijra Therefore it is no merit to hug the solutions offered in the fourth or sixth centuries when our souls cry out in hunger for solace in the fourteenth century of the Hijra

The distinction drawn by Commentators between matters of report (*manqūlāt*) and matters of judgment (*ma'qūlāt*) is a sound one, and I heartily accept it But I would extend the scope of the *ma'qūlāt* far beyond questions of idiom and meaning In the former the issues are what actually happened, or what was actually said, or how were certain things done ? Here the closer we go back to contemporary authority, the better In the latter, the issues are what is the bearing of this truth on our lives, or what illustration helps us best to grasp this, or what is the wisdom we can extract from this ? In such matters, the closer we come to our own circumstances and experiences, the better It is not only our right but our duty to seek honestly our own solutions, and while we respect authority, we must not neglect or despise the gifts which God has accumulated for us through the ages

The principles on which I have worked may be briefly stated In matters of philology and language I accept the best authority among those who were competent to deal with these questions the older the better In matters of narration, contemporary authorities are best, subject to such corrections as have to be applied for their points of view As to the particular occasions on which particular verses

were revealed, the information is interesting and valuable from a historical point of view, and our older writers have collected ample material for it But to lay too much stress on it to day puts the picture out of all perspective The Qur ān was not revealed for a particular occasion only, but for all time The particular occasion is now past Our chief interest now is to see how it can guide us in our present lives. Its meaning is so manifold, and when tested, it is so true, that we should be wise to concentrate on the matters that immediately help us So in nature plants seek out of the soil just that food which gives them nourishment There is plenty of other food left in the soil, which other plants take, which can digest it In matters of remote history or folk lore, we must take the results of the latest researches In interpreting Jewish or Christian legends or beliefs we must go to Jewish or Christian sources, but by way of illustration only, not in the direction of incorporating such beliefs or systems Though they were true in their original purity, we are not sure of the form which they subsequently took, and in any case the fuller light of the sun obscures the lesser light of the stars

In the application of spiritual truths to our own times and our own lives, we must use every kind of knowledge, science, and experience which we possess, but we must not obtrude irrelevant matter into our discussions Let us take simple examples When we speak of the rising of sun in the east, we do not go on to reconcile the expression with the Copernican system of astronomy What we *mean* is as true under the Copernican system as it was under the Ptolemæic system When we speak of the endless plains of India, we are not put on our defence because the earth is round Nor will such poetic expressions as the seven firmaments raise questions as to the nature of space in modern astronomy Man's intellect is given to him to investigate the nature of the physical world around him He forms different conceptions of it at different times Spiritual truths are quite independent of the question which of these conceptions are true They deal with matters which are beyond the ken of physical science In explaining or illustrating them we shall use such language as is current among the people to whom we speak

Let me set out the names of the most important *Tafsīrs*, especially those to which I have from time to time referred They are not, however, in any sense my authorities They belong to widely different schools of thought, and some of them express extreme views with which I do not agree I only adopt the general sense of accepted Commentaries

(1) The monumental work of Abū Ja'far Muhammad Ibn Jarir *Tabarī*, d 310 H A perfect mine of historical information, as the author was both a historian and a Traditionist Copies are not easily accessible

(2) The *Mufradāt*, a dictionary of difficult words and phrases in the Qur ān, by Abul Qāsim Husain Rāgib, of Ispahān, d 503 H Also explains allusions

(3) The *Kashshāf*, by Abul Qāsim Mahmūd *Zamakhsharī*, of Khwārism, d 538 H. Very full in the explanation of words and idioms, takes a decidedly rational and ethical view of doctrine Numerous Commentaries have been written on this Commentary.

(4) *Tafsīr Kabīr*, by Fakhr ud dīn Muhammad *Rāzī*, d 606 H Very comprehensive. Strong in interpretations from a Sūfī or spiritual point of view

(5) *Anwār-ut Tanzīl*, by Qadhī Nasīr-ud dīn Abū Sa'id *Baidhāwī*, d 685 H Has drawn largely from the *Mufradāt*, the *Kashshāf*, and the *Tafsīr Kabīr*, but incorporates a good deal of original matter A very popular Commentary, on which again numerous Commentaries have been written

(6) The Tafsīr of Abul Fidā Ismā'īl *Ibn Kathīr*, d 774 H Voluminous, but has great authority among the 'Ulamā

(7) *Itqān fi 'ulūm il Qur ān*, by Jalāl ud dīn Suyūṭi, d 911 H A comprehensive review of the sciences of the Qur-ān, being an introduction to his *Majma'-ul-Bahrain*.

(8) *Tafsīr Jalālain* —Written by the two Jalāl ud dīns, one of whom was the author of the *Itqān*, mentioned above, d 911 H A concise and meritorious Commentary, on which again a number of Commentaries have been written

(9) Our country has produced some notable scholars in the realm of *Tafsīr* They wrote in Arabic and Persian, and the latter ones have written in Urdu

The earliest I can trace is Shaikh 'Alī Ibn Ahmad Mahāimī (of Māhim, near Bombay), d 835 H =1432 A D , author of the *Tafsīr Rahmānī* Almost Contemporary with him was 'Allāma Shams ud-dīn, of Daulatābād and Delhi, who lived during the brilliant reign of Ibrāhīm Sharqī of Jaunpur (1400—1440 A D) He wrote in Persian During the nineteenth century, the famous Muhaddith of Delhi, Shāh Walī ullāh, and his two sons Shāh 'Abdul 'Azīz (d 1824) and Shāh 'Abdul Qādir (d 1826) wrote both translations and Commentaries Shāh 'Abdul 'Azīz wrote in Persian and Shāh 'Abdul Qādir in Urdu The Urdu Commentary of Sir Sayyid Ahmad Khān of 'Alīgarh (d 1898) has not met the approval of the 'Ulamā On the other hand the more recent Urdu Commentary of Maulvi 'Abdul Haqq, the *Tafsīr Haqqānī*, has passed through several editions, is quite modern in tone and manageable in bulk, and is widely circulated in India I have derived much instruction from it and have used it constantly The Commentary of Maulvi Abul Kalām Āzād has been planned on a spacious scale and has not yet been finished

(10) The Modernist school in Egypt got a wise lead from the late Shaikh Muhammad 'Abduh (d 1323 H = 1905 A D), whose unfinished Commentary is being completed by Muhammad Rashid Ridhā, the talented editor of the *Manār* newspaper The work of Shaikh Tantāwī Jauharī, a pupil of 'Abduh, finds the "jewels" of the Qur ān and of the sciences mutually illuminative, and suggests many new lines of thought 'Allāma Farīd Wajdī is also spoken of as a good modern Commentator, I have not yet been able to get a copy of his work

(11) It has been said that the Qur ān is its own best Commentary As we proceed with the study of the Book, we find how true this is A careful comparison and collation of passages from the Qur ān removes many difficulties Use a good Concordance, such as the one I have named among the Works of Reference, and you will find that one passage throws light on another

TRANSLATIONS OF THE QUR-ĀN

Almost all languages spoken by Muslims have translations of the Qur-ān in them Usually the Text is printed with the Translation If the language is undeveloped, many of the Arabic words of the Qur-ān are taken over bodily into it for want of corresponding words in the language Even in cultivated languages like Persian or Turkish, the introduction of religious terms from Arabic gave a body of words which were common to the whole Islamic world, and thus cemented that unity of the Muslim Brotherhood which is typified by the Qibla Where the notion itself is new to the speakers of polished languages, they are glad to borrow the Arabic word expressing that notion and all the associations connected with it Such a word is *Qibla* Where the language is undeveloped, the translation is nothing more than a rough explanation of the Arabic Text The translation has neither grammatical finish nor a form which can stand independently by itself That is what happened with the earlier Urdu translations They were really rough explanations The ambition of every learned Muslim is to read the Qur-ān in Arabic The ambition of every Muslim is to read the ***sounds*** of the Arabic Text I wish that his or her ambition were also to ***understand*** the Qur ān, either in Arabic or in the mother tongue or some well developed tongue which he or she understands Hence the need for good and accurate translations

The translations into non-European languages known to me are Persian, Turkish, Urdu, Tamil (used by Moplas), Pashto (for Afghans), Bengali, Malay, some of the languages of the Eastern Archipelago, and some of the African languages I believe there is also a Chinese (dialectical) translation

The earliest Urdu translation was by Shāh 'Abdul Qādir of Delhi (d 1826) He has already been mentioned among the Indian Commentators Since then numerous Urdu translations have followed, some of which have been left incomplete Among the complete ones, much used at the present day, may be mentioned those of Shāh Rafi' ud din of Delhi, Shāh Ashraf 'Alī Thānawī, and Maulvi Nazīr Ahmad (d 1912) Personally I prefer the last The projected Urdu translation by Hakīm Ahmad Shujā' has not yet been published

Before the development of the modern European vernaculars, the cultivated language of Europe was Latin A Latin translation was made for the Monastery of Clugny about 1143 (in the sixth century of the Hijra) but not published till 1543 The place of publication was Basle and the publisher Bibliander This was translated into Italian, German, and Dutch Schweigger's German translation was published at Nurenburg (Bavaria) in 1616 A French translation by Du Ryer was published at Paris in 1647, and a Russian one at St Petersburg in 1776 Savary's French translation appeared in 1783, and Kasimirski's French translation (which has passed through several editions) first appeared in 1840, the French interest in Islam having been stimulated by French conquests in Algeria and North Africa The Germans have followed up Schweigger with Boysen's translation in 1773, Wahl's in 1828, and Ullmann's (first edition in 1840) I believe the Ahmadīya Association of Lahore have in hand a fresh translation into German and Dutch

Meanwhile Maracci had produced in 1689 a Latin version of the Qur ān with the Arabic Text and quotations from various Arabic Commentaries, carefully selected and garbled, so as to give the worst possible impression of Islam to Europe Maracci was a learned man, and there is no pretence about the object he had in view, *viz* , to discredit Islam by an elaborate show of quotations from Muslim authorities themselves Maracci was himself a Confessor to Pope Innocent XI , his work is dedicated to the holy Roman Emperor Leopold I , and he introduces it by an introductory volume containing what he calls a " Refutation of the Qur ān "

The first English translation by A Ross was but a translation of the first French translation of Du Ryer of 1647, and was published a few years after Du Ryer's George Sale's translation (1734) was based on Maracci's Latin version, and even his notes and his Preliminary Discourse are based mainly on Maracci Considering that Maracci's object was to discredit Islam in the eyes of Europe, it is remarkable that Sale's translation should be looked upon as a standard translation in the English speaking world, and should pass through edition after edition, being even included in the series called the

Chandos Classics and receiving the benediction of Sir E Denison Ross The Rev J M Rodwell arranged the Sūras in a rough chronological order His translation was first published in 1861 Though he tries to render the idiom fairly, his notes show the mind of a Christian clergyman, who was more concerned to "show up" the Book than to appreciate or expound its beauties Prof E H Palmer's translation (first published in 1876) suffers from the idea that the Qur-ān ought to be translated into colloquial language He failed to realise the beauty and grandeur of style in the original Arabic To him that style was "rude and rugged" we may more justifiably call his translation careless and slipshod

The amount of mischief done by these versions of non Muslim and anti Muslim writers has led Muslim writers to venture into the field of English translation The first Muslim to undertake an English translation was Dr Muhammad 'Abdul Ḥakim Khān, of Patiala, 1905 Mirza Hairat of Delhi also published a translation, (Delhi 19.9) the Commentary which he intended to publish in a separate volume of Introduction was, as far as I know, never published My dear friend, the late Nawwāb 'Imād ul Mulk, Saiyid Husain Bilgramī, of Hyderabad, Deccan, translated a portion, but he did not live to complete his work The Ahmadīya Sect has also been active in the field Its Qādiyān Anjuman published a version of the first Sīpāra in 1915 Apparently no more was published Its Lahore Anjuman has published Maulvi Muhammad 'Ali's translation (first edition in 1917), which has passed through more than one edition It is a scholarly work, and is equipped with adequate explanatory matter in the notes and the Preface, and a fairly full Index But the English of the Text is decidedly weak, and is not likely to appeal to those who know no Arabic There are two other Muslim translations of great merit But they have been published without the Arabic Text Hāfiz Gulām Sarwar's translation (published in 1930 or 1929) deserves to be better known than it is He has provided fairly full summaries of the Sūras, section by section, but he has practically no notes to his Text I think such notes are necessary for a full understanding of the Text In many cases the Arabic words and phrases are so pregnant of meaning that a Translator would be in despair unless he were allowed to explain all that he understands by them Mr Marmaduke Pickthall's translation was published in 1930 He is an English Muslim, a literary man of standing, and an Arabic scholar But he has added very few notes to elucidate the Text His rendering is "almost literal" it can hardly be expected that it can give an adequate idea of a Book which (in his own words) can be described as "that inimitable symphony the very sounds of which move men to tears and ecstasy" Perhaps the attempt to catch something of that symphony in another language is impossible Greatly daring, I have made that attempt We do not blame an artist who tries to catch in his picture something of the glorious light of a spring landscape

The English language being widely spread over the world, many people interested in Islam will get their ideas of the Qur ān from English translations It is good that qualified Muslims should make the attempt to present the picture which their own mental and spiritual vision presents to themselves The Indian educational system has enthroned English as the common language of culture for a population of 350 millions The most educated of its 80 millions of Muslims—unless they know Arabic—look to English as the most cultivated medium of expression Their non-Muslim fellow countrymen judge—usually misjudge—their religion by the material which is available to them in English We should improve and increase this material as much as we can and from as many points of view as we can Some Muslim nations—like the Turks—have now determined to provide their religious literature (including the Holy Book) in their own national language In order to keep them in touch with the thought and points of view of their brethren in faith, the English language would under present conditions be the most convenient medium These are the considerations which have moved me to undertake the stupendous task of providing an English Interpretation of the Qur-ān I pray for strength and light, so that I may be enabled to succeed in this service to Islam

USEFUL WORKS OF REFERENCE

The wide compass of the Qur an makes it necessary to consult works of reference on almost every conceivable subject, to enable us to elucidate the various points that arise To deal adequately with such a Book, the widest reading is necessary as well as the most varied experience in life But the interests of readers require that a handy Commentary should not roam too far afield Bearing this in view the three essential kinds of books would be (*a*) Previous Commentaries, (*b*) previous Translations, (*c*) Dictionaries and General Works of Reference, easily accessible I have set out (*a*) and (*b*) in the previous two Notes I note a few under (*c*) —

1 Imām Abul Qāsim Husain Rāgib's *Mufradat* a concise Arabic dictionary of words and phrases in the Qur ān Already mentioned under Commentaries

2 The well known Arabic Dictionary, *Qāmūs*

3. The well known Arabic Dictionary, *Lisān-ul 'Arab*

4 The concise Arabic Persian Dictionary, *Surāh*

5 J Penrice's *Dictionary & Glossary of the Koran*

6 E W Lane *English Arabic Lexicon*

7 Imām Jalāl ud dīn Suyūti's *Itqān fī 'ulūm il Qur ān* a veritable encyclo pædia of Quranic sciences

8 Noldeke und Schwally *Geschichte des Qorans* A German Essay on the Chronology of the Qur ān Its criticisms and conclusions are from a non Muslim point of view and to us not always acceptable, though it is practically the last word of European scholarship on the subject

9 *Encyclopædia of Islam* Nearly completed Very unequal in its various parts

10 *Encyclopædia Britannica* 14th edition A great advance on previous editions, as regards the attention it devotes to Arabic learning

11 Hughes's *Dictionary of Islam* Out of date, but still useful

12 Ibn Hishām *Sīrat ur Rasūl* A fairly detailed Life of the Apostle

13. Maulvi Shiblī Nu'māni (d 1914=1334 H) *Sīrat un Nabī* (An Urdu Life of the Apostle)

14 *Fath ur Rahmān*, an Arabic Concordance to the Qur ān, by Faidh ullāh Bik Hasanī, printed in Cairo in 1346 H Full and well arranged, and easy to use.

TRANSLITERATION OF ARABIC WORDS AND NAMES

The following table shows the system which I have followed in transliterating the letters of the Arabic alphabet —

Letter			Letter		
ا ء	Consonantal sound	a	ط		ṭ
			ظ		ẓ
ا	Long vowel *	ā	ع		' (apostrophe)
ب		b	غ		g
ت		t	ف		f
ث		th	ق		q
ج		j	ك		k
-					
خ		kh	م		m
د		d	ن		n
ذ		z	ه ة		h
ر		r	و	consonant	w
ز		z	و	long vowel*	ū
س		s	و	diphthong	au
ش		sh	ي	consonant	y
ص		s	ى	long vowel*	ī
ض		dh	ى	diphthong	ai

Short vowels ـَ (*fatḥa*) a

ـُ (*dhamma*) u

1 For the *hamza* (ء) I have used no distinctive sign. An apostrophe for it and an inverted apostrophe for the *'ain* (ع), or *vice versa*, is confusing to English readers As a moved consonant, it is sufficiently shown in English by the long or short vowel which moves it, *e g* , *ab*, *Raūf* Where it is a hiatus preceded by a *fatha*, I have shown it by a second *a* thus, *Iqraa*, the cave of *Hiraa* In other cases it has not been possible to show it without using a distinctive sign The name of the Holy Book is usually written Qurān , but I prefer to write *Qur-ān*

2 The final *h* preceded by the short *a* is scarcely pronounced, and I have left it out Hence Sūra, Fātiha, Hijra, etc , where the Arabic spelling would require Sūrah, Fātihah, Hijrah, etc

3 In internationalised words and names I have used the spelling ordinarily current in English , *e g* , Mecca, Medina, Maulvi, Urdu, Islam, Israel, Abraham, Jacob Here the boundary is thin and rather ill defined, and possibly my practice and that of my proof-readers have not been absolutely uniform

4 Some names, *e g* , Ishmael, Hagar, etc , have acquired a contemptuous association in their European forms, while the persons they represent are sacred personages held in great honour in Islam I have, therefore, avoided the European forms and used the Arabic forms, Ismā'īl, Hājar, etc

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* Where it is really *pronounced* long Hence *khalaqnā-kum* but *khalaqnal insān*, *Abū Sufyān* but *Abul Qāsim*, *fin-nār* but *fī hi*

ABBREVIATIONS USED

I have not used many abbreviations Those I have used are shown below —

A D	=Anno Domini=year of the Christian Calendar
A H	=Anno Hegiræ=year of the Hijra
Bk	=Book
C	=The running Commentary, in rhythmic prose
Cf	=compare
d	=date of death of an author (to show the age in which he lived)
Deut	=The Book of Deuteronomy in the Old Testament
E B	=*Encyclopædia Britannica*, 14th edition
e g	=*exempli gratia*=for example
Exod	=The Book of Exodus, Old Testament
Gen	=The Book of Genesis, Old Testament
H	=year of the Hijra
H G S	=Ḥāfiẕ G̱ulam Sarwar's Translation of the Qur ān
i e	=*id est*=that is
Josh	=Book of Joshua, Old Testament
Matt	=Gospel of St Matthew, New Testament
M M A	=Maulvi Muhammad 'Alī's Translation of the Qur-ān
M P	=Mr M Pickthall's *The Meaning of the Glorious Koran*
n	=note
nn	=notes
Num	=The Book of Numbers, Old Testament
p	=page
pp	=pages
Q	=Qur ān
xx 25	=Qur ān, Sūra 20, verse 25
Rev	=Revelation of St John, New Testament
S	=sūra
v	=verse
vv	=verses
viz	=*videlicet*=namely
$\frac{1}{30}$, $\frac{2}{30}$, etc	=the end of one Sīpāra, two Sīpāras, etc A Sīpāra is arithmetically the 30th part of the Qur ān

PUNCTUATION MARKS IN THE ARABIC TEXT

The punctuation marks in the Arabic Text have been worked out by our 'Ulama with great care and minute attention to details The earliest manuscripts had few or no punctuation marks Their growth and development furnish an interesting history, on which I hope Professor Ẕafar Iqbāl, who has gone into the question, will publish his notes In classical Europe, Greek had practically no punctuation marks Later Latin had one or two rudimentary ones In modern Europe they developed with printing Aldus Manutius (16th century) was the first to work out a regular system The Muslims were much earlier in the field for Quranic purposes, although in current Urdu, Persian, or Arabic, punctuation is not a strong point

Quranic punctuation is an elaborate system, in which three kinds of marks are used First, there are marks to show the variations in the systems of Qirāat The most important of these is what is known as the Mu'ānaqa معانقہ This literally means the action of two persons embracing each other shoulder to shoulder, as in the ceremonious salute at the celebration of 'Īd The technical meaning in connection with the Quranic text is that a certain word or expression so marked can be construed as going either with the words or expressions preceding it or with those following it The word or expression in question is indicated by three dots placed before and after it, above other punctuation marks if any An example will be found in ii 2, where the word *fī hi* may be construed either as referring to the word *raib* in the preceding clause, or to the word *hudan* in the succeeding clause Either or both constructions are admissible Passages where such constructions occur are indicated in the margin of the Arabic Text by the abbreviation مع, where this was worked out by the earlier Commentators (*Mutaqaddimīn*), or by the word معانقہ in full, where it was worked out by the later Commentators (*Mutaakhkhirīn*) The numeral above it shows the serial number of the *Mu'ānaqa* of each series

Secondly, there are marginal marks showing division into sections or paragraphs These are denoted by the letter *'ain* (ع) in the margin, and are explained under the heading " Divisions of the Qur-ān "

Thirdly, there are the ordinary punctuation marks in the Text A knowledge of the most important of these is necessary for an intelligent reading of the Text Most important of all is a big circle ○ to denote the end of one Āyat and the beginning of another If the end of the Āyat is not also the end of a sentence, the mark of a smaller stop is put above it Where one mark is put on the top of another, the former governs the latter A warning not to stop is denoted by لا The letter م (*lāzim*) shows that a stop is absolutely necessary , otherwise the sense is spoilt This is so important that it is also shown prominently in the margin as وقف لازم ج (*jāiz*) shows that a stop is optional, but if you do not stop, the sense is not spoiled There are other marks to show the extent to which a stop is permissible, *e g* , for taking breath, etc , or where option is allowed, whether it is better to stop or not to stop The letter ط (*mutlaq*) denotes a full stop, *i e* , the end of a sentence, but not the end of an argument, as in the case of a paragraph or section (ع)

DIVISIONS OF THE QUR-ĀN

The reading of the Qur-ān is considered a pious duty by every Muslim and is actually performed in practice by every literate person, man, woman, and child. For the convenience of those who wish to complete the whole reading in a given time, the whole Text is divided into thirty equal parts, or seven equal parts. The thirtieth Part is called *juz-un* in Arabic, and *Sīpāra* or simply *Pāra* in Persian and Urdu. If you read a *Sīpāra* every day, you complete the whole reading in a month of thirty days. The seventh part is called a *Manzil*. If one is read every day, the whole is completed in a week. Usually the arithmetical quarters of a *Sīpāra* (one-fourth, one half, three-quarters) are also marked in the Arabic copies as *Ar-rub'*, *An-nisf*, and *Ath-thalātha*.

According to subject matter, the division is different. The whole of the Qur-ān is arranged in 114 Sūras of very unequal size. The Sūras are numbered and the consecutive number is shown just before the title of the Sūra, both in Arabic and English. In Arabic, the figure just after the title shows the chronological order as usually accepted by Muslim writers. Each Sūra consists of a number of *Āyats*. Sūra I contains 7 Āyats and Sūra II contains 286. For the meaning of *Sūra* and *Āyat* see C. 42 nn. 15-17. The most convenient form of quotation is to name the Sūra and the Āyat thus ii. 120 means the 120th Āyat of the second Sūra. A Sūra is usually spoken of as a Chapter in English, but that translation is hardly satisfactory. If you examine the order you will find that each Sūra is a step in a gradation. I have left the word untranslated, as a technical term in our religious literature. The Āyat or verse division is usually determined by the rhythm and cadence in the Arabic Text. Sometimes an Āyat contains many sentences. Sometimes a sentence is divided by a break in an Āyat. But usually there is a pause in meaning at the end of an Āyat.

A division of the Sūra into Sections is shown in all Arabic Texts. These are logical divisions according to meaning. The word translated "Section" is in Arabic *Rukū'*, a "bowing of the head". The end of a *Rukū'* is shown in Arabic by ع. Usually three figures are written with ع. The top figure shows the number of Rukū's completed in that Sūra. The middle figure shows the number of Āyats in the Rukū' just completed. The bottom figure shows the number of Rukū's completed in that *Sīpāra*, irrespective of Sūras. For example, the first ع in Sīpara II which continues Sūra II from Sipāra I is usually marked ع. It means that at that point 17 Rukū's of Sūra II have been completed, that the Rukū' of which it marks the close contains 6 Āyats, and that it is the first Rukū' that falls in Sipāra II. I have further marked the sub division of Rukū's into shorter paragraphs where necessary, by using in the English text a bold flowery Initial, e.g., see the initial in ii. 6 or the initial W in ii. 35.

INTRODUCTION

C 1 —Glory to God Most High, full of Grace and Mercy ,
He created All, including Man
To Man He gave a special place in His Creation
He honoured man to be His Agent,
And to that end, endued him with understanding,
Purified his affections, and gave him spiritual insight ,
So that man should understand Nature,
Understand himself,
And know God through His wondrous Signs,
And glorify Him in truth, reverence, and unity

C 2 —For the fulfilment of this great trust
Man was further given a Will,
So that his acts should reflect God's universal Will and Law,
And his mind, freely choosing,
Should experience the sublime joy
Of being in harmony with the Infinite,
And with the great drama of the world around him,
And with his own spiritual growth

C 3 —But, created though he was in the best of moulds,
Man fell from Unity when his Will was warped,
And he chose the crooked path of Discord
And sorrow and pain, selfishness and degradation,
Ignorance and hatred, despair and unbelief
Poisoned his life, and he saw shapes of evil
In the physical, moral, and spiritual world,
And in himself

C 4 —Then did his soul rise against himself,
And his self discord made discord between kith and kin
Men began to fear the strong and oppress the weak,
To boast in prosperity, and curse in adversity,
And to flee each other, pursuing phantoms,
For the truth and reality of Unity
Was gone from their minds

C 5 —When men spread themselves over the earth,
And became many nations,
Speaking diverse languages,
And observing diverse customs and laws ,

The evils became multiplied,
As one race or nation
Became alienated from another
The Brotherhood of Man was now doubly forgotten,—
First, between individuals, and secondly, between nations
Arrogance, selfishness, and untruth
Were sown and reaped in larger fields ,
And Peace, Faith, Love and Justice
Were obscured over masses of men,
As large tracts of land are starved
Of sunshine by clouds floating far on high

C 6 —But God in His infinite mercy and love,
Who forgives and guides individuals and nations,
And turns to good even what seems to us evil,
Never forsakes the struggling soul that turns to Him,
Nor the groups of men and women
Who join together to obey His Will and Law
And strengthen each other in unity and truth,
Nor the Nations that dwell
In mountain or valley, heat or cold,
In regions fertile or arid,
In societies that roam over land or seas,
Or hunt, or tend flocks, or till the soil,
Or seek the seas for food or oil or fat or gems,
Or dig out from the bowels of the earth
Precious stones or metals or stored up heat and energy,
Or practise arts and crafts, or produce abundant wealth
By machines of ingenious workmanship,
Or live a frugal life of contemplation
For all are children of One God,
And share His loving care
And must be brought within the pale
Of His eternal unity and harmony

C. 7 —And so this light of eternal Unity
Has shone in all ages and among all nations,
Through chosen Apostles of God, who came
As men to dwell among men,
To share their joys and sorrows,
To suffer for them and with them,—
Aye, and to suffer more than falls
To ordinary mortal lot,—
That so their message and their life

Might fulfil the eternal
And unchanging purpose of the Most High,—
To lead man to his noblest destiny

C 8 —Ever this eternal light of Unity,
This mystic light of God's own Will,
Has shone and shines with undiminished splendour
The names of many Messengers are inscribed
In the records of many nations and many tongues,
And many were the forms in which their message was delivered,
According to the needs of the times and the understanding of the people,
And manifold were the lives of the Messengers,
And manifold also was the response of their people,
But they all witnessed to the One Truth
Of God's unity, might, grace and love

C 9 —As the records of man are imperfect,
And the memory of man unstable
The names of many of these messengers
Are known in one place and not in another,
Or among one people and not among others,
And some of their names may have perished utterly,
But their message stands one and indivisible,
Even though it may have been forgotten,
Or twisted by ignorance, error, superstition or perversity,
Or misunderstood in the blinding light
Of time or tortuous Circumstance

C 10 —Many were the faiths in the composite world
Of Western Asia, Northern Africa, and Europe,
And many were the fragments of ancient wisdom,
Saved, transformed, renewed, or mingled,
And many new streams of wisdom were poured through the crucibles
Of noble minds,—prophets, poets, preachers,
Philosophers, and thinking men of action,
And many were the conflicts, and many
The noble attempts reaching out towards Unity,
And many were the subtle influences
Interchanged with the other worlds
Of further and Eastern Asia,—
Aye, and perchance with the scattered Isles
Of the Pacific and the world between
The Atlantic and the Pacific

C. 11 —At length came the time when the Voice of Unity

Should speak and declare to the People,
Without the need of Priests or Priest-craft,
Without miracles save those that happen
Now and always in the spiritual world,
Without mystery, save those mysteries
Which unfold themselves in the growing
Inner experience of man and his vision of God,—
To declare with unfaltering voice
The Unity of God, the Brotherhood of Man,
And Grace and Mercy, Bounty and Love,
Poured out in unstinted measure for ever and ever

C 12 —And this great healing light shone
Among a people steeped in ignorance,
Brave and free, but without cohesion or union,
Simple and rude, but with an easy familiarity with Nature,
Accustomed to Nature's hardships and her rugged resistance to man,
But dreaming of the delights of gardens and fruitful fields,
Cruel, yet with a rough sense of equality,
And wielding a tongue, flexible, beautiful,
And able to respond, with brevity and eloquence,
To the sublimest thoughts which man could conceive

C 13 —Who were fit to be vehicles of this light ?—
Not men intoxicated with words and mysteries,
Men whom politics had debauched or tyranny had subdued,
Men whose refinement had ended in vices,
Who saw Nature only through books or artificial conceits,
Or in moods which bred softness, indolence, or luxury,
Who spoke of love and justice, but practised
Gross selfishness between class and class,
Sex and sex, condition and condition ,
And had perverted their language, once beautiful,
Into jargons of empty elegance and unmeaning futility

C 14 —For the glory of Hellas, and her freedom and wisdom had departed ,
Rome's great systems of law, organisation, and universal citizenship
Had sunk into the mire of ecclesiastical formalism,
And dogmatism, and exclusive arrogance ,
The living fire of Persia's Prophet scarce smouldered
In her votaries of luxury,
In India, countless castes and kingdoms
Cancelled the unity of Buddha's teaching ,
The wounds of China had not yet been healed by T'ang culture,
And Japan was still a disciple of China.

C 15 —Then, in the sacred city of pagan Arabia,
Shone a light that spread in all directions
It was centrally placed for the bounds of the world
Of men's habitations in Asia, Europe, and Africa
It made the Arabs the leading nation of culture and science,
Of organised enterprise, law, and arts,
With a zeal for the conquest of Nature and her mysteries

C 16 —Behold! There was born into the world of sense
The unlettered Apostle, the comely child,
Noble of birth, but nobler still
In the grace and wisdom of human love
And human understanding, dowered with the key
Which opened to him the enchanted palace
Of nature, marked out to receive—
To receive and preach in burning words
The spiritual truth and message of the Most High

C 17 —Others before him had been born
In darkness, beyond the reach
Of history, others again it pleased God
To send as Messengers, preaching, working
In the dim twilight of history,
Wherein men fashion legends
After their own hearts, and dimly seek
A light afar, remote from the lives
Mean and sordid, such as they knew

C 18 —But Muhammad came in the fullest blaze
Of history, with no learning he put to shame
The wisdom of the learned, with pasture folk
He lived and worked, and won their love, in hills
And valleys, caves and deserts, he wandered,
But never lost his way to truth and righteousness,
From his pure and spotless heart the Angels washed
Off the dust that flew around him, through the ways
Of crooked city folk, he walked upright and straight,
And won from them the ungrudging name
Of the Man of Faith[1] who never broke his word

C 19 —To the Praiseworthy[2] indeed be praise
Born in the Sacred City,[3] he destroyed
Its superstition, loyal to his people to the core,

1 Al-Amīn 2 Muḥammad 3 Mecca

He stood for all humanity, orphan born
And poor, he envied not the rich,
And made his special care all those
Whom the world neglected or oppressed,—
Orphans, women, slaves, and those in need
Of food or comforts, mental solace, spiritual strength,
Or virtues downtrodden in the haunts of men

C 20 —His mother[4] and his foster mother[5]
Loved and wondered at the child,
His grandfather, 'Abdul Muttalib,
Of all his twice eight children and their offspring,
Loved him best and all his sweet and gentle ways,
His uncle Abū Tālib, loth though he was
To give up the cult of his fathers,
Knew well the purity of Muhammad's
Mind and soul, and was his stoutest champion
When the other chiefs of Mecca sought to kill
The man who challenged in his person
Their narrow Pagan selfish lives

C 21 —To his cousin 'Alī, the well beloved,[6]
Born when he was thirty, he appeared
As the very pattern of a perfect man,
As gentle as he was wise and true and strong,
The one in whose defence and aid
He spent his utmost strength and skill,
Holding life cheap in support of a cause so high,
And placing without reserve his chivalry,
His prowess, his wit and learning, and his sword
At the service of this mighty Messenger of God

C 22 —Not till the age of forty[7] did he receive
The Commission to stand forth and proclaim
The Bounty of God, and His gift, to lowly Man,
Of knowledge by Word and Pen, but all through
His years of preparation he did search
The Truth he sought it in Nature's forms and laws,
Her beauty and her stern unflinching ways,
He sought it in the inner world
Of human lives, men's joys and sorrows,
Their kindly virtues and their sins

4 Amina 5 Ḥalīma 6 Murtadhā 7 The Arabian year before H 10 was roughly luni solar See Appendix XI, p 1077

Of pride, injustice, cruel wrong,
And greed of gain, scarce checked by the inner voice
That spoke of duty, moral law, and higher still,
The Will Supreme of God, to which the will
Of man must tune itself to find its highest bliss

C 23 —But he grew steadfastly in virtue and purity,
Untaught by men, he learnt from them, and learned
To teach them, even as a boy of nine,
When he went in a trade caravan with Abū Tālib
To Syria,[8] his tender soul marked inwardly
How God did speak in the wide expanse
Of deserts, in the stern grandeur of rocks,
In the refreshing flow of streams, in the smiling
Bloom of gardens, in the art and skill with which
Men and birds and all life sought for light
From the Life of Lives, even as every plant
Seeks through devious ways the light of the Sun

C 24 —Nor less was he grieved at Man's ingratitude
When he rebelled and held as naught the Signs
Of God, and turned His gifts to baser uses,
Driving rarer souls to hermit life,
Clouding the heavenly mirror of pure affections
With selfish passions, mad unseemly wrangles,
And hard unhallowed loathsome tortures of themselves

C 25 —He worked, and joyed in honest labour,
He traded with integrity to himself and to others,
He joined the throngs of cities and their busy life,
But saw its good and evil as types
Of an inner and more lasting life hereafter,
People gladly sought his help as umpire
And peacemaker because they knew his soul
Was just and righteous he loved the society
Of old and young, but oft withdrew to solitude
For Prayer and inward spiritual strength,
He despised not wealth but used it for others,
He was happy in poverty and used it as his badge

8 It was on such visits that he met and conversed with Nestorian Christian monks like Baḥīrā who were quick to recognise his spiritual worth Perhaps the meeting was in Busrā بُصرى in the Jabal Druze district of Syria some 80 miles south of Damascus There was another Busrā in Edom, north of Petra in Transjordania Busrā was famous for trade in costly red dyes and is referred to as Bozrah in Isaiah, lxiii 1 Neither of these towns is to be confounded with the modern Basra.

And his pride [9] when wealth was within his reach
But not within his grasp, as a man among men.

C 26 —At twenty-five he was united in the holy bonds
Of wedlock with Khadīja the Great, the noble lady
Who befriended him when he had no worldly resources,
Trusted him when his worth was little known,
Encouraged and understood him in his spiritual struggles,
Believed in him when with trembling steps
He took up the Call and withstood obloquy,
Persecution, insults, threats, and tortures,
And was a life long help mate till she was gathered
To the saints in his fifty first year,—
A perfect woman, the mother of those that believe

C 27 —There is a cave in the side of Mount Hiraa
Some three miles north of the City of Mecca,
In a valley which turns left from the road to 'Arafat,
To which Muhammad used to retire for peaceful contemplation
Often alone, but sometimes with Khadīja
Days and nights he spent there with his Lord
Hard were the problems he revolved in his mind,—
Harder and more cross grained than the red granite
Of the rock around him,—problems not his own,
But his people's, yea, and of human destiny,
Of the mercy of God, and the age long conflict
Of evil and righteousness, sin and abounding Grace

C 28 —Not till forty years of earthly life had passed
That the veil was lifted from the Preserved Tablet
And its contents began to be transferred to the tablet of his mind,
To be proclaimed to the world, and read and studied
For all time,—a fountain of mercy and wisdom,
A warning to the heedless, a guide to the erring,
An assurance to those in doubt, a solace to the suffering,
A hope to those in despair,—to complete the chain
Of Revelation through the mouths
Of divinely inspired Apostles.

C 29 —The Chosen One [10] was in the Cave of Hiraa
For two years and more he had prayed there and adored
His Creator and wondered at the mystery
Of man with his corruptible flesh, just growing

9. *Alfaqrū fakhrī* "Poverty is my pride"   10.

Out of a clot,[10-A] and the soul in him
Reaching out to knowledge sublime, new
And ever new, taught by the bounty
Of God, and leading to that which man himself
Knoweth not And now, behold ! a dazzling
Vision of beauty and light overpowered his senses,
And he heard the word "*Iqraa !*"

C 30 —"*Iqraa !*"—which being interpreted may mean
"Read !" or "Proclaim !" or "Recite !"
The unlettered Apostle was puzzled ,
He could not read The Angel seemed
To press him to his breast in a close embrace,
And the cry rang clear "Iqraa !"
And so it happened three times, until
The first overpowering sensation yielded
To a collected grasp of the words which made clear
His Mission, its Author, God the Creator,
Its subject, Man, God's wondrous handiwork,
Capable, by Grace, of rising to heights sublime ,
And the instrument of that mission, the sanctified Pen,
And the sanctified Book, the Gift of God,
Which men might read, or write, or study, or treasure in their souls

C 31 —The veil was lifted from the Chosen One's eyes,
And his soul for a moment was filled with divine
Ecstasy When this passed,
And he returned to the world of Time
And Circumstance and this world of Sense,
He felt like one whose eyes had seen
A light of dazzling beauty, and felt dazed
On his return to common sights
The darkness now seemed tenfold dark,
The solitude seemed tenfold empty,
The mount of Hiraa, henceforth known
As the Mountain of Light,[11] the mere shell
Of an intense memory Was it a dream?
Terror seized his limbs and he straightway sought
Her who shared his inmost life,
And told her of his sense of exaltation,
And the awful void when the curtain closed

C 32.—She understood, rejoiced, and comforted him,
Gave strength to his shaken senses;

10-A See xcvi 2, and n 6205

11 Jabal un-Nūr

Wrapped up in warmth his shivering body,
Unused as yet to bear the strain and stress
Of an experience rare to mortal men
She knew it was no dream or delusion
She went and consulted her cousin Waraqa,
A devout worshipper of God in the Faith of Christ,
Learned in spiritual lore He listened
And with her rejoiced that he, Muhammad,
Was God's Chosen One to renew the Faith

C 33 - She said Blessed be thou, Chosen One!
Do we not see thy inner life,—true and pure?
Do not all see thy outer life,—kind and gentle?—
Loyal to kin, hospitable to strangers?
No thought of harm or mischief ever stained thy mind
Nor word ever passed thy lips that was not true
Or stilled not the passions of narrower men
Ever ready in the service of God, thou art he
Of whom I bear witness there's no God but He,
And thou art His chosen Apostle

C 34 —Khadija believed, exalted in faith
Above all women, 'Alī, the well-beloved,
Then a child of ten, but lion hearted,
Plighted his faith, and became from that moment
The right hand of Islam, Abū Bakr, the Sincere,[12]
The True hearted, the man of wealth and influence,
Who used both without stint for the Cause,
The sober Counsellor, the inseparable friend,
Never hesitated to declare his faith,
And Zaid, the freedman of Muhammad,
Counted his freedom as naught compared
With the service of Muhammad and Islam
These were the first fruits of the mission
A woman, a child, a man of affairs, and a freedman,
All banded together in the equality of Islam

C 35 —The revelation had come, the mission
And the inspiration But what was it leading to?
It was a miracle, but not in the sense
Of a reversing of Nature, Mustafā's vision
Was linked with Eternity, but he was no soothsayer
Foretelling passing events, the mysteries

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12 Ṣadiq or Ṣiddīq, the title of Abū Bakr

Of knowledge were being opened out, but his message
Was no mere esoteric doctrine, to be grasped
By a few in contemplation, fleeing from action,
Nor was it the practice of single or social monasticism,
Undisturbed by the whims or passions of life
He was asked to stand forth, to preach, to declare
The One Universal God, the Gracious, the Merciful,
And to lead men to the Right and forbid the Wrong

C 36 —The wrong ?—The selfish pride of birth,
The massing of power and wealth in the hands
Of a few, the slaughter of female infants,
The orgies of gambling and drunkenness,
The frauds of temples and idols and priests,
The feuds and arrogance of tribes and races,
The separation of Sacred and Profane,
As if the unity of All Life and All Truth
Did not flow from the unity of God Most High

C 37 —He was loyal to his family, but could he support
Their monopoly of power ?—To his tribe,
But were the Quraish the only creatures
Of God ?—To the temple of Mecca, but
Could he wink at Lāt and 'Uzzā, and the other monsters,
Whose worship killed the spiritual growth of Man ?—
To the earlier Revelations, but could he hold
With the superstitions and falsehoods, the dogmas and creeds
Which went against reason and nature, and the inner light
Which was now fanned into flame by the Will of God ?

C 38 —And so his very virtues and loyalties pointed
To offence and conflict, mockery and misrepresentation,
Hatred and persecution, threats, tortures, and exile
For him and his, and martyrdoms, wars, revolutions,
And the shaking of the foundations of history
And the social order But Islam meant
The willing submission of his will to God,
The active attainment of Peace through Conflict

C 39 —And he gave that submission, not without effort,
Even as Moses[13] did before him,
And Jesus[14] in the agony of the garden of Gethsemane

13 Qur ān xx 25 32 14 Matt xxvi 39

C 40.—For three and twenty years, in patience,
Conflict, hope, and final triumph,
Did this man of God receive
And teach the Message of the Most High
It came, like the fruit of the soul's own yearning,
To teach profound spiritual truths,
Answer questions, appeal to men
In their doubts and fears, help and put heart
In them in moments of trial, and ordain
For them laws by which they could live
In society lives of purity, goodness and peace

C 41 —These messages came as inspiration
To Muhammad as the need arose,
On different occasions and in different places
He recited them, and they were recorded
By the Pen they were imprinted on his heart
And mind, and on the memory
Of his loving disciples as the body
Of sacred Scripture grew, it was arranged
For purposes of public prayer and reading
This is the book, or the Reading, or the Qur ān

INTRODUCTION TO SŪRA I (*Fātiha*)

C 42—First comes that beautiful Sūra,[15]
The Opening Chapter[16] of Seven Verses,[17]
Rightly called the Essence of the Book
It teaches us the perfect Prayer
For if we can pray aright, it means
That we have some knowledge of God
And His attributes, of His relations
To us and His creation, which includes
Ourselves, that we glimpse the source
From which we come, and that final goal
Which is our spiritual destiny
Under God's true judgment then
We offer ourselves to God and seek His light

C 43—Prayer is the heart of Religion and Faith
But how shall we pray ? What words shall convey
The yearnings of our miserable ignorant hearts
To the Knower of all? Is it worthy of Him
Or of our spiritual nature to ask
For vanities, or even for such physical needs
As our daily bread? The Inspired One
Taught us a Prayer that sums up our faith,
Our hope, and our aspiration in things that matter
We think in devotion of God's name and His Nature,
We praise Him for His creation and His Cherishing care,
We call to mind the Realities, seen and unseen,
We offer Him worship and ask for His guidance ,
And we know the straight from the crooked path
By the light of His grace that illumines the righteous

15 Each chapter or portion of the Qur ān is called a Sūra which means a Degree or Step by which we mount up Sometimes whole Sūras were revealed and sometimes portions which were arranged together according to subject matter under the Apostle s directions Some Sūras are long, and some are short but a logical thread runs through them all Each verse of the Sūra is called an *Āyat* (plural, *Āyāt*), which means also a sign A verse of revelation is a Sign of God s wisdom and goodness just as much as God s beautiful handiwork in the material creation or His dealings in history are signs to us if we would understand Some *Āyats* are long, and some are short The *Āyat* is the true unit of the Qur ān

16 *Fātiḥa*—Opening Chapter

17 These seven verses form a complete unit by themselves, and are recited in every prayer and on many other occasions *Cf* xv 87

Sūra I

Fātiha, or the Opening Chapter[18]

1 ***In the name of God, Most Gracious, Most Merciful***[19]

١- بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝

2 Praise be to God,
The Cherisher and Sustainer[20] of the Worlds,

٢- اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۝

3 Most Gracious, Most Merciful,

٣- الرَّحْمٰنِ الرَّحِيْمِ ۝

4 Master of the Day of Judgment.

٤- مٰلِكِ يَوْمِ الدِّيْنِ ۝

5 Thee do we worship,[21]
And Thine aid we seek.

٥- اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ ۝

18 By universal consent it is rightly placed at the beginning of the Qur-ān, as summing up, in marvellously terse and comprehensive words, man's relation to God in contemplation and prayer. In our spiritual contemplation the first words should be those of praise. If the praise is from our inmost being, it brings us into union with God's will. Then our eyes see all good, peace, and harmony. Evil, rebellion, and conflict are purged out. They do not exist for us, for our eyes are lifted up above them in praise. Then we see God's attributes better (verses 2-4). This leads us to the attitude of worship and acknowledgment (verse 5). And finally comes prayer for guidance, and a contemplation of what guidance means (verses 6-7).

God needs no praise, for He is above all praise. He needs no petition, for He knows our needs better than we do ourselves, and His bounties are open without asking, to the righteous and the sinner alike. The prayer is for our own spiritual education, consolation, and confirmation.

That is why the words in this Sūra are given to us in the form in which we should utter them. When we reach enlightenment, they flow spontaneously from us.

19 The Arabic words *Rahmān* and *Rahīm*, translated "Most Gracious" and "Most Merciful" are both intensive forms referring to different aspects of God's attribute of Mercy. The Arabic intensive is more suited to express God's attributes than the superlative degree in English. The latter implies a comparison with other beings, or with other times or places, while there is no being like unto God, and He is independent of Time and Place. Mercy may imply pity, long-suffering, patience, and forgiveness, all of which the sinner needs and God Most Merciful bestows in abundant measure. But there is a Mercy that goes before even the need arises, the Grace which is ever watchful, and flows from God Most Gracious to all His creatures, protecting them, preserving them, guiding them, and leading them to clearer light and higher life. For this reason the attribute *Rahmān* (Most Gracious) is not applied to any but God, but the attribute *Rahīm* (Merciful) is a general term, and may also be applied to Men. To make us contemplate these boundless gifts of God, the formula: "In the name of God Most Gracious, Most Merciful" is placed before every Sūra of the Qur-ān (except the ninth), and repeated at the beginning of every act by the Muslim who dedicates his life to God, and whose hope is in His Mercy.

Opinion is divided whether the *Bismillāh* should be numbered as a separate verse or not. It is unanimously agreed that it is a part of the Qur-ān. Therefore it is better to give it an independent number in the first Sūra. For subsequent Sūras it is treated as an introduction or head-line, and therefore not numbered.

20 The Arabic word *Rabb*, usually translated Lord, has also the meaning of cherishing, sustaining, bringing to maturity. God cares for all the worlds He has created.

There are many worlds,—astronomical and physical worlds, worlds of thought, spiritual worlds, and so on. In every one of them, God is all-in-all. We express only one aspect of it when we say: "In Him we live, and move, and have our being." The mystical division between (1) *Nāsūt*, the human world, knowable by the senses, (2) *Malakūt*, the invisible world of angels, and (3) *Lāhūt*, the divine world of Reality, requires a whole volume to explain it.

21 On realizing in our souls God's love and care, His grace and mercy, and His power and justice (as Ruler of the Day of Judgment), the immediate result is that we bend in the act of worship, and see both our shortcomings and His all-sufficient power. The emphatic form means that not only do we reach the position of worshipping God and asking for His help, but we worship Him alone and ask for His aid only. For there is none other than He worthy of our devotion and able to help us. The plural "we" indicates that we associate ourselves with all who seek God, thus strengthening ourselves and strengthening them in a fellowship of faith.

6 Show[22] us the straight way,

7 The way of those on whom
Thou hast bestowed Thy Grace,
Those whose (portion)
Is not wrath,[23]
And who go not astray[24]

٦- اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ۙ

٧- صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ ۙ غَيْرِ
الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ ۧ

22 If we translate by the English word guide we shall have to say Guide us to and in the straight Way For we may be wandering aimlessly and the first step is to find the Way, and the second need is to keep in the Way our own wisdom may fail in either case The straight Way is often the narrow Way or the steep Way which many people shun (xc 11) By the world s perversity the straight Way is sometimes stigmatized and the crooked Way praised How are we to judge? We must ask for God s guidance With a little spiritual insight we shall see which are the people who walk in the light of God s grace and which are those that walk in the darkness of Wrath This also would help our judgment

23 Note that the words relating to Grace are connected actively with God those relating to Wrath are impersonal In the one case God s Mercy encompasses us beyond our deserts In the other case our own actions are responsible for the Wrath—the negative of Grace Peace or Harmony

24 Are there two categories?—those who are in the darkness of Wrath and those who stray? The first are those who deliberately break God s law the second those who stray out of carelessness or negligence Both are responsible for their own acts or omissions In opposition to both are the people who are in the light of God s Grace for His Grace not only protects them from active wrong (if they will only submit their will to Him) but also from straying into paths of temptation or carelessness The negative *gair* should be construed as applying, not to the way, but as describing men protected from two dangers by God s Grace

INTRODUCTION TO SŪRA II (*Baqara*)

As the Opening Sūra sums up in seven beautiful verses the essence of the Qur-ān, so this Sūra sums up in 286 verses the whole teaching of the Qur ān It is a closely reasoned argument

Summary —It begins (verses 1 29) with mystic doctrine as to the three kinds of men and how they receive God's message

This leads to the story of the creation of man, the high destiny intended for him, his fall, and the hope held out to him (ii 30 39)

Israel's story is then told according to their own records and traditions—what privileges they received and how they abused them (ii 40 86), thus illustrating again as by a parable the general story of man

In particular, reference is made to Moses and Jesus and their struggles with an unruly people how the people of the Book played false with their own lights and in their pride rejected Muhammad, who came in the true line of apostolic succession (ii 87 121)

They falsely laid claim to the virtues of Father Abraham he was indeed a righteous Imām, but he was the progenitor of Ismā'il's line (Arabs) as well as of Israel's line, and he with Ismā'il built the Ka'ba (Temple of Mecca) and purified it, thus establishing a common religion, of which Islam is the universal exponent (ii 122 141)

The Ka'ba was now to be the centre of universal worship and the symbol of Islamic unity (ii 142-167)

The Islamic *Ummat* (brotherhood) having thus been established with its definite centre and symbol, ordinances are laid down for the social life of the community, with the proviso (ii 177) that righteousness does not consist in formalities, but in faith, kindness, prayer, charity, probity, and patience under suffering The ordinances relate to food and drink, bequests, fasts, *jihād*, wine and gambling, treatment of orphans and women, etc (ii 168 242)

Lest the subject of *jihād* should be misunderstood, it is taken up again in the story of Saul, Goliath and David, in contrast to the story of Jesus (ii 243 253)

And so the lesson is enforced that true virtue lies in practical deeds of manliness, kindness, and good faith (ii 254 283), and God's nature is called to mind in the sublime *Āyat ul Kursī*, the Verse of the Throne (ii 255)

The Sūra ends with an exhortation to Faith, Obedience, a sense of Personal Responsibility, and Prayer (ii 284 286)

This is the longest Sūra of the Qur ān, and in it occurs the longest verse (ii 282) The name of the Sūra is from the Parable of the Heifer in ii 67 71, which illustrates the insufficiency of carping obedience When faith is lost, people put off obedience with various excuses even when at last they obey in the letter, they fail in the spirit, which means that they get fossilized, and their self sufficiency prevents them from seeing that spiritually they are not alive but dead For life is movement, activity, striving, fighting against baser things And this is the burden of the Sūra

This is in the main an early Medina Sūra

C 44 —The Message of God is a guide that is sure
(ii 1-29) To those who seek His light But those
Who reject faith are blind their hearts
Are sealed Woe to the hypocrites,
Self-deceived and deceiving others,
With mockery on their lips, and mischief
In their hearts, and fear, the clouds
That bring fertilizing rain to others,
To them bring but deafening thunder peals
And lightning flashes blinding to their eyes

Sūra II

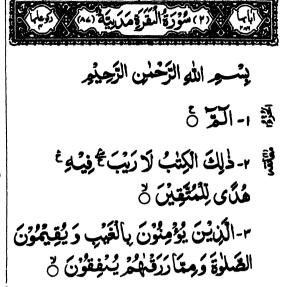
Baqara, or The Heifer

In the name of God, Most Gracious, Most Merciful

1 A. L. M.[25]

2 This is the Book,
In it is guidance sure, without doubt,
To those who fear[26] God,

3 Who believe in the Unseen,
Are steadfast in prayer,
And spend out of what We
Have provided for them,[27]

4 And who believe in the Revelation
Sent to thee,

٤- وَالَّذِينَ يُؤْمِنُونَ بِمَآ أُنْزِلَ إِلَيْكَ وَ

25 These are abbreviated letters the *Muqaṭṭaʿāt* on which a general discussion will be found in Appendix I (to be printed at the end of this Sūra)

The particular letters A L M are found prefixed to this Sūra and Sūras iii xxix xxx, xxxi and xxxii (six in all) In ii and iii the argument is about the rise and fall of nations their past and their future in history with ordinances for the new universal People of Islam In xxix a similar argument about nations leads off to the mystery of Life and Death Failure and Triumph Past and Future in the history of individual souls The burden of xxx is that God is the source of all things and all things return to Him In xxxi and xxxii the same lesson is enforced God is the Creator and He will be the judge on the Last Day There is therefore a common thread the mystery of Life and Death Beginning and End

Much has been written about the meaning of these letters but most of it is pure conjecture Some commentators are content to recognise them as some mystic symbols of which it is unprofitable to discuss the meaning by mere verbal logic In mysticism we accept symbols as such for the time being their esoteric meaning comes from the inner light when we are ready for it

Among the conjectures there are two plausible theories One is that each initial represents an attribute of God Among the attributes it is not difficult to select three which will fit in with these letters Another theory favoured by Baiḏhāwi is that these letters are the initial the final and the middle (or again the initial) letter of three names Allāh Jibril and Muḥammad—the source of revelation the heavenly Messenger who brought it and the human Messenger through whom it was promulgated in human speech This might be appropriate to the first *Sūra* (which *Baqara* really is if we treat *Fātiha* as a preface) but if it was prefixed to others why to these six only?

If we look to the nature of the sounds which the letters represent A is a breathing and comes from the throat L is a lingual palatal dental sound from the middle of the mouth and M is a labial or lip sound Can we not take them as symbolical of the Beginning Middle and End? If so are they not appropriate to the Sūras which treat specifically of Life Growth and Death—the Beginning and the End? In the New Testament Greek scripture the first and the last letters of the Greek alphabet Alpha and Omega are symbolical of the Beginning and the End and give one of the titles of God I am Alpha and Omega the beginning and the ending saith the Lord which is and which was and which is to come the Almighty (Rev i 8) The symbolism of the three things is better with three letters

26 *Taqwā* and the verbs and nouns connected with the root signify (1) the fear of God which according to the writer of Proverbs (i 7) in the Old Testament is the beginning of Wisdom, (2) restraint or guarding one s tongue hand and heart from evil, (3) hence righteousness piety good conduct All these ideas are implied in the translation only one or other of these ideas can be indicated according to the context See also xlvii 17 and lxxiv 56 n 5808

27 All bounties proceed from God They may be physical gifts, *e g* food, clothing, houses, gardens, wealth etc or intangible gifts *e g* influence power birth and the opportunities flowing from it health talents etc or spiritual gifts *e g*, insight into good and evil understanding of men, the capacity for love etc We are to use all in humility and moderation But we are also to give out of every one of them something that contributes to the well being of others We are to be neither ascetics nor luxurious sybarites, neither selfish misers nor thoughtless prodigals

And sent before thy time,
And (in their hearts)
Have the assurance of the
Hereafter.[28]

مَآ اُنْزِلَ مِنْ قَبْلِكَ ۚ وَبِالْاٰخِرَةِ هُمْ
يُوْقِنُوْنَ ؕ

5 They are on (true) guidance,
From their Lord, and it is
These who will prosper.[29]

٥- اُولٰٓئِكَ عَلٰى هُدًى مِّنْ رَّبِّهِمْ ۙ وَاُولٰٓئِكَ
هُمُ الْمُفْلِحُوْنَ ○

6 As to those who reject Faith,[30]
It is the same to them
Whether thou warn them
Or do not warn them;
They will not believe.

٦- اِنَّ الَّذِيْنَ كَفَرُوْا سَوَآءٌ عَلَيْهِمْ
ءَاَنْذَرْتَهُمْ اَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُوْنَ ○

7 God hath set a seal[31]
On their hearts and on their hearing,
And on their eyes is a veil;
Great is the penalty they (incur).[32]

٧- خَتَمَ اللّٰهُ عَلٰى قُلُوْبِهِمْ وَعَلٰى سَمْعِهِمْ ۗ وَ
عَلٰٓى اَبْصَارِهِمْ غِشَاوَةٌ ۙ وَّلَهُمْ عَذَابٌ عَظِيْمٌ ؕ ع

SECTION 2

8 Of the people there are some
who say:[33]
"We believe in God and the Last
Day;"
But they do not (really) believe.

٨- وَمِنَ النَّاسِ مَنْ يَّقُوْلُ اٰمَنَّا بِاللّٰهِ وَ
بِالْيَوْمِ الْاٰخِرِ وَمَا هُمْ بِمُؤْمِنِيْنَ ؕ

9 Fain would they deceive
God and those who believe,
But they only deceive themselves,
And realize (it) not!

٩- يُخٰدِعُوْنَ اللّٰهَ وَالَّذِيْنَ اٰمَنُوْا ۚ وَمَا
يَخْدَعُوْنَ اِلَّآ اَنْفُسَهُمْ وَمَا يَشْعُرُوْنَ ؕ

10 In their hearts is a disease;

١٠- فِيْ قُلُوْبِهِمْ مَّرَضٌ ۙ فَزَادَهُمُ اللّٰهُ مَرَضًا ۚ

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28 Righteousness comes from a secure faith, from sincere devotion to God, and from unselfish service to Man.

29 Prosperity must be taken as referring to all the kinds of bounty which we discussed in the note to ii. 3 above. The right use of one kind leads to an increase in that and other kinds, and that is prosperity.

30 *Kafara, kufr, kāfir*, and derivative forms of the word imply a deliberate rejection of Faith as opposed to a mistaken idea of God or faith, which is not inconsistent with an earnest desire to see the truth. Where there is such desire, the grace and mercy of God gives guidance. But that guidance is not efficacious when it is deliberately rejected, and the possibility of rejection follows from the grant of free will. The consequence of the rejection is that the spiritual faculties become dead or impervious to better influences. See also n. 93 to ii. 88.

31 All actions are referred to God. Therefore when we get the penalty of our deliberate sin, and our senses become impervious to good, the penalty is referred to the justice of God.

32 The penalty here is the opposite of the prosperity referred to in ii. 5. As we go down the path of sin, our penalty gathers momentum, just as goodness brings its own capacity for greater goodness.

33 We now come to a third class of people, the hypocrites. They are untrue to themselves, and therefore their hearts are diseased (ii. 10). The disease tends to spread, like all evil. They are curable, but if they harden their hearts, they soon pass into the category of those who deliberately reject light.

And God has increased their
disease [34]
And grievous is the penalty they
(incur),
Because they are false
(to themselves)

وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ ○

11 When it is said to them
"Make not mischief on the earth,"
They say "Why, we only
Want to make peace!"

١١- وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ○

12 Of a surety, they are the ones
Who make mischief,
But they realise (it) not [35]

١٢- أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَٰكِنْ لَا يَشْعُرُونَ ○

13 When it is said to them
"Believe as the others believe"
They say "Shall we believe
As the fools believe?" –
Nay, of a surety they are the fools,
But they do not know [36]

١٣- وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَٰكِنْ لَا يَعْلَمُونَ ○

14 When they meet those who believe,[37]
They say "We believe,"
But when they are alone
With their evil ones,
They say "We are really with you
We (were) only jesting"

١٤- وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ ○

15 God will throw back
Their mockery on them,
And give them rope in their
trespasses,
So they will wander like blind ones
(To and fro)

١٥- اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ○

16 These are they who have bartered
Guidance for error

١٦- أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهُدَىٰ

34 The insincere man who thinks he can get the best of both worlds by compromising with good and evil only increases the disease of his heart because he is not true to himself Even the good which comes to him he can pervert to evil So the rain which fills out the ear of corn or lends fragrance to the rose also lends strength to the thorn or adds strength to the poison of the deadly night shade

35 Much mischief is caused (sometimes unwittingly) by people who think that they have a mission of peace when they have not even a true perception of right and wrong By their blind arrogance they depress the good and encourage the evil

36 This is another phase of the hypocrite and the cynic Faith he says is good enough for fools But his cynicism may be the greatest folly in the eyes of God

37 A deeper phase of insincerity is actual duplicity But it never pays in the end If we compare such a man to a trader he loses in the bargain

But their traffic is profitless,
And they have lost true direction

فَمَا رَبِحَتْ تِّجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ ○

17 Their similitude is that of a man[38]
Who kindled a fire,
When it lighted all around him,
God took away their light
And left them in utter darkness
So they could not see

١٧- مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا ۚ فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَّا يُبْصِرُونَ ○

18 Deaf, dumb, and blind,
They will not return (to the path)

١٨- صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَرْجِعُونَ ○

19 Or (another similitude)[39]
Is that of a rain-laden cloud
From the sky in it are zones
of darkness, and thunder and lightning
They press their fingers in their ears
To keep out the stunning thunderclap,
The while they are in terror of death
But God is ever round
The rejecters of Faith!

١٩- أَوْ كَصَيِّبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ ۚ
يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِم مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ ۚ
وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ○

20. The lightning all but snatches away
Their sight, every time the light
(Helps) them, they walk therein,
And when the darkness grows on them,
They stand still
And if God willed, He could take away
Their faculty of hearing and seeing,
For God hath power over all things

٢٠- يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ ۖ كُلَّمَا أَضَاءَ لَهُم مَّشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا ۚ وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ ۚ
إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ○ ع

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38 The man wanted light he only kindled a fire It produced a blaze and won the applause of all around But it did not last long When the flame went out as was inevitable the darkness was worse than before And they all lost their way So hypocrisy, deception arrogant compromise with evil cynicism or duplicity may win temporary applause But the true light of faith and sincerity is wanting and therefore it must mislead and ruin all concerned In the consternation they cannot speak or hear each other and of course they cannot see, so they end like the deliberate rejecters of Faith (ii 7) wildly groping about dumb, deaf and blind

39 A wonderfully graphic and powerful simile applying to those who reject Faith In their self sufficiency they are undisturbed normally But what happens when a great storm break over them? They cover their ears against thunder claps and the lightning nearly blinds them They are in mortal fear but God encompasses them around—even them for He at all times encompasses all He gives them rope In the intervals of deafening noise and blinding flashes there are moments of steady light and these creatures take advantage of them but again they are plunged into darkness Perhaps they curse perhaps they think that the few moments of effective light are due to their own intelligence! How much wiser would they be if they humbled themselves and sought the light of God!

SECTION 3

21 O ye people!
Adore your Guardian Lord,
Who created you
And those who came before you,
That ye may have the chance
To learn righteousness ;[40]

22 Who has made the earth your couch,
And the heavens your canopy ;
And sent down rain from the heavens,
And brought forth therewith
Fruits for your sustenance ;
Then set not up rivals[41] unto God
When ye know (the truth)

23 And if ye are in doubt
As to what We have revealed
From time to time to Our servant,
Then produce a Sūra
Like thereunto ;
And call your witnesses or helpers
(If there are any) besides God,
If your (doubts) are true[42]

24 But if ye cannot—
And of a surety ye cannot—
Then fear the Fire
Whose fuel is Men and Stones,—
Which is prepared for those

٢١- يٰۤاَيُّهَا النَّاسُ اعْبُدُوْا رَبَّكُمُ الَّذِيْ
خَلَقَكُمْ وَالَّذِيْنَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ
تَتَّقُوْنَ ۙ

٢٢- الَّذِيْ جَعَلَ لَكُمُ الْاَرْضَ فِرَاشًا وَّالسَّمَآءَ
بِنَآءً ۖ وَّاَنْزَلَ مِنَ السَّمَآءِ مَآءً فَاَخْرَجَ
بِهٖ مِنَ الثَّمَرٰتِ رِزْقًا لَّكُمْ ۚ فَلَا تَجْعَلُوْا
لِلّٰهِ اَنْدَادًا وَّاَنْتُمْ تَعْلَمُوْنَ

٢٣- وَاِنْ كُنْتُمْ فِيْ رَيْبٍ مِّمَّا نَزَّلْنَا عَلٰى
عَبْدِنَا فَاْتُوْا بِسُوْرَةٍ مِّنْ مِّثْلِهٖ ۖ وَادْعُوْا
شُهَدَآءَكُمْ مِّنْ دُوْنِ اللّٰهِ اِنْ كُنْتُمْ
صٰدِقِيْنَ

٢٤- فَاِنْ لَّمْ تَفْعَلُوْا وَلَنْ تَفْعَلُوْا فَاتَّقُوا النَّارَ
الَّتِيْ وَقُوْدُهَا النَّاسُ وَالْحِجَارَةُ ۚ اُعِدَّتْ
لِلْكٰفِرِيْنَ

40 For Taqwā see ii 2 n 26. I connect this dependent clause with adore etc above though it could be connected with created According to my construction the argument will be as follows Adoration is the act of the highest and humblest reverence and worship When you get into that relationship with God Who is your Creator and Guardian your faith produces works of righteousness It is a chance given you will you exercise your free will and take it? If you do, your whole nature will be transformed

41 Further proofs of Gods goodness to you are given in this verse Your whole life physical and spiritual depends upon Him The spiritual is figured by the Canopy of Heaven The truth has been brought plainly before you Will you still resist it and go after false gods the creation of your own fancy? The false gods may be idols superstitions Self or even great or glorious things like Poetry Art or Science when set up as rivals to God They may be pride of race, pride of birth pride of wealth or position, pride of power, pride of learning, or even spiritual pride

42 How do we know that there is revelation and that it is from God? Here is a concrete test The Teacher of Gods Truth has placed before you many Sūras Can you produce one like it? If there is any one besides God who can inspire spiritual truth in such noble language produce your evidence Or is it that your doubts are merely argumentative, refractory against your own inner light or conscience? All true revelation is itself a miracle, and stands on its own merits

Who reject Faith[43]

25 But give glad tidings
To those who believe
And work righteousness,
That their portion is Gardens,
Beneath which rivers flow
Every time they are fed
With fruits therefrom,
They say "Why, this is
What we were fed with before,"
For they are given things in
similitude,
And they have therein
Companions pure (and holy),[44]
And they abide therein (for ever)

٢٥- وَبَشِّرِ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ اَنَّ لَهُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ط كُلَّمَا رُزِقُوْا مِنْهَا مِنْ ثَمَرَةٍ رِّزْقًا ٧ قَالُوْا هٰذَا الَّذِيْ رُزِقْنَا مِنْ قَبْلُ لا وَاُتُوْا بِهٖ مُتَشَابِهًا ط
وَلَهُمْ فِيْهَآ اَزْوَاجٌ مُّطَهَّرَةٌ ق وَّهُمْ فِيْهَا خٰلِدُوْنَ ○

26 God disdains not to use
The similitude of things,
Lowest[45] as well as highest

٢٦- اِنَّ اللّٰهَ لَا يَسْتَحْيٖٓ اَنْ يَّضْرِبَ مَثَلًا

43 If by your own efforts you cannot match the spiritual light and yet contumaciously reject spiritual Faith then there will be a fire in your souls the Punishment that burns up all your cherished idols Perhaps you will at least fear this penalty which your self loving souls can understand This fire consumes both the worshippers of the False and the Idols which they falsely worship Can this bring them to their senses? Its power is not only over the feeling palpitating heart of man (heart in a spiritual sense as it persists long after the physical heart) but he cannot escape from it even if he imagines himself reduced to inertness like stocks or stones for it is all devouring

44 This is the antithesis to the last verse If fire is the symbol of Punishment the Garden is the symbol of felicity And what can be more delightful than a Garden where you observe from a picturesque height a beautiful landscape round you —rivers flowing with crystal water and fruit trees of which the choicest fruit is before you The fruit of goodness is goodness similar but choicer in every degree of ascent You think it is the same but it is because of your past experiences and associations of memory Then there is companionship If sex is suggested its physical associations are at once negatived by the addition of the word *Muṭahharatun* pure and holy The Arabic epithet is in the intensive form and must be translated by two adjectives denoting purity in the highest degree The Companionship is that of souls and applies to both sexes in the physical world of men and women And this felicity is not a mere passing phase but will abide beyond the realms of Time

45 The word for the lowest ' in the original Arabic means a gnat a bye word in the Arabic language for the weakest of creatures In xxix 41 which was revealed before this Sūra the similitude of the Spider was used and similarly in xxii 73 there is the similitude of the Fly For similitudes taken from magnificent forces of nature expressed in exalted language see ii 19 above To God all His creation has some special meaning appropriate to itself and some of what we consider the lowest creatures have wonderful aptitudes *e g* the spider or the fly Parables like these may be an occasion of stumbling to those who forsake the path in other words those who deliberately shut their eyes to God s Signs and their Penalty is attributed to God the Cause of all causes But lest there should be misunderstanding it is immediately added that the stumbling and offence only occur as the result of the sinner s own choice of the wrong course Verses 26 and 27 form one sentence and should be read together Forsaking the path is defined in ii 27 *viz* breaking solemn covenants which the sinner s own soul had ratified causing division among mankind who were meant to be one brotherhood and doing as much mischief as possible in the life on this earth for the life beyond will be on another plane where no rope will be given to evil

The mention of the Covenant (ii 27) has a particular and a general signification The particular one has reference to the Jewish tradition that a Covenant was entered into with Father Abraham that in return for God s favours the seed of Abraham would serve God faithfully But as a matter of fact a great part of Abraham s progeny were in constant spiritual rebellion against God as is testified by their own Prophets and Preachers and by Muḥammad Musṭafā The general signification is that a similar Covenant is metaphorically entered into by every creature of God for God s loving care we at least owe Him the fullest gratitude and willing obedience The Sinner before he darkens his own conscience knows this and yet he not only forsakes the path but resists the Grace of God which comes to save him That is why his case becomes hopeless But the loss is his own He cannot spoil God s design The good man is glad to retrace his steps from any lapses of which he may have been guilty and in his case God s Message reclaims him with complete understanding

Those who believe know
That it is truth from their Lord ,
But those who reject Faith say
" What means God by this
similitude ? "
By it He causes many to stray,
And many He leads into the right
path ,
But He causes not to stray,
Except those who forsake
(the path),—

مَّا بَعُوضَةً فَمَا فَوْقَهَا ۚ فَأَمَّا الَّذِينَ آمَنُوا
فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِن رَّبِّهِمْ ۖ وَأَمَّا
الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ
بِهَٰذَا مَثَلًا ۘ يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي
بِهِ كَثِيرًا ۚ
وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ○

27 Those who break God's Covenant
After it is ratified,
And who sunder what God
Has ordered to be joined,
And do mischief on earth
These cause loss (only) to
themselves

٢٧- الَّذِينَ يَنقُضُونَ عَهْدَ اللَّهِ مِن بَعْدِ
مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَن
يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ ۚ أُولَٰئِكَ
هُمُ الْخَاسِرُونَ ○

28 How can ye reject[46]
The faith in God?—
Seeing that ye were without life,
And He gave you life ,
Then will He cause you to die,
And will again bring you to life ,
And again to Him will ye return

٢٨- كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنتُمْ أَمْوَاتًا
فَأَحْيَاكُمْ ۖ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ
إِلَيْهِ تُرْجَعُونَ ○

29 It is He Who hath created for you
All things that are on earth ,
Moreover His design comprehended
the heavens,
For He gave order and perfection
To the seven firmaments ,
And of all things
He hath perfect knowledge

٢٩- هُوَ الَّذِي خَلَقَ لَكُم مَّا فِي الْأَرْضِ
جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ
سَبْعَ سَمَاوَاتٍ ۚ
وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ○

C 45 —Yet man ! What wonderful destiny
(ii 30 39) Is thine ! Created to be
God's vicegerent on earth !
A little higher than angels !

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46 In the preceding verses God has used various arguments He has recalled His goodness (ii 21 22) resolved doubts (ii 23) plainly set forth the penalty of wrong doing (ii 24) given glad tidings (ii 25) shown how misunderstandings arise from a deliberate rejection of the light and breach of the Covenant (ii 26 27) Now (ii 28 29) He pleads with His creatures and appeals to their own subjective feelings He brought you into being The mysteries of life and death are in His hands When you die on this earth that is not the end You were of Him and you must return to Him Look around you and realise your own dignity it is from Him The immeasurable depths of space above and around you may stagger you They are part of His plan What you have imagined as the seven firmaments (and any other scheme you may construct) bears witness to His design of order and perfection, for His knowledge (unlike yours) is all comprehending And yet will you deliberately reject or obscure or deaden the faculty of Faith which has been put into you ?

Yet beguiled by evil! Set for a season
On this earth on probation
To purge thy stain, with the promise
Of guidance and hope from on high,
From the Oft Returning, Merciful!
Wilt thou choose right and regain
Thy spiritual home with God?

SECTION 4

30 Behold, thy Lord said to the angels "I will create
"A vicegerent on earth" They said
"Wilt Thou place therein one who will make
Mischief therein and shed blood?—
Whilst we do celebrate Thy praises
And glorify Thy holy (name)?"
He said "I know what ye know not"[47]

٣٠- وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ إِنِّيْ جَاعِلٌ
فِي الْأَرْضِ خَلِيفَةً ۖ قَالُوٓا أَتَجْعَلُ فِيهَا
مَنْ يُّفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَآءَ ۚ وَ
نَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۖ قَالَ
إِنِّيْٓ أَعْلَمُ مَا لَا تَعْلَمُونَ ○

31 And He taught Adam the nature[48]
Of all things, then He placed them
Before the angels, and said "Tell Me
The nature of these if ye are right"

٣١- وَعَلَّمَ اٰدَمَ الْأَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ
عَلَى الْمَلٰٓئِكَةِ فَقَالَ أَنْۢبِـُٔونِيْ بِأَسْمَآءِ هٰٓؤُلَآءِ
إِنْ كُنْتُمْ صٰدِقِيْنَ ○

32 They said "Glory to Thee of knowledge

٣٢- قَالُوا سُبْحٰنَكَ لَا عِلْمَ لَنَآ إِلَّا مَا عَلَّمْتَنَا

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47 It would seem that the angels though holy and pure and endued with power from God yet represented only one side of Creation We may imagine them without passion or emotion of which the highest flower is love If man was to be endued with emotions those emotions could lead him to the highest and drag him to the lowest The power of will or choosing would have to go with them in order that man might steer his own bark This power of will (when used aright) gave him to some extent a mastery over his own fortunes and over nature thus bringing him nearer to the God like nature which has supreme mastery and will We may suppose the angels had no independent wills of their own their perfection in other ways reflected God's perfection but could not raise them to the dignity of vicegerency The perfect vicegerent is he who has the power of initiative himself but whose independent action always reflects perfectly the will of his Principal The distinction is expressed by Shakespeare (Sonnet 94) in those fine lines They are the lords and owners of their faces Others but stewards of their excellence The angels in their one sidedness saw only the mischief consequent on the misuse of the emotional nature by man perhaps they also being without emotions did not understand the whole of God's nature which gives and asks for love In humility and true devotion to God they remonstrate we must not imagine the least tinge of jealousy as they are without emotion This mystery of love being above them they are told that they do not know and they acknowledge (in ii 32 below) not their fault (for there is no question of fault) but their imperfection of knowledge At the same time the matter is brought home to them when the actual capacities of man are shown to them (ii 31, 33)

48. The literal words in Arabic throughout this passage are The names of things' which commentators take to mean the inner nature and qualities of things and things here would include feelings The whole passage is charged with mystic meaning The particular qualities or feelings which were outside the nature of angels were put by God into the nature of man Man was thus able to love and understand love and thus plan and initiate as becomes the office of vicegerent The angels acknowledged this. These things they could only know from the outside but they had faith or belief in the Unseen And they knew that God saw all—what others see what others do not see, what others may even wish to conceal Man has many qualities which are latent or which he may wish to suppress or conceal, to his own detriment

We have none, save what Thou
Hast taught us in truth it is Thou
Who art perfect in knowledge and
wisdom "

إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ۝

33 He said "O Adam! tell them
Their natures " When he had told
them,
God said "Did I not tell you
That I know the secrets of heaven
And earth, and I know what ye
reveal
And what ye conceal?"

۳۳- قَالَ يٰٓاٰدَمُ اَنْۢبِئْهُمْ بِاَسْمَآئِهِمْ ۚ فَلَمَّآ اَنْۢبَاَهُمْ بِاَسْمَآئِهِمْ ۙ قَالَ اَلَمْ اَقُلْ لَّكُمْ اِنِّيْٓ اَعْلَمُ غَيْبَ السَّمٰوٰتِ وَ الْاَرْضِ ۙ وَ اَعْلَمُ مَا تُبْدُوْنَ وَ مَا كُنْتُمْ تَكْتُمُوْنَ ۝

34 And behold, We said to the angels
"Bow down to Adam " and they
bowed down
Not so Iblīs [49] he refused and was
haughty
He was of those who reject Faith

۳۴- وَ اِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ فَسَجَدُوْٓا اِلَّآ اِبْلِيْسَ ؕ اَبٰى وَ اسْتَكْبَرَ ۫ وَ كَانَ مِنَ الْكٰفِرِيْنَ ۝

35 We said "O Adam! dwell
thou
And thy wife in the Garden, [50]
And eat of the bountiful things
therein
As (where and when) ye will, but
approach not this tree,
Or ye run into harm and
transgression " [51]

۳۵- وَ قُلْنَا يٰٓاٰدَمُ اسْكُنْ اَنْتَ وَ زَوْجُكَ الْجَنَّةَ وَ كُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا ۪ وَ لَا تَقْرَبَا هٰذِهِ الشَّجَرَةَ فَتَكُوْنَا مِنَ الظّٰلِمِيْنَ ۝

36 Then did Satan [52] make them slip
From the (Garden), and get them
out

۳۶- فَاَزَلَّهُمَا الشَّيْطٰنُ عَنْهَا فَاَخْرَجَهُمَا

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49 The Arabic may also be translated They bowed down except Iblis In that case Iblis (Satan) would be one of the angels But the theory of fallen angels is not usually accepted in Muslim theology In xviii 50 Iblīs is spoken of as a Jinn We shall discuss later the meaning of this word

50 Was the Garden of Eden a place on this earth? Obviously not For in verse 36 below, it was after the Fall that the sentence was pronounced On earth will be your dwelling place Before the Fall we must suppose Man to be on another plane altogether—of felicity innocence, trust a spiritual existence with the negation of enmity want of faith and all evil Perhaps Time and Space also did not exist and the Garden is allegorical as well as the tree The forbidden tree was not the tree of knowledge for man was given in that perfect state fuller knowledge than he has now (ii 31) it was the tree of Evil which he was forbidden not only to eat of but even to approach

51 ' *Ẓulm* in Arabic implies harm wrong injustice or transgression and may have reference to oneself, when the wrong is done to others it implies tyranny and oppression the idea of wrong naturally connects itself with darkness, which is another shade of meaning carried with the root word

52 Iblis in ii 34 is apparently the Power of Evil, with the root idea of desperateness or rebellion Satan" in this verse is the Power of Evil with the root idea of perversity or enmity Note the appropriateness of the term on each occasion Also slipping from the Garden denotes the idea of Evil gradually tempting man from a higher to a lower state

Of the state (of felicity) in which
They had been We said
"Get ye down, all (ye people[53]),
With enmity between yourselves
On earth will be your dwelling-place
And your means of livelihood[54]—
For a time"

مِمَّا كَانَا فِيهِ ۖ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ○

37 Then learnt Adam from his Lord
Words of inspiration,[55] and his Lord
Turned towards him, for He
Is Oft-Returning, Most Merciful

۳۷- فَتَلَقَّىٰ آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ ۚ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ○

38 We said "Get ye down all from here,
And if, as is sure, there comes to you
Guidance from Me,[56] whosoever
Follows My guidance, on them
Shall be no fear, nor shall they grieve

۳۸- قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا ۖ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ○

39 "But those who reject Faith
And belie Our Signs,
They shall be Companions of the Fire,
They shall abide therein"[57]

۳۹- وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ○ ع

C 46 —Amongst men what nation had higher chances
(ii 40 86) In the realm of the Spirit than the Children of Israel?
But again and again did they fail in the Spirit

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53 God's decree is the result of man's action Note the transition in Arabic from the singular number in ii 33 to the dual in ii 35 and the plural here which I have indicated in English by "All ye people" Evidently Adam is the type of all mankind and the sexes go together in all spiritual matters Moreover the expulsion applied to Adam Eve and Satan and the Arabic plural is appropriate for any number greater than two

54 Man's sojourn in this lower state where he is partly an animal of this earth is for a time But he must fulfil his lower duties also for they too are a part of his spiritual training

55 As "names" in verse 31 above is used for the 'nature of things' so 'words' here mean 'inspiration' 'spiritual knowledge' The Arabic word used for 'learn' here implies some effort on his part to which God's Grace responded

The Arabic word for 'Repentance' (*tauba*) means 'turning' and the intensive word (*tauwāb*) for God's forgiveness ('Oft Returning' or 'Ever Returning') is from the same root For repentance three things are necessary the sinner must acknowledge his wrong he must give it up and he must resolve to eschew it for the future Man's nature is weak and he may have to return again and again for mercy So long as he does it sincerely God is Oft Returning Most Merciful For his grace helps out the sinner's shortcomings

56 Note the transition from the plural 'We' at the beginning of the verse to the singular 'Me' later in the same verse God speaks of Himself usually in the first person plural 'We' it is the plural of respect and honour and is used in human language in Royal proclamations and decrees But where a special personal relationship is expressed the singular 'I' or 'Me' is used *Cf* xxvi 52 etc

In spite of Man's fall and in consequence of it assurance of guidance is given In case man follows the guidance he is free from any fear for the present or the future, and any grief or sorrow for the past The soul thus freed grows nearer to God

57 But if the soul in spite of the Oft Returning Mercy of God rejects the higher light and goes on sinning against that light the inevitable consequence must be the spiritual Fire It is not merely a fortuitous incident As his rejection was deliberate and definite, so the consequences must be of an abiding character

They rebelled against Moses and murmured
In the wilderness, the Prophets they slew
And the Signs they rejected, they falsified
Scripture and turned their backs on righteousness

Section 5

40 ⓡ Children of Israel! call to mind
The (special) favour which I bestowed
Upon you, and fulfil your Covenant[58]
With Me as I fulfil My Covenant
With you, and fear none but Me

٤٠- يٰبَنِيْٓ اِسْرَآءِيْلَ اذْكُرُوْا نِعْمَتِيَ الَّتِيْٓ
اَنْعَمْتُ عَلَيْكُمْ وَاَوْفُوْا بِعَهْدِيْٓ اُوْفِ
بِعَهْدِكُمْ ۚ
وَاِيَّايَ فَارْهَبُوْنِ ○

41 And believe in what I reveal,[59]
Confirming the revelation
Which is with you,
And be not the first to reject
Faith therein, nor sell My Signs
For a small price, and fear Me,
And Me alone

٤١- وَاٰمِنُوْا بِمَآ اَنْزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ
وَلَا تَكُوْنُوْٓا اَوَّلَ كَافِرٍۭ بِهٖ ۠ وَلَا تَشْتَرُوْا
بِاٰيٰتِيْ ثَمَنًا قَلِيْلًا ۡ
وَّاِيَّايَ فَاتَّقُوْنِ ○

42 And cover not Truth
With falsehood, nor conceal
The Truth when ye know
(what it is)

٤٢- وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا
الْحَقَّ وَاَنْتُمْ تَعْلَمُوْنَ ○

43 And be steadfast in prayer,
Practise regular charity,
And bow down your heads[60]
With those who bow down
(in worship)

٤٣- وَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ وَارْكَعُوْا
مَعَ الرّٰكِعِيْنَ ○

44 Do ye enjoin right conduct
On the people, and forget
(To practise it) yourselves,
And yet ye study the Scripture?
Will ye not understand?

٤٤- اَتَاْمُرُوْنَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ
اَنْفُسَكُمْ وَاَنْتُمْ تَتْلُوْنَ الْكِتٰبَ ۭ
اَفَلَا تَعْقِلُوْنَ ○

58 The appeal is made to Israel subjectively in terms of their own tradition You claim to be a favoured nation have you forgotten My favours? You claim a special Covenant with Me I have fulfilled My part of the Covenant by bringing you out of the land of bondage and giving you Canaan the land flowing with milk and honey how have you fulfilled your part of the Covenant? Do you fear for your national existence? If you fear Me nothing else will matter

59 You received revelations before now comes one confirming it its first appeal should be to you are you to be the first to reject it? And reject it for what? God s Signs are worth more than all your paltry considerations And the standard of duty and righteousness is to be taken from God and not from priests and customs

60 The argument is still primarily addressed to the Jews but is of universal application, as in all the teachings of the Qur ān The chief feature of Jewish worship was and is the bowing of the head.

45 Nay, seek (God's) help With patient perseverance[61] And prayer It is indeed hard, except To those who bring a lowly spirit,—	٤٥- وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلٰوةِ ۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخٰشِعِينَ ۝
46 Who bear in mind the certainty That they are to meet their Lord, And that they are to return to him	٤٦- الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُّلٰقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رٰجِعُونَ ۝

SECTION 6

47 Children of Israel! call to mind The (special) favour which I bestowed Upon you,[62] and that I preferred you To all others (for My Message)	٤٧- يٰبَنِىٓ إِسْرٰٓءِيلَ اذْكُرُوا نِعْمَتِىَ الَّتِىٓ أَنْعَمْتُ عَلَيْكُمْ وَأَنِّى فَضَّلْتُكُمْ عَلَى الْعٰلَمِينَ ۝
48 Then guard yourselves against a day When one soul shall not avail another, Nor shall intercession be accepted for her, Nor shall compensation be taken from her, Nor shall anyone be helped (from outside)[63]	٤٨- وَاتَّقُوا يَوْمًا لَّا تَجْزِى نَفْسٌ عَنْ نَّفْسٍ شَيْـًٔا وَّلَا يُقْبَلُ مِنْهَا شَفٰعَةٌ وَّلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَّلَا هُمْ يُنْصَرُونَ ۝
49 And remember We delivered you From the people of Pharaoh they set you Hard tasks and punishments, slaughtered	٤٩- وَإِذْ نَجَّيْنٰكُمْ مِّنْ اٰلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوٓءَ الْعَذَابِ يُذَبِّحُونَ أَبْنَآءَكُمْ وَيَسْتَحْيُونَ نِسَآءَكُمْ ۚ

61 The Arabic word *Ṣabr* implies many shades of meaning which it is impossible to comprehend in one English word It implies (1) patience in the sense of being thorough not hasty (2) patient perseverance constancy steadfastness firmness of purpose (3) systematic as opposed to spasmodic or chance action (4) a cheerful attitude of resignation and understanding in sorrow defeat or suffering as opposed to murmuring or rebellion but saved from mere passivity or listlessness by the element of constancy or steadfastness

62 These words are recapitulated from ii 40 which introduced a general account of God s favours to Israel now we are introduced to a particular account of incidents in Israel s history Each incident is introduced by the Arabic word *Iz* , which is indicated in the translation by Remember'

63 Before passing to particular incidents the conclusion is stated Be on your guard do not think that special favours exempt you from the personal responsibility of each soul

Your sons and let your women-folk live,[64]
Therein was a tremendous trial from your Lord

وَفِي ذَٰلِكُم بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ ○

50 And remember We divided
The Sea for you and saved you
And drowned Pharaoh's people
Within your very sight[65]

٥٠- وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ فَأَنجَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنتُمْ تَنظُرُونَ ○

51 And remember we appointed
Forty nights for Moses,[66]
And in his absence ye took
The calf (for worship),
And ye did grievous wrong

٥١- وَإِذْ وَاعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِن بَعْدِهِ وَأَنتُمْ ظَالِمُونَ ○

52 Even then We did forgive you,[67]
There was a chance for you
To be grateful

٥٢- ثُمَّ عَفَوْنَا عَنكُم مِّن بَعْدِ ذَٰلِكَ لَعَلَّكُمْ تَشْكُرُونَ ○

53 And remember We gave
Moses the Scripture and the Criterion[68]

٥٣- وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ وَالْفُرْقَانَ

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64 The bondage of Egypt was indeed a tremendous trial Even the Egyptians wish to spare the lives of Israel s females when the males were slaughtered added to the bitterness of Israel Their hatred was cruel but their love was still more cruel About the hard tasks see Exod i 14 They made their lives bitter with hard bondage in mortar and in brick and in all manner of service in the field all their service wherein they made them serve was with rigour Pharaoh s taskmasters gave no straw yet ordered the Israelites to make bricks without straw Exod v 5 19 Pharaoh s decree was ' Every son that is born ye shall cast into the river and every daughter ye shall save alive Exod i 22 It was in consequence of this decree that Moses was hidden three months after he was born and when he could be hidden no longer he was put into an ark of bulrushes and cast into the Nile where he was found by Pharaoh s daughter and wife (xxviii 9) and adopted into the family Exod ii 2 10 *Cf* xx 37 40 Thus Moses was brought up by the enemies of his people He was chosen by God to deliver his people and God s wisdom made the learning and experience and even cruelties of the Egyptian enemies themselves to contribute to the salvation of his people

65 When the Israelites at last escaped from Egypt they were pursued by Pharaoh and his host By a miracle the Israelites crossed the Red Sea but the host of Pharaoh was drowned Exod xiv 5 31

66 This was after the Ten Commandments and the Laws and Ordinances had been given on Mount Sinai Moses was asked up into the Mount and he was there forty days and forty nights Exod xxiv 18 But the people got impatient of the delay made a calf of melted gold and offered worship and sacrifice to it Exod xxxii 1 8

67 Moses prayed for his people and God forgave them This is the language of the Qur ān The Old Testament version is rougher The Lord repented of the evil which He thought to do unto His people Exod xxxii 14 The Muslim position has always been that the Jewish (and Christian) scriptures as they stand cannot be traced direct to Moses or Jesus but are later compilations Modern scholarship and Higher Criticism has left no doubt on the subject But the stories in these traditional books may be used in an appeal to those who use them only they should be spiritualized as they are here and especially in ii 54 below

68 God s revelation the expression of God s Will is the true standard of right and wrong It may be in a Book or in God s dealings in history All these may be called His Signs or Miracles In this passage some commentators take the Scripture and the Criterion (Furqān) to be identical Others take them to be two distinct things Scripture being the written Book and the Criterion being other Signs I agree with the latter view The word Furqān also occurs in xxi 48 in connection with Moses and Aaron and in the first verse of Sūra xxv as well as in its title in connection with Muḥammad As Aaron received no Book, Furqān must mean the other Signs Muṣṭafā had both the Book and the other Signs perhaps here too we take the other Signs as supplementing the Book *Cf* Wordsworth s " Arbiter undisturbed of right and wrong (Prelude, Book 4)

(Between right and wrong) there was
A chance for you to be guided aright

لَعَلَّكُمْ تَهْتَدُونَ ○

54 And remember Moses said
To his people "O my people!
Ye have indeed wronged
Yourselves by your worship of the calf
So turn (in repentance) to your Maker,
And slay yourselves (the wrong-doers),[69]
That will be better for you
In the sight of your Maker"
Then He turned towards you (in forgiveness)
For He is Oft-Returning, Most Merciful

٥٤- وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يٰقَوْمِ إِنَّكُمْ
ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوٓا
إِلَىٰ بَارِئِكُمْ فَاقْتُلُوٓا أَنْفُسَكُمْ ۗ
ذٰلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِئِكُمْ ۗ
فَتَابَ عَلَيْكُمْ ۗ
إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ○

55 And remember ye said[70]
"O Moses!
We shall never believe in thee
Until we see God manifestly,"
But ye were dazed
With thunder and lightning
Even as ye looked on

٥٥- وَإِذْ قُلْتُمْ يٰمُوسَىٰ لَنْ نُّؤْمِنَ لَكَ
حَتّٰى نَرَى اللّٰهَ جَهْرَةً فَأَخَذَتْكُمُ الصّٰعِقَةُ
وَأَنْتُمْ تَنْظُرُونَ ○

56 Then We raised you up
After your death
Ye had the chance
To be grateful

٥٦- ثُمَّ بَعَثْنٰكُمْ مِّنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ
تَشْكُرُونَ ○

57 And We gave you the shade of clouds

٥٧- وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ

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69 Moses's speech may be construed literally as translated in which case it reproduces Exod xxxii 27 28 but in a much softened form for the Old Testament says Go in and out from gate to gate throughout the camp and slay every man his brother and every man his companion and every man his neighbour and there fell of the people that day 3 000 men A more spiritualized version would be that the order for slaying was given by way of trial but was withdrawn for God turned to them in forgiveness A still more spiritualized way of construing it would be to take '*anfusakum* as meaning souls not selves Then the sense of Moses's speech (abbreviated) would be 'By the worship of the calf you have wronged your own souls, repent mortify (=slay) your souls now it will be better in the sight of God"

The word here translated Maker [*Bāri*] has also in it a touch of the root meaning of "liberator, — an apt word as referring to the Israelites who had just been liberated from bondage in Egypt

70 We have hitherto had instances from the Jewish traditional *Taurāt* (or Pentateuch) Now we have some instances from Jewish traditions in the Talmud or body of exposition in the Jewish theological schools They are based on the Jewish scriptures but add many marvellous details and homilies As to seeing God we have in Exod xxxiii 20 And He said Thou canst not see my face for there shall no man see me and live The punishment for insisting on seeing God was therefore death but those who rejected faith were forgiven, and yet they were ungrateful

And sent down to you
Manna[71] and quails, saying
" Eat of the good things
We have provided for you "
(But they rebelled),
To Us they did no harm,
But they harmed their own souls

الْمَنَّ وَالسَّلْوٰى ؕ
كُلُوْا مِنْ طَيِّبٰتِ مَا رَزَقْنٰكُمْ ؕ
وَمَا ظَلَمُوْنَا وَلٰكِنْ كَانُوْٓا اَنْفُسَهُمْ يَظْلِمُوْنَ ○

58 And remember We said
" Enter this town,[72] and eat
Of the plenty therein
As ye wish , but enter
The gate with humility,
In posture and in words,
And We shall forgive you your faults
And increase (the portion of)
Those who do good "

٥٨- وَاِذْ قُلْنَا ادْخُلُوْا هٰذِهِ الْقَرْيَةَ
فَكُلُوْا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَّادْخُلُوا
الْبَابَ سُجَّدًا وَّقُوْلُوْا حِطَّةٌ نَّغْفِرْ لَكُمْ
خَطٰيٰكُمْ ؕ
وَسَنَزِيْدُ الْمُحْسِنِيْنَ ○

59 But the transgressors
Changed the word from that
Which had been given them ,
So We sent on the transgressors
A plague from heaven,
For that they infringed
(Our command) repeatedly

٥٩- فَبَدَّلَ الَّذِيْنَ ظَلَمُوْا قَوْلًا غَيْرَ الَّذِيْ
قِيْلَ لَهُمْ فَاَنْزَلْنَا عَلَى الَّذِيْنَ ظَلَمُوْا رِجْزًا
مِّنَ السَّمَآءِ بِمَا كَانُوْا يَفْسُقُوْنَ ○ ع

SECTION 7

60 And remember Moses prayed
For water for his people,
We said " Strike the rock
With thy staff " Then gushed forth

٦٠- وَاِذِ اسْتَسْقٰى مُوْسٰى لِقَوْمِهٖ فَقُلْنَا
اضْرِبْ بِّعَصَاكَ الْحَجَرَ ؕ فَانْفَجَرَتْ مِنْهُ

71 Manna = Hebrew *Man hu* Arabic *Mā huwa* ? = What is it ? In Exod xvi 14 it is described as a small round thing as small as the hoar frost on the ground It usually rotted if left over till next day, it melted in the hot sun the amount necessary for each man was about an Omer a Hebrew measure of capacity equal to about 2¾ quarts This is the Hebrew account probably distorted by traditional exaggeration The actual Manna found to this day in the Sinai region is a gummy saccharine secretion found on a species of Tamarisk It is produced by the puncture of a species of insect like the cochineal just as lac is produced by the puncture of the lac insect on certain trees in India As to quails large flights of them are driven by winds in the Eastern Mediterranean in certain seasons of the year as was witnessed during the Great War of 1914 18 by many Indian officers who campaigned between Egypt and Palestine

72 This probably refers to Shittim It was the ' town of acacias just east of the Jordan where the Israelites were guilty of debauchery and the worship of and sacrifices to false gods (Num xxv 1 2 also 8 9), a terrible punishment ensued including the plague of which 24 000 died The word which the transgressors changed may have been a pass word In the Arabic text it is ' *Hittatun* which implies humility and a prayer of forgiveness a fitting emblem to distinguish them from their enemies From this particular incident a more general lesson may be drawn in the hour of triumph we are to behave humbly as in God s sight and our conduct should be exemplary according to God s word otherwise our arrogance will draw its own punishment

These verses, 58 59 may be compared with vii 161 62 There are two verbal differences Here (ii 58) we have *enter* the town and in vii 161 we have dwell in this town Again in ii 59 here we have infringed (Our command), and in vii 162, we have transgressed The verbal differences make no difference to the sense

Therefrom twelve springs
Each group[73] knew its own place
For water So eat and drink
Of the sustenance provided by God,
And do no evil nor mischief
On the (face of the) earth

اثْنَتَا عَشْرَةَ عَيْنًا ۖ قَدْ عَلِمَ كُلُّ أُنَاسٍ
مَّشْرَبَهُمْ ۖ كُلُوا وَاشْرَبُوا مِن رِّزْقِ اللَّهِ وَ
لَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ ۝

61 And remember ye said
"O Moses ! we cannot endure
One kind of food (always),
So beseech thy Lord for us
To produce for us of what the earth
Groweth,—its pot-herbs, and cucumbers,
Its garlic, lentils, and onions"
He said "Will ye exchange
The better for the worse ?
Go ye down to any town,[74]
And ye shall find what ye want!"

٦١- وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَن نَّصْبِرَ عَلَىٰ
طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا
مِمَّا تُنبِتُ الْأَرْضُ مِن بَقْلِهَا وَقِثَّائِهَا
وَفُومِهَا وَعَدَسِهَا وَبَصَلِهَا ۖ قَالَ أَتَسْتَبْدِلُونَ
الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ ۚ
اهْبِطُوا مِصْرًا فَإِنَّ لَكُم مَّا سَأَلْتُمْ

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73 Here we have a reference to the tribal organisation of the Jews which played a great part in their forty years march through the Arabian deserts (Num i and ii) and their subsequent settlement in the land of Canaan (Joshua xiii and xiv) The twelve tribes were derived from the sons of Jacob whose name was changed to Israel (soldier of God) after he had wrestled says Jewish tradition with God (Genesis xxxii 28) Israel had twelve sons (Gen xxxv 22 26) including Levi and Joseph The descendants of these twelve sons were the Children of Israel Levi s family got the priest hood and the care of the Tabernacle they were exempted from military duties for which the census was taken (Num i 47 53) and therefore from the distribution of land in Canaan (Josh xiv 3) they were distributed among all the Tribes and were really a privileged caste and not numbered among the Tribes , Moses and Aaron belonged to the house of Levi On the other hand Joseph on account of the high position to which he rose in Egypt as the Pharaoh s minister was the progenitor of two tribes one in the name of each of his two sons Ephraim and Manasseh Thus there were twelve Tribes in all as Levi was cut out and Joseph represented two tribes Their having fixed stations and watering places in camp and fixed territorial areas later in the Promised Land prevented confusion and mutual jealousies and is pointed to as an evidence of the Providence of God acting through His prophet Moses *Cf* also vii 160

The gushing of twelve springs from a rock evidently refers to a local tradition well known to Jews and Arabs in Muṣṭafā s time Near Horeb close to Mount Sinai where the law was given to Moses is a huge mass of red granite twelve feet high and about fifty feet in circumference where European travellers (*e g* Breydenbach in the 15th Century after Christ) saw abundant springs of water twelve in number (see Sale s notes on this passage) It existed in Muṣṭafā s time and may still exist to the present day for anything we know to the contrary The Jewish tradition would be based on Exod xvii 6 Thou shalt smite the rock and there shall come water out of it that the people may drink

The story is used as a parable as is clear from the latter part of the verse In the desolation and among the rocks of this life people grumble But they will not be left starving or thirsty of spiritual life God s Messenger can provide abundant spiritual sustenance even from such unpromising things as the hard rocks of life And all the nations can be grouped round it each different yet each in perfect order and discipline We are to use with gratitude all spiritual food and drink provided by God and He sometimes provides from unexpected places We must restrain ourselves from mischief pride, and every kind of evil for our higher life is based on our probation on this very earth

74 The declension of the word *Miṣr* in the Arabic text here shows that it is treated as a common noun meaning any town but this is not conclusive and the reference may be to the Egypt of Pharaoh The *Tanwin* expressing indefiniteness may mean any Egypt *i e* any country as fertile as Egypt. There is here a subtle reminiscence as well as a severe reproach The rebellious children of Israel murmured at the sameness of the food they got in the desert They were evidently hanker ing after the delicacies of the Egypt which they had left although they should have known that the only thing certain for them in Egypt was their bondage and harsh treatment. Moses s reproach to them was two-fold : (1) Such variety of foods you can get in any town would you for their sake, sell your freedom ? Is not freedom better than delicate food ? (2) In front is the rich Promised Land which you are reluctant to march to , behind is Egypt, the land of bondage. Which is better ? Would you ecxhange the better for the worse ?

They were covered with
humiliation[75]
And misery; they drew
On themselves the wrath of God.
This because they went on
Rejecting the Signs of God
And slaying His Messengers
Without just cause.
This because they rebelled
And went on transgressing.

وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ
وَبَآءُوْ بِغَضَبٍ مِّنَ اللّٰهِ
ذٰلِكَ بِاَنَّهُمْ كَانُوْا يَكْفُرُوْنَ بِاٰيٰتِ اللّٰهِ
وَيَقْتُلُوْنَ النَّبِيّٖنَ بِغَيْرِ الْحَقِّ
ذٰلِكَ بِمَا عَصَوْا وَّكَانُوْا يَعْتَدُوْنَ ۝ ع

SECTION 8

62 Those who believe (in the
Qur-ān),
And those who follow the Jewish
(scriptures),
And the Christians and the
Sabians,[76]—
Any who believe in God
And the Last Day,
And work righteousness,
Shall have their reward

٦٢- اِنَّ الَّذِيْنَ اٰمَنُوْا وَالَّذِيْنَ هَادُوْا
وَالنَّصٰرٰى وَالصّٰبِـِٕيْنَ
مَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ
وَعَمِلَ صَالِحًا
فَلَهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ

75 From here the argument becomes more general. They got the Promised Land. But they continued to rebel against God. And their humiliation and misery became a national disaster. They were carried in captivity to Assyria. They were restored under the Persians but still remained under the Persian yoke, and they were under the yoke of the Greeks, the Romans, and Arabs. They were scattered all over the earth, and have been a wandering people ever since, because they rejected faith, slew God's messengers, and went on transgressing.

The slaying of the Prophets begins with the murder of Abel, who was in the ancestry of Israel. The elder sons of Jacob attempted the murder of Joseph when they dropped him into the well, and if he was afterwards rescued by strangers, their blood guilt was none the less. In later history they attempted to slay Jesus, inasmuch as they got the Roman Governor to crucify one in his likeness, and they attempted to take the life of Mustafā.

But the moral goes wider than the Children of Israel. It applies to all nations and all individuals. If they are stiff-necked, if they set a greater value on perishable goods than on freedom and eternal salvation, if they break the law of God and resist His grace, their portion must be humiliation and misery in the spiritual world and probably even on this earth if a long view is taken.

76 Latest researches have revealed a small remnant of a religious community numbering about 2,000 souls in Lower Irāq, near Basra. In Arabic they are called *Ṣubbī* (plural *Ṣubbā*). They are also called Sabians and Nasoraeans, or Mandaeans, or Christians of St. John. They claim to be Gnostics, or Knowers of the Great Life. They dress in white, and believe in frequent immersions in water. Their Book *Ginza* is in a dialect of Aramaic. They have theories of Darkness and Light, as in Zoroastrianism. They use the name *Yardan* (Jordan) for any river. They live in peace and harmony among their Muslim neighbours. They resemble the Ṣābi-ūn mentioned in the Qur-ān, but are not probably identical with them.

The pseudo-Sabians of Ḥarrān, who attracted the attention of Khalīfa Mamūn al Rashīd in 830 A.D. by their long hair and peculiar dress, probably adopted the name as it was mentioned in the Qur-ān, in order to claim the privileges of the People of the Book. They were Syrian Star-worshippers with Hellenistic tendencies, like the Jews contemporary with Jesus. It it doubtful whether they had any right to be called People of the Book in the technical sense of the term. But I think that in this matter (though many authorities would dissent) the term can be extended by analogy to cover earnest followers of Zoroaster, the Vedas, Buddha, Confucius and other Teachers of the moral law.

There was another people called the Sabaeans, who played an important part in the history of early Arabia, and are known through their inscriptions in an alphabet allied to the Phoenician and the Babylonian. They had a flourishing kingdom in the Yemen tract in South Arabia about 800-700 B.C., though their origin may have been in North Arabia. They worshipped the planets and stars (Moon, Sun, Venus). Probably the Queen of Sheba is connected with them. They succumbed to Abyssinia about 350 A.D. and to Persia about 579 A.D. Their capital was near Ṣan-ā. They had beautiful stone buildings, in which the pointed arch is noticeable. (See E. B. on Sabaeans.)

With their Lord on them
Shall be no fear, nor shall they
grieve [77]

وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ○

63 And remember We took
Your Covenant
And We raised above you
(The towering height)
Of Mount (Sinai) [78]
(Saying) "Hold firmly
To what We have given you
And bring (ever) to remembrance
What is therein
Perchance ye may fear God"

٦٣- وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ
خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ
وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ○

64 But ye turned back thereafter
Had it not been for the Grace
And Mercy of God to you,
Ye had surely been
Among the lost

٦٤- ثُمَّ تَوَلَّيْتُمْ مِنْ بَعْدِ ذَٰلِكَ فَلَوْلَا
فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ
مِنَ الْخَاسِرِينَ ○

65 And well ye knew
Those amongst you
Who transgressed
In the matter of the Sabbath
We said to them
"Be ye apes,
Despised and rejected" [79]

٦٥- وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ
فِي السَّبْتِ فَقُلْنَا لَهُمْ
كُونُوا قِرَدَةً خَاسِئِينَ ○

66 So We made it an example
To their own time

٦٦- فَجَعَلْنَاهَا نَكَالًا لِمَا بَيْنَ يَدَيْهَا وَمَا

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77 *Cf* ii 38 where the same phrase occurs And it recurs again and again afterwards The point of the verse is that Islam does not teach an exclusive doctrine and is not meant exclusively for one people The Jews claimed this for themselves and the Christians in their origin were a sect of the Jews Even the modern organized Christian churches though they have been consciously or unconsciously influenced by the Time spirit including the historical fact of Islam yet cling to the idea of Vicarious Atonement which means that all who do not believe in it or who lived previously to the death of Christ are at a disadvantage spiritually before the Throne of God The attitude of Islam is entirely different Islam existed before the preaching of Muḥammad on this earth the Qur ān expressly calls Abraham a Muslim (iii 67) Its teaching (submission to God s will) has been and will be the teaching of Religion for all time and for all peoples

78 The Mountain of Sinai (*Tūr u Sīnīn*) a prominent mountain in the Arabian desert in the peninsula between the two arms of the Red Sea Here the Ten Commandments and the Law were given to Moses Hence it is now called the Mountain of Moses (*Jabal Mūsa*) The Israelites encamped at the foot of it for nearly a year The Covenant was taken from them under many portents (Exod xix 5 8 16 18) which are described in Jewish tradition in great detail Under thunder and lightning the mountain must indeed have appeared an awe inspiring sight above to the Camp at its foot And the people solemnly entered into the Covenant all the people answered together and said All that the Lord hath spoken we will do

79 The punishment for breach of the Sabbath under the Mosaic law was death 'Every one that defileth it (the Sabbath) shall surely be put to death for whosoever doeth any work therein that soul shall be cut off from among his people' (Exod xxxi 14) There must have been a Jewish tradition about a whole fishing community in a seaside town which persisted in breaking the Sabbath and were turned into apes *cf* vii 163 166 Or should we translate in both these passages Be *as* apes instead of Be apes ? This is the suggestion of Maulvi Muḥammad Alī on this passage on the authority of Mujāhid and Ibn Jarīr Ṭabarī The punishment would be, not for the breach of the Sabbath in itself, but for their contumacious defiance of the Law

And to their posterity,
And a lesson
To those who fear God

خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ ○

67 And remember Moses said
To his people "God commands
That ye sacrifice a heifer " [80]
They said "Makest thou
A laughing-stock of us?"
He said "God save me
From being an ignorant (fool)!"

٦٧- وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِۦٓ إِنَّ ٱللَّهَ
يَأْمُرُكُمْ أَن تَذْبَحُوا۟ بَقَرَةً ۖ قَالُوٓا۟ أَتَتَّخِذُنَا
هُزُوًا ۖ قَالَ أَعُوذُ بِٱللَّهِ أَنْ أَكُونَ مِنَ
ٱلْجَٰهِلِينَ ○

68 They said "Beseech on our behalf
Thy Lord to make plain to us
What (heifer) it is!"
He said "He says the heifer
Should be neither too old
Nor too young, but of middling
Age now do what ye are commanded!"

٦٨- قَالُوا۟ ٱدْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا هِىَ ۚ
قَالَ إِنَّهُۥ يَقُولُ إِنَّهَا بَقَرَةٌ لَّا فَارِضٌ وَلَا
بِكْرٌ ۖ
عَوَانٌۢ بَيْنَ ذَٰلِكَ ۖ
فَٱفْعَلُوا۟ مَا تُؤْمَرُونَ ○

69 They said "Beseech on our behalf
Thy Lord to make plain to us
Her colour" He said "He says
A fawn-coloured heifer,
Pure and rich in tone,
The admiration of beholders!"

٦٩- قَالُوا۟ ٱدْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا لَوْنُهَا ۚ
قَالَ إِنَّهُۥ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَآءُ فَاقِعٌ
لَّوْنُهَا تَسُرُّ ٱلنَّٰظِرِينَ ○

70 They said "Beseech on our behalf
Thy Lord to make plain to us
What she is to us are all heifers
Alike we wish indeed for guidance,
If God wills"

٧٠- قَالُوا۟ ٱدْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا هِىَ
إِنَّ ٱلْبَقَرَ تَشَٰبَهَ عَلَيْنَا
وَإِنَّآ إِن شَآءَ ٱللَّهُ لَمُهْتَدُونَ ○

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80 This story or parable of the heifer in ii 67 71 should be read with the parable of the dead man brought to life in ii 72 73 The stories were accepted in Jewish traditions which are themselves based on certain sacrificial directions in the Old Testament The heifer story of Jewish tradition is based on Num xix 1 10 in which Moses and Aaron ordered the Israelites to sacrifice a red heifer without spot or blemish her body was to be burnt and the ashes were to be kept for the purification of the congregation from sin The parable of the dead man we shall refer to later

The lesson of the heifer parable is plain Moses announced the sacrifice to the Israelites and they treated it as a jest When Moses continued solemnly to ask for the sacrifice they put him off on one pretext and another asking a number of questions which they could have answered themselves if they had listened to Moses's directions Their questions were carping criticisms rather than the result of a desire for information It was a mere thin pretence that they were genuinely seeking for guidance When at last they were driven into a corner, they made the sacrifice but the will was wanting which would have made the sacrifice efficacious for purification from sin The real reason for their prevarications was their guilty conscience as we see in the parable of the dead man (ii. 72 73)

71 He said "He says a heifer
Not trained to till the soil
Or water the fields, sound
And without blemish" They said
"Now hast thou brought
The truth" Then they offered
Her in sacrifice,
But not with good-will

٧١- قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَّا ذَلُولٌ تُثِيرُ
الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَّا
شِيَةَ فِيهَا قَالُوا الْآنَ جِئْتَ بِالْحَقِّ فَذَبَحُوهَا
وَمَا كَادُوا يَفْعَلُونَ ۝

Section 9

72 Remember ye slew a man [81]
And fell into a dispute
Among yourselves as to the crime
But God was to bring forth
What ye did hide

٧٢- وَإِذْ قَتَلْتُمْ نَفْسًا فَادّٰرَءْتُمْ فِيهَا
وَاللّٰهُ مُخْرِجٌ مَّا كُنْتُمْ تَكْتُمُونَ ۝

73 So We said "Strike the (body)
With a piece of the (heifer)"
Thus God bringeth the dead
To life and showeth you His
Signs
Perchance ye may understand

٧٣- فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا
كَذٰلِكَ يُحْيِ اللّٰهُ الْمَوْتٰى
وَيُرِيكُمْ اٰيٰتِهِ لَعَلَّكُمْ تَعْقِلُونَ ۝

74 Thenceforth were your hearts
Hardened they became
Like a rock and even worse
In hardness For among rocks
There are some from which
Rivers gush forth, others
There are which when split
Asunder send forth water,
And others which sink

٧٤- ثُمَّ قَسَتْ قُلُوبُكُمْ مِّنْ بَعْدِ ذٰلِكَ
فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ
الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهٰرُ وَإِنَّ
مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ وَ
إِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللّٰهِ وَ

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81 In Deut xxi 1 9 it is ordained that if the body of a slain man be found in a field and the slayer is not known a heifer shall be beheaded, and the elders of the city next to the slain man's domicile shall wash their hands over the heifer and say that they neither did the deed nor saw it done thus clearing themselves from the blood guilt

The Jewish story based on this was that in a certain case of this kind every one tried to clear himself of guilt and lay the blame at the door of others In the first place they tried to prevaricate and prevent a heifer being slain as in the last parable When she was slain God by a miracle disclosed the really guilty person A portion of the sacrificed heifer was ordered to be placed on the corpse, which came to life and disclosed the whole story of the crime

The lesson of this parable is that men may try to hide their crimes individually or collectively but God will bring them to light in unexpected ways Applying this further to Jewish national history the argument is developed in the following verses that the Children of Israel played fast and loose with their own rites and traditions, but they could not thus evade the consequences of their own sin

For fear of God. And God is
Not unmindful of what ye do.[82]

مَا اللهُ بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ○

75 Can ye (O ye men of Faith)
Entertain the hope that they
Will believe in you? —
Seeing that a party of them
Heard the word of God,
And perverted it knowingly
After they understood it.

٧٥- اَفَتَطْمَعُوْنَ اَنْ يُّؤْمِنُوْا لَكُمْ وَقَدْ كَانَ فَرِيْقٌ مِّنْهُمْ يَسْمَعُوْنَ كَلٰمَ اللهِ ثُمَّ يُحَرِّفُوْنَهٗ مِنْۢ بَعْدِ مَا عَقَلُوْهُ وَهُمْ يَعْلَمُوْنَ ○

76 Behold! when they meet[83]
The men of Faith, they say:
"We believe": but when
They meet each other in private,
They say: "Shall you tell them
What God hath revealed to you,
That they may engage you
In argument about it
Before your Lord?"—
Do ye not understand (their aim)?

٧٦- وَاِذَا لَقُوا الَّذِيْنَ اٰمَنُوْا قَالُوْٓا اٰمَنَّا ۚ وَاِذَا خَلَا بَعْضُهُمْ اِلٰى بَعْضٍ قَالُوْٓا اَتُحَدِّثُوْنَهُمْ بِمَا فَتَحَ اللهُ عَلَيْكُمْ لِيُحَآجُّوْكُمْ بِهٖ عِنْدَ رَبِّكُمْ ۭ
اَفَلَا تَعْقِلُوْنَ ○

77 Know they not that God
Knoweth what they conceal
And what they reveal?

٧٧- اَوَلَا يَعْلَمُوْنَ اَنَّ اللهَ يَعْلَمُ مَا يُسِرُّوْنَ وَمَا يُعْلِنُوْنَ ○

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82 The sinner's heart gets harder and harder. It is even harder than rocks, of which a beautiful poetical allegory is placed before us. In nature we think there is nothing harder than rocks. But there are rocks that weep voluntarily, like repentant hearts that come to God of their own accord: such are the rocks from which rivers and springs flow spontaneously, sometimes in small trickles, sometimes in big volumes. Then there are rocks which have to be split or dug into or blown up with dynamite, and underneath we find abundant waters, as in wells beneath rocky soil. Such are the hearts of a less degree of fineness, which yet melt into tears when some great blow or calamity calls the mind to higher things. And lastly, there are the rocks which slip or sink by geological pressure or in an earthquake and send forth large spouts of water, as happened for example in the Bihar earthquake of 1934: such sinking or quaking may be poetically ascribed to fear. So there are hearts which will come to God by no higher motive than fear, but yet fear will melt them into tears of repentance. But the hardened sinner is worse than all these. His case is worse than that of rocks, for nothing will melt him.

83 The immediate argument applies to the Jews of Medina, but the more general argument applies to the people of Faith and the people without Faith, as we shall see below. If the Muslims of Medina ever entertained the hope that the Jews in their city would as a body welcome Muḥammad Muṣṭafā as the prophet prophesied in their own books, they were mistaken. In Deut. xviii. 18, they read: "I will raise them up a Prophet from among their brethren, like unto thee (i.e., like unto Moses)," which was interpreted by some of their doctors as referring to Muḥammad, and they came into Islam. The Arabs are a kindred branch of the Semitic family, and are correctly described in relation to the Jews as "their brethren"; and there is no question that there was not another Prophet like unto Moses until Muḥammad came: in fact the postscript of Deuteronomy, which was written many centuries after Moses, says: "There arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face." But the Jews as a body were jealous of Muḥammad and played a double part. When the Muslim community began to grow stronger, they pretended to be of them, but really tried to keep back any knowledge of their own Scriptures from them, lest they should be beaten by their own arguments.

The more general interpretation holds good in all ages. Faith and Unfaith are pitted against each other. Faith has to struggle against power, position, organization, and privilege. When it gains ground, Unfaith comes forward insincerely and claims fellowship. But in its own mind it is jealous of the armoury of science and knowledge which Faith brings into the service of God. But God knows all; and if the people of Faith will only seek knowledge sincerely wherever they can find it,—even as far afield as China, as Muḥammad said, they can defeat Unfaith on its own ground.

78 And there are among them[84]
Illiterates, who know not the Book,
But (see therein their own) desires,
And they do nothing but
conjecture.

٧٨- وَمِنْهُمْ أُمِّيُّونَ لَا يَعْلَمُونَ الْكِتٰبَ إِلَّآ أَمَانِيَّ وَإِنْ هُمْ إِلَّا يَظُنُّونَ ○

79 Then woe to those who write
The Book with their own hands,
And then say: "This is from God,"
To traffic with it
For a miserable price!—
Woe to them for what their hands
Do write, and for the gain
They make thereby.

٧٩- فَوَيْلٌ لِّلَّذِينَ يَكْتُبُونَ الْكِتٰبَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هٰذَا مِنْ عِنْدِ اللّٰهِ لِيَشْتَرُوا بِهٖ ثَمَنًا قَلِيلًا ۚ فَوَيْلٌ لَّهُمْ مِّمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَّهُمْ مِّمَّا يَكْسِبُونَ ○

80 And they say: "The Fire[85]
Shall not touch us
But for a few numbered days:"
Say: "Have ye taken a promise
From God, for He never
Breaks His promise?
Or is it that ye say of God
What ye do not know?"

٨٠- وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّآ أَيَّامًا مَّعْدُودَةً ۚ قُلْ أَتَّخَذْتُمْ عِنْدَ اللّٰهِ عَهْدًا فَلَنْ يُّخْلِفَ اللّٰهُ عَهْدَهٗٓ أَمْ تَقُولُونَ عَلَى اللّٰهِ مَا لَا تَعْلَمُونَ ○

81 Nay, those who seek gain[86]
In Evil, and are girt round
By their sins,—
They are Companions of the Fire:
Therein shall they abide
(For ever).

٨١- بَلٰى مَنْ كَسَبَ سَيِّئَةً وَّأَحَاطَتْ بِهٖ خَطِيْٓـَٔتُهٗ فَأُولٰٓئِكَ أَصْحٰبُ النَّارِ ۚ هُمْ فِيهَا خٰلِدُونَ ○

82 But those who have faith
And work righteousness,

٨٢- وَالَّذِينَ اٰمَنُوا وَعَمِلُوا الصّٰلِحٰتِ

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84 The argument of ii. 76 is continued. The Jews wanted to keep back knowledge, but what knowledge had they? Many of them, even if they could read, were no better than illiterates, for they knew not their own true Scriptures, but read into them what they wanted, or at best their own conjectures. They palmed off their own writings for the Message of God. Perhaps it brought them profit for the time being, but it was a miserable profit if they "gained the whole world and lost their own souls" (Matt. xvi. 26). "Writing with their own hands" means inventing books themselves, which had no divine authority.

The general argument is similar. Unfaith erects its own false gods. It attributes things to causes which only exist in its own imagination. Sometimes it even indulges in actual dishonest traffic in the ignorance of the multitude. It may pay for a time, but the bubble always bursts.

85 The Jews in their arrogance might say: Whatever the terror of Hell may be for other people, our sins will be forgiven, because we are the children of Abraham; at worst, we shall suffer a short definite punishment and then be restored to the "bosom of Abraham." This bubble is pricked here. Read this verse with ii. 81-82.

The general application is also clear. If Unfaith claims some special prerogative, such as race, civilisation, political power, historical experience, and so on, these will not avail in God's sight. His promise is sure, but His promise is for those who seek God in Faith and show it in their conduct.

86 This is many degrees worse than merely falling into evil; it is going out to "earn evil" as the Arabic text has it, i.e., to seek gain in evil. Such a perverse attitude means that the moral and spiritual fortress erected around us by the Grace of God is voluntarily surrendered by us and demolished by Evil, which erects its own fortress, so that access to Good may be more and more difficult.

They are Companions of the Garden
Therein shall they abide
(For ever)

أُولٰٓئِكَ أَصْحٰبُ الْجَنَّةِ ۚ هُمْ فِيهَا خٰلِدُونَ ○

Section 10

83 And remember We took[87]
A Covenant from the Children
Of Israel (to this effect)
Worship none but God ,
Treat with kindness
Your parents and kindred,
And orphans and those in need ,
Speak fair to the people ,
Be steadfast in prayer ,
And practise regular charity
Then did ye turn back,
Except a few among you,
And ye backslide (even now)

٨٣- وَإِذْ أَخَذْنَا مِيثٰقَ بَنِىٓ إِسْرٰٓءِيلَ لَا
تَعْبُدُونَ إِلَّا اللّٰهَ ۗ وَبِالْوٰلِدَيْنِ إِحْسَانًا
وَّذِى الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِينِ وَ
قُولُوا لِلنَّاسِ حُسْنًا وَّأَقِيمُوا الصَّلٰوةَ وَ
اٰتُوا الزَّكٰوةَ ۗ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ
وَأَنْتُمْ مُّعْرِضُونَ ○

84 And remember We took[88]
Your Covenant (to this effect)
Shed no blood amongst you,
Nor turn out your own people
From your homes and this
Ye solemnly ratified,
And to this ye can bear witness

٨٤- وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ
دِمَآءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِّنْ
دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَشْهَدُونَ ○

85 After this it is ye, the same people,
Who slay among yourselves,
And banish a party of you
From their homes , assist
(Their enemies) against them,
In guilt and rancour ,
And if they come to you
As captives, ye ransom[89] them,

٨٥- ثُمَّ أَنْتُمْ هٰٓؤُلَآءِ تَقْتُلُونَ أَنْفُسَكُمْ وَ
تُخْرِجُونَ فَرِيقًا مِّنْكُمْ مِّنْ دِيَارِهِمْ تَظٰهَرُونَ
عَلَيْهِمْ بِالْإِثْمِ وَالْعُدْوَانِ ۗ وَإِنْ
يَّأْتُوكُمْ أُسٰرٰى تُفٰدُوهُمْ

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87 So far from the Covenant being of the kind you suggest in ii 80 the real Convenant is about the moral law which is set out in ii 83 This moral law is universal and if you break it no privileges will lighten your punishment or help you in any way (ii 86) Speak fair to the people not only means outward courtesy from the leaders to the meanest among the people but the protection of the people from being exploited deceived defrauded or doped with things to lull their intelligence

88 Verse 83 referred to the universal moral law This verse 84 refers to its application under a special Covenant entered into with the Jews of Medina by the new born Muslim Commonwealth under its Guide and teacher Muḥammad This Covenant is given in Ibn Hishām s *Sirat ur Rasūl* and comments on it will be found in Ameer Ali s *Spirit of Islam* (London 1922) pp 57—61 It was entered into in the second year of the Hijra and was treacherously broken by the Jews almost immediately afterwards

89 I understand ' ransom them here to mean take ransom for them though most of the Commentators take it to mean give ransom for them Muṣṭafā had made a Pact which if it had been faithfully observed by all parties would have brought a reign of law and order for Medina But some of the treacherous Jews never intended to observe its terms They fought and slew each other and not only banished those who were obnoxious to them but intrigued with their enemies If by any chance they come back into their hands as captives they demanded ransom for them to return to their homes although they had no right to banish them at all If we understand by ransom them pay ransom for them to release them from the hands of their enemies it would mean that they did this pious act for show although they were themselves the authors of their unlawful banishment I think the former makes better sense

Though it was not lawful
For you to banish them
Then is it only a part of the Book
That ye believe in,
And do ye reject the rest?
But what is the reward for those
Among you who behave like this
But disgrace in this life?—
And on the Day of Judgment
They shall be consigned
To the most grievous penalty
For God is not unmindful
Of what ye do

وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ
أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتٰبِ وَتَكْفُرُونَ
بِبَعْضٍ فَمَا جَزَآءُ مَنْ يَّفْعَلُ ذٰلِكَ مِنْكُمْ
إِلَّا خِزْيٌ فِي الْحَيٰوةِ الدُّنْيَا وَيَوْمَ الْقِيٰمَةِ
يُرَدُّوْنَ إِلٰٓى أَشَدِّ الْعَذَابِ
وَمَا اللّٰهُ بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ○

86 These are the people who buy
The life of this world at the price
Of the Hereafter their penalty
Shall not be lightened,
Nor shall they be helped

٨٦- أُولٰٓئِكَ الَّذِيْنَ اشْتَرَوُا الْحَيٰوةَ الدُّنْيَا
بِالْاٰخِرَةِ فَلَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ
وَلَا هُمْ يُنْصَرُوْنَ ○ ع

C 47 —The people of Moses and the people of Jesus
(II 87 121) Were given revelations, but alas!
They played false with their own lights,
And in their selfishness, made narrow
God's universal message To them
It seemed incredible that His light
Should illumine Arabia and reform
The world But His ways are wondrous,
And they are clear to those who have Faith

Section 11

87 We gave Moses the Book
And followed him up
With a succession of Apostles, [89 A]
We gave Jesus the son of Mary [90]
Clear (Signs) and strengthened him
With the holy spirit Is it
That whenever there comes to you
An Apostle with what ye
Yourselves desire not, ye are
Puffed up with pride?—
Some ye called impostors,
And others ye slay! [91]

٨٧- وَلَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ وَقَفَّيْنَا مِنْ
بَعْدِهٖ بِالرُّسُلِ وَاٰتَيْنَا عِيْسَى ابْنَ مَرْيَمَ
الْبَيِّنٰتِ وَاَيَّدْنٰهُ بِرُوْحِ الْقُدُسِ
اَفَكُلَّمَا جَآءَكُمْ رَسُوْلٌ بِمَا لَا تَهْوٰٓى
اَنْفُسُكُمُ اسْتَكْبَرْتُمْ
فَفَرِيْقًا كَذَّبْتُمْ وَفَرِيْقًا تَقْتُلُوْنَ ○

89-A The word apostle is used here and throughout the Translation in the literal sense of 'One Sent', and not in a specialized sense

90 As to the birth of Jesus *Cf* xix 16-34 Why is he called the "Son of Mary"? What are his 'clear signs'? What is the 'holy spirit by which he was strengthened? We reserve to a later stage a discussion of the Quranic teaching on these questions See iii 62 n 401

91 Notice the sudden transition from the past tense in some ye *called* impostors to the present tense in "others ye slay There is a double significance First, reviewing the long course of Jewish history, we have come to the time of Jesus they have often given the lie to God's Apostles, and even now they are trying to slay Jesus Secondly extending the review of that history to the time of Muḥammad, they are even now trying to take the life of that holy Apostle This would be literally true at the time the words were promulgated to the people And this transition leads on naturally to the next verse which refers to the actual conditions before Muḥammad in Medina in the Second year of the Hijra

Sections 11 13 (ii 87 121) refer to the People of the Book generally Jews and Christians. Even where Moses and the Law of Sinai are referred to those traditions are common to both Jews and Christians The argument is about the people who ought to have learnt from previous Revelations

88 They say, "Our hearts
Are the wrappings [92] (which
preserve
God's Word · we need no more)"
Nay, God's curse is on them
For their blasphemy [93]
Little is it they believe

٨٨- وَقَالُوا قُلُوبُنَا غُلْفٌ ۚ
بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ
فَقَلِيلًا مَا يُؤْمِنُونَ ۝

89. And when there comes to them
A Book [94] from God, confirming
What is with them,—although
From of old they had prayed
For victory against those
Without Faith,—when there comes
To them that which they
(Should) have recognized,
They refuse to believe in it
But the curse of God
Is on those without Faith

٨٩- وَلَمَّا جَاءَهُمْ كِتَٰبٌ مِنْ عِنْدِ اللَّهِ
مُصَدِّقٌ لِمَا مَعَهُمْ ۙ
وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ
عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ
مَا عَرَفُوا كَفَرُوا بِهِ ۚ
فَلَعْنَةُ اللَّهِ عَلَى الْكَٰفِرِينَ ۝

90 Miserable is the price
For which they have sold
Their souls, in that they
Deny (the revelation)
Which God has sent down,
In insolent envy that God
Of His Grace should send it
To any of His servants He
pleases [95]

٩٠- بِئْسَمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ
أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَغْيًا
أَنْ يُنَزِّلَ اللَّهُ مِنْ فَضْلِهِ عَلَىٰ مَنْ يَشَاءُ
مِنْ عِبَادِهِ ۚ

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92 The Jews in their arrogance claimed that all wisdom and all knowledge of God were enclosed in their hearts But there were more things in heaven and earth than were dreamt of in their philosophy Their claim was not only arrogance but blasphemy In reality they were men without faith (I take *Gulfān* here to be the plural of *Gilāfun* the wrapping or cover of a book in which the book is preserved)

As usual there is a much wider meaning How many people at all times and among all nations close their hearts to any extension of knowledge or spiritual influence because of some little fragment which they have got and which they think is the whole of God s Truth ? Such an attitude shows really want of faith and is a blasphemous limitation of God s unlimited spiritual gifts to His creatures

93 The root *kafara* has many shades of meaning (1) to deny God s goodness to be ungrateful (2) to reject Faith deny His revelation (3) to blaspheme to ascribe some limitation or attribute to God which is derogatory to His nature In a translation one shade or another must be put forward according to the context, but all are implied

94 The Jews who pretended to be so superior to the people without Faith—the Gentiles—should have been the first to recognize the new Truth—or the Truth renewed—which it was Muḥammad s mission to bring because it was so similar in form and language to what they had already received But they had more arrogance than faith It is this want of faith that brings on the curse *i e* deprives us (if we adopt such an attitude) of the blessings of God

Again the lesson applies to a much wider circle than the Jews We are all apt in our perverseness to reject an appeal from our brother even more summarily than one from an outsider If we have a glimmering of the truth we are apt to make ourselves impervious to further truth and thus lose the benefit of God s Grace

95 Racial arrogance made the Jews averse to the reception of Truth when it came through a servant of God not of their own race Again the lesson is wider Is that averseness unknown in our own times and among other races ? Yet how can a race or a people set bounds to God s choice ? God is the Creator and Cherisher of all races and all worlds

Thus have they drawn
On themselves Wrath upon Wrath
And humiliating is the punishment
Of those who reject Faith

فَبَآءُوْ بِغَضَبٍ عَلٰى غَضَبٍ ۚ
وَلِلْكٰفِرِيْنَ عَذَابٌ مُّهِيْنٌ ○

91 When it is said to them,
" Believe in what God
Hath sent down," they say,
" We believe in what was sent down
To us " yet they reject
All besides, even if it be Truth
Confirming what is with them
Say " Why then have ye slain
The prophets of God in times
Gone by, if ye did indeed
Believe ? " [96]

٩١- وَإِذَا قِيْلَ لَهُمْ اٰمِنُوْا بِمَآ أَنْزَلَ اللّٰهُ
قَالُوْا نُؤْمِنُ بِمَآ أُنْزِلَ عَلَيْنَا
وَيَكْفُرُوْنَ بِمَا وَرَآءَهٗ ۚ وَهُوَ الْحَقُّ
مُصَدِّقًا لِّمَا مَعَهُمْ ۗ
قُلْ فَلِمَ تَقْتُلُوْنَ أَنْبِيَآءَ اللّٰهِ
مِنْ قَبْلُ إِنْ كُنْتُمْ مُّؤْمِنِيْنَ ○

92 There came to you Moses
With clear (Signs), yet
Ye worshipped the Calf
(Even) after that, and ye
Did behave wrongfully

٩٢- وَلَقَدْ جَآءَكُمْ مُّوْسٰى بِالْبَيِّنٰتِ
ثُمَّ اتَّخَذْتُمُ الْعِجْلَ
مِنْۢ بَعْدِهٖ وَأَنْتُمْ ظٰلِمُوْنَ ○

93 And remember We took
Your Covenant and We raised
Above you (the towering height)
Of Mount (Sinai)
(Saying) " Hold firmly
To what We have given you,
And hearken (to the Law) " [97]
They said " We hear,
And we disobey " [98]
And they had to drink [99]

٩٣- وَإِذْ أَخَذْنَا مِيْثَاقَكُمْ
وَرَفَعْنَا فَوْقَكُمُ الطُّوْرَ ۗ
خُذُوْا مَآ اٰتَيْنٰكُمْ بِقُوَّةٍ
وَّاسْمَعُوْا ۗ قَالُوْا سَمِعْنَا وَعَصَيْنَا ۗ
وَأُشْرِبُوْا

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96 Even the race argument is often a flimsy and hollow pretext Did not the Jews reject Prophets of their own race who told them unpleasant truths ? And do not other nations do likewise ? The real trouble is selfishness narrowness a mean dislike of anything which runs counter to habits customs or inclinations

97 *Cf* the introductory words of ii 63 which are the same as the introductory words here but the argument is developed in a different direction in the two places In ii 63 after they are reminded of the solemn Covenant under the towering height of Mount Sinai they are told how they broke the Covenant in after ages Here after they are reminded of the same solemn Covenant they are told that even then they never meant to observe it Their thought is expressed in biting words of sarcasm They said in words ' All that the Lord hath spoken we will do ' But they said in their hearts We shall disobey

98 What they should have said was We hear and we obey this is the attitude of the true men of Faith (ii 285)

99 After the Commandments and the Law had been given at Mount Sinai and the people had solemnly given their Covenant Moses went up to the Mount and in his absence the people made the golden calf When Moses returned his anger waxed hot He took the Calf which they had made and burnt it in the fire and ground it to powder and strewed it upon the water and *made the children of Israel drink of it* (Exod xxxii 20) This incident is interpreted in the Qur ān allegorically The Calf is the symbol of disobedience, rebellion want of faith It was like a taint of poison Their punishment was to swallow the taint or poison which they had themselves produced They swallowed it not into their stomachs but into their hearts, their very being They had to mortify and humble themselves in the sight of God, as was shown in another allegory based on the Jewish narrative (see ii 54 and note, above)

Into their hearts
(Of the taint) of the Calf
Because of their Faithlessness.
Say: "Vile indeed
Are the behests of your Faith
If ye have any faith!"

فِىْ قُلُوْبِهِمُ الْعِجْلَ بِكُفْرِهِمْ ؕ
قُلْ بِئْسَمَا يَاْمُرُكُمْ بِهٖۤ اِيْمَانُكُمْ اِنْ كُنْتُمْ
مُّؤْمِنِيْنَ ○

94. Say: "If the last Home,
With God, be for you specially,
And not for any one else,
Then seek ye for death,
If ye are sincere."

۹۴- قُلْ اِنْ كَانَتْ لَكُمُ الدَّارُ الْاٰخِرَةُ عِنْدَ
اللّٰهِ خَالِصَةً مِّنْ دُوْنِ النَّاسِ
فَتَمَنَّوُا الْمَوْتَ اِنْ كُنْتُمْ صٰدِقِيْنَ ○

95. But they will never seek
For death, on account of the (sins)
Which their hands have sent
On before them.[100]
And God is well acquainted
With the wrong-doers.

۹۵- وَلَنْ يَّتَمَنَّوْهُ اَبَدًا
بِمَا قَدَّمَتْ اَيْدِيْهِمْ ؕ
وَاللّٰهُ عَلِيْمٌ بِالظّٰلِمِيْنَ ○

96. Thou wilt indeed find them,
Of all people, most greedy
Of life,—even more
Than the idolaters:
Each one of them wishes
He could be given a life
Of a thousand years:
But the grant of such life
Will not save him
From (due) punishment.
For God sees well
All that they do.

۹۶- وَلَتَجِدَنَّهُمْ اَحْرَصَ النَّاسِ عَلٰى حَيٰوةٍ ۚ
وَمِنَ الَّذِيْنَ اَشْرَكُوْا ۚ
يَوَدُّ اَحَدُهُمْ لَوْ يُعَمَّرُ اَلْفَ سَنَةٍ ۚ
وَمَا هُوَ بِمُزَحْزِحِهٖ مِنَ الْعَذَابِ اَنْ
يُّعَمَّرَ ؕ
وَاللّٰهُ بَصِيْرٌۢ بِمَا يَعْمَلُوْنَ ○

SECTION 12.

97. Say: Whoever is an enemy[101]
To Gabriel—for he brings down

۹۷- قُلْ مَنْ كَانَ عَدُوًّا لِّجِبْرِيْلَ فَاِنَّهٗ

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100 The phrase "What their hands have sent on before them" frequently occurs in the Qur-an. Here and in many places it refers to sins. In such passages as lxxviii. 40 or lxxxi. 14 it is implied that both good and bad deeds go before us to the judgment seat of God before we do ourselves. In ii. 110 it is the good that goes before us. Our deeds are personified. They are witnesses for or against us, and they always go before us. Their good or bad influence begins to operate before we even know it. This is more general than the New Testament idea in the First Epistle of St. Paul to Timothy, v. 24: "Some men's sins are open beforehand, going before to judgment; and some men they follow after."

101 A party of the Jews in the time of Muhammad ridiculed the Muslim belief that Gabriel brought down revelations to Muḥammad Muṣtafā. Michael was called in their books "the great prince which standeth for the children of thy people": (Daniel xii. 1). The vision of Gabriel inspired fear (Daniel viii. 16-17). But this pretence—that Michael was their friend and Gabriel their enemy—was merely a manifestation of their unbelief in angels, apostles, and God Himself, and such unbelief could not win the love of God. In any case it was disingenuous to say that they believed in one angel and not in another. Muḥammad's inspiration was through visions of Gabriel. Muhammad had been helped to the highest spiritual light, and the message which he delivered and his spotless integrity and exemplary life were manifest Signs which every one could understand except those who were obstinate and perverse. Besides, the verses of the Qur-ān were in themselves reasonable and clear.

The (revelation) to thy heart
By God's will, a confirmation
Of what went before,
And guidance and glad tidings
For those who believe,—

نَزَّلَهٗ عَلٰى قَلْبِكَ بِاِذْنِ اللّٰهِ مُصَدِّقًا
لِّمَا بَيْنَ يَدَيْهِ وَهُدًى وَّ بُشْرٰى
لِلْمُؤْمِنِيْنَ ○

98 Whoever is an enemy to God
And His angels and apostles,
To Gabriel and Michael,—
Lo ! God is an enemy to those
Who reject Faith

٩٨- مَنْ كَانَ عَدُوًّا لِّلّٰهِ وَمَلٰٓئِكَتِهٖ وَرُسُلِهٖ
وَجِبْرِيْلَ وَمِيْكٰلَ فَاِنَّ اللّٰهَ عَدُوٌّ
لِّلْكٰفِرِيْنَ ○

99 We have sent down to thee
Manifest Signs (*ayat*),
And none reject them
But those who are perverse

٩٩- وَلَقَدْ اَنْزَلْنَآ اِلَيْكَ اٰيٰتٍ بَيِّنٰتٍ ۚ
وَمَا يَكْفُرُ بِهَآ اِلَّا الْفٰسِقُوْنَ ○

100 Is it not (the case) that
Every time they make a Covenant,
Some party among them
Throw it aside ?—Nay,
Most of them are faithless

١٠٠- اَوَكُلَّمَا عٰهَدُوْا عَهْدًا
نَّبَذَهٗ فَرِيْقٌ مِّنْهُمْ ؕ
بَلْ اَكْثَرُهُمْ لَا يُؤْمِنُوْنَ ○

101 And when there came to them
An Apostle from God,
Confirming what was with them,
A party of the People of the Book
Threw away the Book of God [102]
Behind their backs,
As if (it had been something)
They did not know !

١٠١- وَلَمَّا جَآءَهُمْ رَسُوْلٌ مِّنْ عِنْدِ اللّٰهِ
مُصَدِّقٌ لِّمَا مَعَهُمْ
نَبَذَ فَرِيْقٌ مِّنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ ۙ كِتٰبَ
اللّٰهِ وَرَآءَ ظُهُوْرِهِمْ كَاَنَّهُمْ لَا يَعْلَمُوْنَ ○

102 They followed what the evil ones [103]
Gave out (falsely)
Against the power
Of Solomon the blasphemers
Were, not Solomon, but
The evil ones, teaching men

١٠٢- وَاتَّبَعُوْا مَا تَتْلُوا الشَّيٰطِيْنُ عَلٰى
مُلْكِ سُلَيْمٰنَ ۚ وَمَا كَفَرَ سُلَيْمٰنُ وَلٰكِنَّ
الشَّيٰطِيْنَ كَفَرُوْا يُعَلِّمُوْنَ النَّاسَ السِّحْرَ ۗ

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102 I think that by the Book of God here is meant not the Qur ān but the Book which the People of the Book had been given *viz* the previous Revelations The argument is that Muḥammad s Message was similar to Revelations which they had already received and if they had looked into their own Books honestly and sincerely they would have found proofs in them to show that the new Message was true and from God But they ignored their own Books or twisted or distorted them according to their own fancies Worse they followed something which was actually false and mischievous and inspired by the evil one Such was the belief in magic and sorcery These are described in the next verse in terms referring to the beliefs and practices of the People of the Book

103 This is a continuation of the argument in ii 101 The People of the Book instead of sticking to the plain Books of Revelations and seeking to do the will of God ran after all sorts of occult knowledge most of which was false and evil Many wonderful tales of occult power attributed the power of Solomon to magic But Solomon dealt in no arts of evil It was the powers of evil that pretended to force the laws of nature and the will of God, such a pretence is plainly blasphemy

Magic, and such things
As came down at Babylon
To the angels Hārūt and
Mārūt [104]
But neither of these taught anyone
(Such things) without saying
" We are only for trial,
So do not blaspheme "
They learned from them [105]
The means to sow discord
Between man and wife
But they could not thus
Harm anyone except
By God's permission
And they learned what harmed
them,
Not what profited them
And they knew that the buyers
Of (magic) would have
No share in the happiness
Of the Hereafter And vile
Was the price for which
They did sell their souls,
If they but knew!

وَمَآ أُنزِلَ عَلَى ٱلْمَلَكَيْنِ بِبَابِلَ هَٰرُوتَ
وَمَٰرُوتَ ۚ
وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ
حَتَّىٰ يَقُولَآ إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ
فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِۦ بَيْنَ
ٱلْمَرْءِ وَزَوْجِهِۦ ۚ
وَمَا هُم بِضَآرِّينَ بِهِۦ مِنْ أَحَدٍ إِلَّا بِإِذْنِ ٱللَّهِ ۚ
وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ ۚ
وَلَقَدْ عَلِمُوا۟ لَمَنِ ٱشْتَرَىٰهُ مَا لَهُۥ فِى
ٱلْءَاخِرَةِ مِنْ خَلَٰقٍ ۚ
وَلَبِئْسَ مَا شَرَوْا۟ بِهِۦٓ أَنفُسَهُمْ ۚ
لَوْ كَانُوا۟ يَعْلَمُونَ ○

103 If they had kept their Faith
And guarded themselves from evil,

١٠٣- وَلَوْ أَنَّهُمْ ءَامَنُوا۟ وَٱتَّقَوْا۟ لَمَثُوبَةٌ

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104 This verse has been interpreted variously Who were Hārūt and Mārūt? What did they teach? Why did they teach it? The view which commends itself to me is that of the *Tafsir Haqqāni* following Baidhāwi and the *Tafsir Kabir* The word angels as applied to Hārūt and Mārūt is figurative It means good men of knowledge science (or wisdom) and power In modern languages the word angel is applied to a good and beautiful woman The earlier tradition made angels masculine and applied to them the attributes which I have mentioned along with the attribute of beauty which was implied in goodness knowledge wisdom and power

Hārūt and Mārūt lived in Babylon a very ancient seat of science especially the science of astronomy The period may be supposed to be anywhere about the time when the ancient Eastern Monarchies were strong and enlightened probably even earlier as Mā rū tu or Marduk was a deified hero afterwards worshipped as a god of magic in Babylon Being good men Hārūt and Mārūt of course dabbled in nothing evil and their hands were certainly clean of fraud But knowledge and the arts if learned by evil men can be applied to evil uses The evil ones besides their fraudulent magic also learnt a little of this true science and applied it to evil uses Hārūt and Mārūt did not withhold knowledge yet never taught anyone without plainly warning them of the trial and temptation of knowledge in the hands of evil men Being men of insight they also saw the blasphemy that might rise to the lips of the evil ones puffed up with science and warned them against it Knowledge is indeed a trial or temptation if we are warned we know its dangers if God has endowed us with free will we must be free to choose between the benefit and the danger

Among the Jewish traditions in the Midrash (Jewish *Tafsīrs*) was a story of two angels who asked God's permission to come down to earth but succumbed to temptation and were hung up by their feet at Babylon for punishment Such stories about sinning angels who were cast down to punishment were believed in by the early Christians also (See the Second Epistle of Peter ii 4 and the Epistle of Jude verse 6) There may be an allusion to such legends here but much spiritualized and we are expressly warned against dabbling in magic or believing that anything can hurt us except by God's will and God is just and righteous

105 What the evil ones learnt from Hārūt and Mārūt (see last note) they turned to evil When mixed with fraud and deception it appeared as charms and spells and love potions. They did nothing but cause discord between the sexes But of course their power was limited to the extent to which God permitted the evil to work for His grace protected all who sought His guidance and repented and returned to Him But apart from the harm that these false pretenders might do to others the chief harm which they did was to their own souls They sold themselves into slavery to the Evil One as is shown in the allegory of Goethe's *Faust* That allegory dealt with the individual soul Here the tragedy is shown to occur not only to individuals but to whole groups of people, for example, the People of the Book Indeed the story might be extended indefinitely

Far better had been
The reward from their Lord,
If they but knew !

مِّنْ عِنْدِ اللّٰهِ خَيْرٌ ۖ
لَوْ كَانُوْا يَعْلَمُوْنَ ۝

SECTION 13

104 O ye of Faith !
Say not (to the Apostle)
Words of ambiguous import,[106]
But words of respect ;
And hearken (to him) :
To those without Faith
Is a grievous punishment.

١٠٤- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا
لَا تَقُوْلُوْا رَاعِنَا
وَقُوْلُوا انْظُرْنَا وَاسْمَعُوْا ۗ
وَلِلْكٰفِرِيْنَ عَذَابٌ اَلِيْمٌ ۝

105 It is never the wish
Of those without Faith
Among the People of the Book,
Nor of the Pagans,
That anything good
Should come down to you
From your Lord.
But God will choose
For His special Mercy
Whom He will—for God is
Lord of grace abounding.

١٠٥- مَا يَوَدُّ الَّذِيْنَ كَفَرُوْا
مِنْ اَهْلِ الْكِتٰبِ
وَلَا الْمُشْرِكِيْنَ
اَنْ يُّنَزَّلَ عَلَيْكُمْ مِّنْ خَيْرٍ مِّنْ رَّبِّكُمْ ۗ
وَاللّٰهُ يَخْتَصُّ بِرَحْمَتِهٖ مَنْ يَّشَآءُ ۗ
وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ۝

106 None of our revelations[107]
Do we abrogate
Or cause to be forgotten,
But we substitute

١٠٦- مَا نَنْسَخْ مِنْ اٰيَةٍ
اَوْ نُنْسِهَا نَاْتِ

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106 The word disapproved is *Rā'inā* which as used by the Muslims meant 'Please look at us, attend to us.' But it was ridiculed by enemies by a little twist to suggest some insulting meaning. So an unambiguous word 'Unẓurnā,' with the same meaning is suggested. The general lesson is that we must guard ourselves against the cynical trick of using words which sound complimentary to the ear but have a hidden barb in them. Not only must we be plain and honest in our words. We must respectfully hearken to the words of a Teacher whom we have addressed. Thoughtless people use vain words or put foolish questions and straightway turn their minds to something else.

107 The word which I have translated by the word 'revelations' is Āyāt. See C. 41 and n. 15. It is not only used for verses of the Qur-ān, but in a general sense for God's revelations, as in ii. 39, and for other Signs of God in history or nature or miracles, as in ii. 61. It has even been used for human signs and tokens of wonder, as for example monuments or land marks built by the ancient people of Ād (xxvi. 128). What is the meaning here? If we take it in a general sense, it means that God's Message from age to age is always the same, but that its form may differ according to the needs and exigencies of the time. That form was different as given to Moses and then to Jesus and then to Muḥammad. Some commentators apply it also to the Āyāt of the Qur-ān. There is nothing derogatory in this if we believe in progressive revelation. In iii. 7 we are told distinctly about the Qur-ān, that some of its verses are basic or fundamental and others are allegorical, and it is mischievous to treat the allegorical verses and follow them (literally). On the other hand, it is absurd to treat such a verse as ii. 115 as if it were abrogated by ii. 144 about the Qibla. We turn to the Qibla, but we do not believe that God is only in one place. He is everywhere. See second note to ii. 144.

There may be express abrogation, or there may be 'causing or permitting to forget.' How many good and wise institutions gradually become obsolete by afflux of time? Then there is the gradual process of disuse or forgetting in evolution. This does not mean that eternal principles change. It is only a sign of God's infinite Power that His creation should take so many forms and shapes not only in the material world but in the world of man's thought and expression.

Something better or similar
Knowest thou not that God
Hath power over all things?

بِخَيْرٍ مِّنْهَآ اَوْ مِثْلِهَا ۗ
اَلَمْ تَعْلَمْ اَنَّ اللّٰهَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ ○

107 Knowest thou not
That to God belongeth
The dominion of the heavens
And the earth?
And besides Him ye have
Neither patron nor helper

١٠٧- اَلَمْ تَعْلَمْ اَنَّ اللّٰهَ لَهٗ مُلْكُ السَّمٰوٰتِ
وَالْاَرْضِ ۗ وَمَا لَكُمْ مِّنْ دُوْنِ اللّٰهِ مِنْ
وَّلِيٍّ وَّلَا نَصِيْرٍ ○

108 Would ye question
Your Apostle as Moses[108]
Was questioned of old?
But whoever changeth
From Faith to Unbelief,
Hath strayed without doubt
From the even way[109]

١٠٨- اَمْ تُرِيْدُوْنَ اَنْ تَسْـَٔلُوْا رَسُوْلَكُمْ
كَمَا سُئِلَ مُوْسٰى مِنْ قَبْلُ ۗ
وَمَنْ يَّتَبَدَّلِ الْكُفْرَ بِالْاِيْمَانِ
فَقَدْ ضَلَّ سَوَآءَ السَّبِيْلِ ○

109 Quite a number of the People
Of the Book wish they could
Turn you (people) back
To infidelity after ye have believed,
From selfish envy,
After the Truth hath become
Manifest unto them
But forgive and overlook,[110]
Till God accomplish
His purpose,[111] for God
Hath power over all things[112]

١٠٩- وَدَّ كَثِيْرٌ مِّنْ اَهْلِ الْكِتٰبِ
لَوْ يَرُدُّوْنَكُمْ مِّنْۢ بَعْدِ اِيْمَانِكُمْ كُفَّارًا ۚ
حَسَدًا مِّنْ عِنْدِ اَنْفُسِهِمْ مِّنْۢ بَعْدِ مَا
تَبَيَّنَ لَهُمُ الْحَقُّ ۚ
فَاعْفُوْا وَاصْفَحُوْا حَتّٰى يَاْتِيَ اللّٰهُ بِاَمْرِهٖ ۗ
اِنَّ اللّٰهَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ ○

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108 Moses was constantly harassed with foolish impertinent or disingenuous questions by his own people We must not follow that bad example In spiritual matters posers do no good questions should be asked only for real instruction

109 Even way the Arabic word *sawāi* signifies smoothness as opposed to roughness, symmetry as opposed to want of plan equality or proportion as opposed to want of design, rectitude as opposed to crookedness a mean as opposed to extremes, and fitness for the object held in view as opposed to faultiness

110 Three words are used in the Qur ān with a meaning akin to "forgive , but each with a different shade of meaning *Afā* (here translated forgive) means to forget, to obliterate from one s mind *Safaha* (here translated overlook) means to turn away from to ignore, to treat a matter as if it did not affect one *Ġafara* (which does not occur in this verse) means to cover up something as God does to our sins with His grace this word is particularly appropriate in God s attribute of *Ġaffār*, the One who forgives again and again

111 The word *Amr* is comprehensive and includes (1) an order or command as in xcvi 12 or (2) a purpose design will as in xviii 82 or (3) affairs working doing carrying out or execution of a design, as in lxxxix 5 In many cases some of these meanings run together

112 Note how this phrase seemingly repeated from ii 106 and occurring in many other places, has an appropriate signification in each place In ii 106 we were told about progressive revelation, how the same thing may take different forms and seeming human infirmity contribute to the fulfil ment of God s design for God s power is unlimited Here we are told to be patient and forgiving against envy and injustice this too may be fulfilling God s purpose, for His power is infinite

110 And be steadfast in prayer
And regular in charity
And whatever good
Ye send forth for your souls[113]
Before you, ye shall find it
With God for God sees
Well all that ye do

١١٠- وَأَقِيمُوا الصَّلَوٰةَ وَآتُوا الزَّكَوٰةَ ۚ
وَمَا تُقَدِّمُوا لِأَنفُسِكُم مِّنْ خَيْرٍ تَجِدُوهُ
عِندَ اللَّهِ ۗ
إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ○

111 And they say "None
Shall enter Paradise unless
He be a Jew or a Christian"
Those are their (vain) desires
Say · "Produce your proof
If ye are truthful"

١١١- وَقَالُوا لَن يَدْخُلَ الْجَنَّةَ إِلَّا مَن
كَانَ هُودًا أَوْ نَصَارَىٰ ۗ تِلْكَ أَمَانِيُّهُمْ ۗ قُلْ
هَاتُوا بُرْهَانَكُمْ إِن كُنتُمْ صَادِقِينَ ○

112 Nay,— whoever submits
His whole self[114] to God
And is a doer of good,—
He will get his reward
With his Lord,
On such shall be no fear,
Nor shall they grieve[115]

١١٢- بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ
وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِندَ رَبِّهِ
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ○

Section 14

113 The Jews say "The Christians
Have naught (to stand) upon,"
And the Christians say
"The Jews have naught
(To stand) upon" Yet they
(Profess to) study the (same) Book
Like unto their word
Is what those say who know
not,[116]

١١٣- وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَىٰ عَلَىٰ
شَيْءٍ وَقَالَتِ النَّصَارَىٰ لَيْسَتِ الْيَهُودُ
عَلَىٰ شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ ۗ
كَذَٰلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ

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113 *Cf* ii 95 n

114 The word translated self ' is *Wajh* a comprehensive Arabic word It means (1) literally face but it may imply (2) countenance or favour as in xcii 20 (3) honour glory Presence as applied to God as in ii 115 and perhaps also in lv 27, (4) cause sake (for the sake of) as in lxxvi 8 (5) the first part, the beginning as in iii 71 (6) nature inner being essence self as in v. 111 xxviii 88 and perhaps also in lv 27 Here I understand meaning 6 the face expresses the personality or the whole inner self of man

115 This phrase comes in aptly in its own context many times In this Sūra it occurs in ii 38 62 112, 262 274 and 277 It serves the same purpose as a refrain in a very well arranged Song or a *motif* in Wagner s powerful music

116 It is a sure sign of ignorance and prejudice when you study the same book as another or a similar one and yet are absolutely intolerant of the meaning which the other draws from it You should know better but you speak like the ignorant In this case the primary reference in the word "ignorant may be to the Pagan Arabs

But God will judge
Between them in their quarrel
On the Day of Judgment.

فَاللّٰهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيٰمَةِ فِيْمَا كَانُوْا فِيْهِ يَخْتَلِفُوْنَ ۝

114. And who is more unjust
Than he who forbids[117]
That in places for the worship
Of God, God's name should be
Celebrated?—whose zeal
Is (in fact) to ruin them?
It was not fitting that such
Should themselves enter them
Except in fear. For them
There is nothing but disgrace
In this world, and in the world
To come, an exceeding torment.

۱۱۴- وَمَنْ اَظْلَمُ مِمَّنْ مَّنَعَ مَسٰجِدَ اللّٰهِ اَنْ يُّذْكَرَ فِيْهَا اسْمُهٗ وَسَعٰى فِىْ خَرَابِهَا ۭ اُولٰۗىِٕكَ مَا كَانَ لَهُمْ اَنْ يَّدْخُلُوْهَآ اِلَّا خَاۗىِٕفِيْنَ ۭ
لَهُمْ فِى الدُّنْيَا خِزْيٌ وَّلَهُمْ فِى الْاٰخِرَةِ عَذَابٌ عَظِيْمٌ ۝

115. To God belong the East
And the West: whithersoever
Ye turn, there is the Presence[118]
Of God. For God is
All-Pervading,
All-Knowing.

۱۱۵- وَلِلّٰهِ الْمَشْرِقُ وَالْمَغْرِبُ ۤ فَاَيْنَمَا تُوَلُّوْا فَثَمَّ وَجْهُ اللّٰهِ ۭ اِنَّ اللّٰهَ وَاسِعٌ عَلِيْمٌ ۝

116. They say: "God hath begotten
A son": Glory be to Him.—Nay,
To Him belongs all
That is in the heavens
And on earth: everything
Renders worship to Him.[119]

۱۱۶- وَقَالُوا اتَّخَذَ اللّٰهُ وَلَدًا ۙ سُبْحٰنَهٗ ۭ بَلْ لَّهٗ مَا فِى السَّمٰوٰتِ وَالْاَرْضِ ۭ كُلٌّ لَّهٗ قٰنِتُوْنَ ۝

117. To Him is due
The primal origin

۱۱۷- بَدِيْعُ السَّمٰوٰتِ وَالْاَرْضِ ۭ

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117. There were actually Pagans in Mecca who tried to shut out the Muslim Arabs from the Ka'ba, the universal place of Arab worship. The Pagans themselves called it the House of God. With what face could they exclude the Muslims, who wanted to worship the true God instead of worshipping idols? If these Pagans had succeeded they would only have caused violent divisions among the Arabs and destroyed the sanctity and the very existence of the Ka'ba.

This verse, taken in a general sense, establishes the principle of freedom of worship in a public mosque or place dedicated to the worship of God. This is recognized in Muslim law. There may be differences of opinion between one individual and another or between one group and another as to the nature of God or the proper mode of worship, but no tests can be laid down, nor can one individual or sect exclude another. So long as a person enters reverently and does nothing outwardly to cause offence to the other worshippers, he has a right to go and worship in a public place set apart for God's worship.

118. The word translated "Presence" is *Wajh*, literally "face". See note to ii. 112 above.

119. It is a derogation from the glory of God—in fact it is blasphemy—to say that God begets sons like a man or an animal. The Christian doctrine is here emphatically repudiated. If words have any meaning it would mean an attribution to God of a material nature and of the lower animal functions of sex. In a spiritual sense we are all children of God. And all Creation celebrates His glory. Verse 117 should be read with this to complete the argument.

Of the heavens and the earth[120]
When He decreeth a matter,
He saith to it "Be,"
And it is

وَإِذَا قَضَىٰٓ أَمْرًا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ ○

118 Say those without knowledge
"Why speaketh not God
Unto us? Or why cometh not
Unto us a Sign?"
So said the people before them
Words of similar import
Their hearts are alike
We have indeed made clear
The Signs unto any people
Who hold firmly
To Faith (in their hearts)

١١٨- وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَآ ءَايَةٌ ۗ
كَذَٰلِكَ قَالَ الَّذِينَ مِن قَبْلِهِم مِّثْلَ قَوْلِهِمْ ۘ
تَشَٰبَهَتْ قُلُوبُهُمْ ۗ
قَدْ بَيَّنَّا الْءَايَٰتِ لِقَوْمٍ يُوقِنُونَ ○

119 Verily We have sent thee
In truth as a bearer
Of glad tidings and a warner
But of thee no question
Shall be asked of the Companions
Of the Blazing Fire

١١٩- إِنَّآ أَرْسَلْنَٰكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا ۙ
وَلَا تُسْـَٔلُ عَنْ أَصْحَٰبِ الْجَحِيمِ ○

120 Never will the Jews
Or the Christians be satisfied
With thee unless thou follow
Their form of religion Say

١٢٠- وَلَن تَرْضَىٰ عَنكَ الْيَهُودُ وَلَا النَّصَٰرَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۗ قُلْ

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120 The previous verse told us that everything in heaven and earth celebrates the glory of God Lest any one should think that the heavens and the earth were themselves primeval and eternal we are now told that they themselves are creatures of God s will and design *Cf* vi 102 where the word *bada a* is used as here for the creation of the heavens and the earth and *khalaqa* is used for the creation of all things *Bada a* goes back to the very primal beginning as far as we can conceive it The materialists might say that primeval matter was eternal other things *i e* the forms and shapes as we see them now were called into being at some time or other and will perish When they perish they dissolve into primeval matter again which stands as the base of all existence We go further back We say that if we postulate such primeval matter it owes its origin itself to God Who is the final basis of existence the Cause of all Causes If this is conceded we proceed to argue that the process of Creation is not then completed All things in the heavens and on the earth are created by gradual processes In things" we include abstract as well as material things We see the abstract things and ideas actually growing before us But that also is God s creation to which we can apply the word *khalaqa* for in it is involved the idea of measuring fitting it into a scheme of other things *Cf* liv 49 also xxv 59 Here comes in what we know as the process of evolution On the other hand the *amr* (=Command Direction Design) is a single thing unrelated to Time like the twinkling of an eye (liv 50) Another word to note in this connection is *ja ala* making" which seems to imply new shapes and forms new dispositions as the making of the Signs of the Zodiac in the heavens or the setting out of the sun and moon for light or the establishment of the succession of day and night (xxv 61 62) A further process with regard to the soul is described in the word *sawwā* bringing it to perfection (xci 7) but this we shall discuss in its place *Fatara* (xlii 11) implies like *bada a* the creating of a thing out of nothing and after no pre existing similitude but perhaps *fatara* implies the creation of primeval matter to which further processes have to be applied later as when one prepares dough but leaves the leavening to be done after *Badaa* (without the *ain*) xxx 27 implies beginning the process of creation this is made further clear in xxxii 7 where the beginning of the creation of pristine man from clay refers to his physical body leaving the further processes of reproduction and the breathing in of the soul to be described in subsequent verses Lastly, *baraa* is creation implying liberation from pre existing matter or circumstance *e g* man s body from clay (lix 24) or a calamity from previously existing circumstances (lvii 22) See also vi, 94, n 916, vi 98, n 923, lix 24, nn 5405-6.

"The Guidance of God,—that
Is the (only) Guidance"
Wert thou to follow their desires
After the knowledge
Which hath reached thee,
Then wouldst thou find
Neither Protector nor Helper
Against God

إِنَّ هُدَى اللهِ هُوَ الْهُدٰى
وَلَئِنِ اتَّبَعْتَ أَهْوَآءَهُمْ بَعْدَ الَّذِي
جَآءَكَ مِنَ الْعِلْمِ
مَا لَكَ مِنَ اللهِ مِنْ وَّلِيٍّ وَّلَا نَصِيرٍ ○

121 Those to whom We have sent
The Book study it as it
Should be studied they are
The ones that believe therein
Those who reject faith therein,—
The loss is their own

١٢١- اَلَّذِينَ اٰتَيْنٰهُمُ الْكِتٰبَ يَتْلُوْنَهٗ حَقَّ
تِلَاوَتِهٖ أُولٰٓئِكَ يُؤْمِنُوْنَ بِهٖ وَمَنْ
يَّكْفُرْ بِهٖ فَأُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ○

C 48 — If the People of the Book rely
(ii 122 141) Upon Abraham, let them study
His history His posterity included
Both Israel and Ismā'il Abraham
Was a righteous man of God,
A Muslim, and so were his children
Abraham and Ismā'il built
The Ka'ba as the house of God,
And purified it, to be a centre
Of worship for all the world
For God is the God of all Peoples [121]

Section 15

122 Children of Israel! call to mind
The special favour which I bestowed
Upon you, and that I preferred you
To all others (for My Message)

١٢٢- يٰبَنِيٓ إِسْرَآءِيْلَ اذْكُرُوْا نِعْمَتِيَ الَّتِيٓ
أَنْعَمْتُ عَلَيْكُمْ
وَأَنِّيْ فَضَّلْتُكُمْ عَلَى الْعٰلَمِيْنَ ○

123 Then guard yourselves against a Day

١٢٣- وَاتَّقُوْا يَوْمًا

121 The argument now proceeds on another line Ye People of the Book who go back to Abraham! not only is your claim to exclusive knowledge of God false and derogatory to the Lord of All the Worlds If you must appeal to Abraham he was also the progenitor of the Arab race through Ismā'il Indeed Abraham and Ismā'il together built the House of God in Mecca (long before the Temple of Jerusalem was built) They purified it and laid the foundations of the universal religion, which is summed up in the word Islam or complete submission to the Will of God Abraham and Ismā'il were thus true Muslims Whence then your rancour against Islam?

Historically the Temple at Mecca must have been a far more ancient place of worship than the Temple at Jerusalem Arab tradition connects various places in and around Mecca with the name of Abraham and identifies the well of Zam zam with the well in the story of the child Ismā'il Arab tradition also refers the story of the Sacrifice to Ismā'il and not to Isaac, therein differing from the Jewish tradition in Gen. xxii 1 19

When one soul shall not avail
another,
Nor shall compensation be
accepted from her
Nor shall intercession profit her
Nor shall any one be helped
(from outside)[122]

لَا تَجْزِىْ نَفْسٌ عَنْ نَّفْسٍ شَيْـًٔا
وَّلَا يُقْبَلُ مِنْهَا عَدْلٌ
وَّلَا تَنْفَعُهَا شَفَاعَةٌ
وَّلَا هُمْ يُنْصَرُوْنَ ○

124 And remember that Abraham
Was tried by his Lord
With certain Commands,[123]
Which he fulfilled
He said "I will make thee
An Imām[124] to the Nations"
He pleaded "And also
(Imāms) from my offspring!"
He answered "But My Promise
Is not within the reach
Of evil doers"

١٢٤- وَاِذِ ابْتَلٰٓى اِبْرٰهٖمَ رَبُّهٗ
بِكَلِمٰتٍ فَاَتَمَّهُنَّ ؕ
قَالَ اِنِّىْ جَاعِلُكَ
لِلنَّاسِ اِمَامًا ؕ
قَالَ وَمِنْ ذُرِّيَّتِىْ ؕ
قَالَ لَا يَنَالُ عَهْدِى الظّٰلِمِيْنَ ○

125 Remember We made the House[125]
A place of assembly for men
And a place of safety,
And take ye the Station
Of Abraham as a place
Of prayer, and We covenanted
With Abraham and Ismā'īl,
That they should sanctify
My House for those who
Compass it round, or use it

١٢٥- وَاِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ
وَاَمْنًا ؕ
وَاتَّخِذُوْا مِنْ مَّقَامِ اِبْرٰهٖمَ مُصَلًّى ؕ
وَعَهِدْنَآ اِلٰٓى اِبْرٰهٖمَ وَاِسْمٰعِيْلَ
اَنْ طَهِّرَا بَيْتِىَ

122 Verses 122 123 repeat verses 47 48 (except for a slight verbal variation in ii 123 which does not affect the sense) The argument about the favours to Israel is thus beautifully rounded off and we now proceed to the argument in favour of the Arabs as succeeding to the spiritual inheritance of Abraham

123 *Kalimāt* literally words here used in the mystic sense of God's Will or Decree or Purpose This verse may be taken to be the sum of the verses following In everything Abraham fulfilled God's wish he purified God's house he built the sacred refuge of the Ka ba he submitted his will to God's and thus became the type of Islam He was promised the leadership of the world he pleaded for his progeny and his prayer was granted with the limitation that if his progeny was false to God God's promise did not reach the people who proved themselves false

124 *Imām* the primary sense is that of being foremost hence it may mean (1) leader in religion (2) leader in congregational prayer (3) model pattern example (4) a book of guidance and instruction (xi 17) (5) a book of evidence or record (xxxvi 12) Here meanings 1 and 3 are implied In ix 12 the word is applied to leaders of Unbelief or Blasphemy

125 The Ka ba the House of God Its foundation goes back by Arab tradition to Abraham Its four fold character is here referred to (1) It was the centre to which all the Arab tribes resorted for trade for poetic contests and for worship (2) It was sacred territory and was respected by friend and foe alike At certain seasons all fighting was and is forbidden within its limits and even arms are not allowed to be carried and no game or other thing is allowed to be killed Like the Cities of Refuge under the Mosaic Dispensation to which manslayers could flee (Num xxxv 6) or the Sanctuaries in Mediæval Europe to which criminals could not be pursued Mecca was recognised by Arab custom as inviolable for the pursuit of revenge or violence (3) It was a place of prayer even to-day there is a Station of Abraham within the enclosure where Abraham was supposed to have prayed (4) It must be held pure and sacred for all purposes

Though the verse as a whole is expressed in the First Person Plural the House is called "My House," to emphasize the personal relation of the One True God to it, and repudiate the Polytheism which defiled it before it was purified again by Muḥammad

As a retreat, or bow, or
Prostrate themselves (therein[126]
In prayer)

لِلطَّآئِفِينَ وَالْعٰكِفِينَ وَالرُّكَّعِ
السُّجُودِ ○

126 And remember Abraham said
"My Lord, make this a City
Of Peace,[127] and feed its People
With Fruits,[128]—such of them
As believe in God and the Last
Day"
He said "(Yea), and such as
Reject Faith,—for a while
Will I grant them their pleasure,
But will soon drive them
To the torment of Fire,—
An evil destination (indeed)!"

١٢٦- وَإِذْ قَالَ إِبْرٰهِمُ رَبِّ اجْعَلْ هٰذَا بَلَدًا
آمِنًا وَّارْزُقْ أَهْلَهُ مِنَ الثَّمَرٰتِ
مَنْ آمَنَ مِنْهُمْ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ
قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا
ثُمَّ أَضْطَرُّهُ إِلٰى عَذَابِ النَّارِ
وَبِئْسَ الْمَصِيرُ ○

127 And remember Abraham
And Isma'il raised
The foundations of the House
(With this prayer) "Our Lord!
Accept (this service) from us
For Thou art the All Hearing,
The All-Knowing

١٢٧- وَإِذْ يَرْفَعُ إِبْرٰهِمُ الْقَوَاعِدَ مِنَ
الْبَيْتِ وَإِسْمٰعِيلُ
رَبَّنَا تَقَبَّلْ مِنَّا
إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ○

128 "Our Lord! Make of us
Muslims, bowing to Thy (Will),
And of our progeny a people
Muslim, bowing to Thy (Will),
And show us our places for
The celebration of (due) rites,
And turn unto us (in Mercy),
For Thou art the Oft-Returning,
Most Merciful

١٢٨- رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ
وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ
وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا
إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ○

129 "Our Lord! send amongst them
An Apostle of their own,
Who shall rehearse Thy Signs
To them and instruct them

١٢٩- رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ
يَتْلُوا عَلَيْهِمْ آيٰتِكَ

126 Four rites are here enumerated which have now acquired a technical meaning (1) Compassing the sacred territory or going round the Ka ba *Tawāf* There are special guides who take pilgrims and visitors round (2) Retiring to the place as a spiritual retreat for contemplation and prayer *I tikāf* (3) The posture of bending the back in prayer *Rukū* (4) The posture of prostrating oneself on the ground in prayer *Sujūd* The protection of the holy territory is for all but special cleanliness and purity is required for the sake of the devotees who undertake these rites

127 The root *salama* in the word Islam implies (among other ideas) the idea of Peace and therefore when Mecca is the city of Islam it is also the City of Peace The same root occurs in the latter part of the name Jerusalem, the Jewish City of Peace When the day of Jerusalem passed (see verse 134 or 141 below) Mecca became the New Jerusalem —or rather the old and original 'City of Peace' restored and made universal

128 The territory of Mecca is barren and rocky compared with say, Ṭāif, a city 70 75 miles east of Mecca A prayer for the prosperity of Mecca therefore includes a prayer for the good things of material life This is the literal meaning But note that the opposition in this verse is between the fruits of the Garden for the righteous and the torments of the Fire for the evil ones—a spiritual allegory of great force and aptness

In Scripture and Wisdom,
And sanctify them:
For Thou art the Exalted in Might,
The Wise." [129]

وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ وَيُزَكِّيْهِمْ ۭ
اِنَّكَ اَنْتَ الْعَزِيْزُ الْحَكِيْمُ ۝

SECTION 16.

130 And who turns away
From the religion of Abraham
But such as debase their souls
With folly? Him We chose [130]
And rendered pure in this world:
And he will be in the Hereafter
In the ranks of the Righteous.

١٣٠- وَمَنْ يَّرْغَبُ عَنْ مِّلَّةِ اِبْرٰهٖمَ
اِلَّا مَنْ سَفِهَ نَفْسَهٗ ۭ وَلَقَدِ اصْطَفَيْنٰهُ
فِي الدُّنْيَا ۚ وَاِنَّهٗ فِي الْاٰخِرَةِ لَمِنَ
الصّٰلِحِيْنَ ۝

131 Behold! his Lord said
To him: "Bow (thy will to Me):"
He said: "I bow (my will)
To the Lord and Cherisher
Of the Universe."

١٣١- اِذْ قَالَ لَهٗ رَبُّهٗٓ
اَسْلِمْ ۙ
قَالَ اَسْلَمْتُ لِرَبِّ الْعٰلَمِيْنَ ۝

132 And this was the legacy
That Abraham left to his sons,
And so did Jacob;
"Oh my sons! God hath chosen
The Faith for you; then die not
Except in the Faith of Islam."

١٣٢- وَوَصّٰى بِهَآ اِبْرٰهٖمُ بَنِيْهِ وَيَعْقُوْبُ ۭ
يٰبَنِيَّ اِنَّ اللّٰهَ اصْطَفٰى لَكُمُ الدِّيْنَ
فَلَا تَمُوْتُنَّ اِلَّا وَاَنْتُمْ مُّسْلِمُوْنَ ۝

133 Were ye witnesses [131]
When Death appeared before
Jacob?
Behold, he said to his sons:
"What will ye worship after me?"
They said: "We shall worship

١٣٣- اَمْ كُنْتُمْ شُهَدَاۗءَ اِذْ حَضَرَ يَعْقُوْبَ
الْمَوْتُ ۙ اِذْ قَالَ لِبَنِيْهِ مَا تَعْبُدُوْنَ
مِنْۢ بَعْدِيْ ۭ قَالُوْا نَعْبُدُ اِلٰهَكَ وَ

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129 How beautiful this prayer is, and how aptly it comes in here in the argument! Such Paganism or star worship or planet worship as there was in Abraham's time was first cleared out of Mecca by Abraham. This is the chief meaning of "sanctification" or purification in ii. 125, although of course physical cleanliness is (in physical conditions) a necessary element of purification in the higher sense. Abraham and his elder son Ismā'il then built the Ka'ba and established the rites and usages of the sacred city. He was thus the founder of the original Islam (which is as old as mankind) in Arabia. As becomes a devout man, he offers and dedicates the work to God in humble supplication, addressing Him as the All-Hearing and the All-Knowing. He then asks for a blessing on himself and his progeny generally, both the children of his eldest-born Ismā'il and his younger son Isaac. With prophetic vision he foresees that there will be corruption and backsliding in both branches of his family: Mecca will house 360 idols, and Jerusalem will become a harlot city (Ezekiel xvi. 15), a city of abomination. But the light of Islam will shine, and reclaim the lost people in both branches, and indeed in all the world. So he prays for God's mercy, addressing Him as the Oft-Returning, Most Merciful. And finally he foresees in Mecca an Apostle teaching the people as "one of their own", and in their own beautiful Arabic language: he asks for a blessing on Muḥammad's ministry, appealing to the Power and Wisdom of God.

130 *Iṣṭafā*: chose; chose because of purity; chose and purified. It is the same root from which *Muṣṭafā* is derived, one of the titles of Muḥammad.

131 The whole of the Children of Israel are called to witness one of their slogans, that they worshipped "the God of their fathers". The idea in their minds got narrowed down to that of a tribal God. But they are reminded that their ancestors had the principle of Islam in them,—the worship of the One True and Universal God. The death-bed scene is described in Jewish tradition.

Thy God and the God of thy fathers,[132]—
Of Abraham, Isma'il, and Isaac,—
The One (True) God
To Him we bow (in Islam)."

إِلٰهَ آبَآئِكَ إِبْرٰهِمَ وَإِسْمٰعِيلَ وَإِسْحٰقَ
إِلٰهًا وَّاحِدًا ۚ
وَّنَحْنُ لَهُ مُسْلِمُونَ ○

134 That was a People that hath
Passed away. They shall reap
The fruit of what they did,
And ye of what ye do!
Of their merits
There is no question in your case![133]

١٣٤- تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۚ لَهَا مَا
كَسَبَتْ وَلَكُمْ مَّا كَسَبْتُمْ ۚ وَلَا تُسْـَٔلُونَ
عَمَّا كَانُوا يَعْمَلُونَ ○

135 They say: "Become Jews
Or Christians if ye would be guided
(To salvation)." Say thou:
"Nay! (I would rather) the Religion
Of Abraham the True,[134]
And he joined not gods with God."

١٣٥- وَقَالُوا كُونُوا هُودًا أَوْ نَصٰرٰى
تَهْتَدُوا ۗ قُلْ
بَلْ مِلَّةَ إِبْرٰهِمَ حَنِيفًا ۖ
وَمَا كَانَ مِنَ الْمُشْرِكِينَ ○

136 Say ye: "We believe
In God, and the revelation
Given to us, and to Abraham,
Isma'il, Isaac, Jacob,
And the Tribes, and that given
To Moses and Jesus, and that given
To (all) Prophets from their Lord:
We make no difference
Between one and another of them:
And we bow to God (in Islam)."[135]

١٣٦- قُولُوا آمَنَّا بِاللهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا
أُنْزِلَ إِلَى إِبْرٰهِمَ وَإِسْمٰعِيلَ وَإِسْحٰقَ وَ
يَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسٰى وَ
عِيسٰى وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَّبِّهِمْ ۚ لَا نُفَرِّقُ
بَيْنَ أَحَدٍ مِّنْهُمْ ۖ وَنَحْنُ لَهُ مُسْلِمُونَ ○

137 So if they believe
As ye believe, they are indeed
On the right path; but if
They turn back, it is they

١٣٧- فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ
فَقَدِ اهْتَدَوْا ۚ وَإِنْ تَوَلَّوْا فَإِنَّمَا

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132 "Fathers" means ancestors, and includes uncles, grand uncles, as well as direct ascendants.

133 I have made a free paraphrase of what would read literally: "Ye shall not be asked about what they used to do." On the Day of Judgment each soul would have to answer for its own deeds: it cannot claim merit from others, nor be answerable for the crimes or sins of others. Here the argument is: if the Jews or Christians claim the merits of Father Abraham and the Patriarchs or of Jesus, we cannot follow them. Because there were righteous men in the past, it cannot help us unless we are ourselves righteous. The doctrine of personal responsibility is a cardinal feature of Islam.

134 *Hanif*: inclined to right opinion, orthodox (in the literal meaning of the Greek words), firm in faith, sound and well balanced, true. Perhaps the last word "True" sums up most of the other shades. The Jews, though taught Unity, went after false gods, and the Christians invented the Trinity or borrowed it from Paganism. We go back to the pure *hanif* doctrine of Abraham, to live and die in faith in the One True God.

135 Here we have the Creed of Islam: to believe in (1) the One Universal God, (2) the Message to us through Muhammad and the Signs (*āyāt*) as interpreted on the basis of personal responsibility, (3) the Message delivered by other Teachers in the past. These are mentioned in three groups: (1) Abraham, Isma'il, Isaac, Jacob, and the Tribes: of these Abraham had apparently a Book (lxxxvii. 19) and the others followed his tradition; (2) Moses and Jesus, who each left a scripture; these scriptures are still extant, though not in their pristine form; and (3) other scriptures, Prophets, or Messengers of God, not specifically mentioned in the Qur-ān (xl. 78). We make no difference between any of these: Their Message (in essentials) was one, and that is the basis of Islam.

Who are in schism, but God will
Suffice thee as against them,[136]
And He is the All-Hearing,
The All-Knowing.

هُمْ فِي شِقَاقٍ ۚ فَسَيَكْفِيكَهُمُ اللَّهُ ۚ
وَهُوَ السَّمِيعُ الْعَلِيمُ ۝

138 (Our religion is)
The Baptism of God:[137]
And who can baptize better
Than God? And it is He
Whom we worship.

١٣٨- صِبْغَةَ اللَّهِ ۖ وَمَنْ أَحْسَنُ مِنَ اللَّهِ
صِبْغَةً ۖ وَنَحْنُ لَهُ عَابِدُونَ ۝

139 Say: Will ye dispute
With us about God, seeing
That He is our Lord
And your Lord; that we
Are responsible for our doings
And ye for yours; and that
We are sincere (in our faith)
In him?

١٣٩- قُلْ أَتُحَاجُّونَنَا فِي اللَّهِ
وَهُوَ رَبُّنَا وَرَبُّكُمْ ۚ
وَلَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ ۚ
وَنَحْنُ لَهُ مُخْلِصُونَ ۝

140 Or[138] do ye say that
Abraham, Ismā'īl, Isaac,
Jacob and the Tribes were
Jews or Christians?
Say: Do ye know better
Than God? Ah! who
Is more unjust than those
Who conceal the testimony
They have from God?
But God is not unmindful
Of what ye do!

١٤٠- أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ
وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا
أَوْ نَصَارَىٰ ۗ قُلْ أَأَنْتُمْ أَعْلَمُ أَمِ اللَّهُ ۗ
وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ
مِنَ اللَّهِ ۗ
وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ۝

141 That was a people that hath
Passed away. They shall reap
The fruit of what they did,
And ye of what ye do!
Of their merits
There is no question in your case.[139]

١٤١- تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۖ
لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ ۖ
وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ۝

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136 We are thus in the true line of those who follow the one and indivisible Message of the One God wherever delivered. If others narrow it or corrupt it, it is they who have left the faith and created a division or schism. But God sees and knows all. And He will protect His own, and His support will be infinitely more precious than the support which men can give.

137 *Ṣibgat*: baptism: the root meaning implies a dye or colour; apparently the Arab Christians mixed a dye or colour in the baptismal water, signifying that the baptized person got a new colour in life. We do not believe that it is necessary to be baptised to be saved. Our higher baptism is the 'Baptism' of God, by which we take on a colour (symbolically) of God and absorb His goodness in us. The accusative case of *Ṣibgat* puts it in apposition to *millat* ("religion") in ii. 135.

138 The alternative is with the question in the last verse. Do you dispute with us although we worship the same God as you and claim that ours is the same religion as that of your ancestors? Or do you really assert that Abraham and his sons and his sons' sons who founded the Tribes long before Moses followed your Jewish religion as you know it? History of course proves that claim absurd. If the Christians claim that these Patriarchs knew of and followed the teaching of Jesus, the claim is still more absurd,—except in the sense of Islam that God's teaching is one in all ages.

139 Verse 134 began a certain argument which is now rounded off in the same words in this verse. To use a musical term, the *motif* is now completed. The argument is that it is wrong to claim a monopoly for God's Message: it is the same for all peoples and in all ages; if it undergoes local variations or variations according to times and seasons, those variations pass away. This leads to the argument in the remainder of the Sūra that with the renewal of the Message and the birth of a new People, a new symbolism and new ordinances become appropriate, and they are now expounded.

C 49 —But those people have passed away,
(ii 142 167) Who promised to uphold the Law of God
Their progeny having been found
Unworthy, their place was taken
By a new people looking towards Mecca,—
A new people, with a new Messenger,
To bear witness to God's Law,
To proclaim the truth, maintain
His Symbols, and strive and fight
For Unity in God's Way

SECTION 17

142 The Fools among the people[140]
Will say "What hath turned
Them from the Qibla[141] to which
They were used ?" Say
To God belong both East and West
He guideth whom He will
To a Way that is straight

١٤٢- سَيَقُوْلُ السُّفَهَآءُ مِنَ النَّاسِ
مَا وَلّٰهُمْ عَنْ قِبْلَتِهِمُ الَّتِىْ كَانُوْا عَلَيْهَا ؕ
قُلْ لِّلّٰهِ الْمَشْرِقُ وَالْمَغْرِبُ ؕ
يَهْدِىْ مَنْ يَّشَآءُ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ○

143 Thus[142] have We made of you
An *Ummat* justly balanced,[143]
That ye might be witnesses[144]
As between the nations,

١٤٣- وَكَذٰلِكَ جَعَلْنٰكُمْ اُمَّةً وَّسَطًا
لِّتَكُوْنُوْا شُهَدَآءَ عَلَى النَّاسِ

140 *Nās*=People the unthinking multitude that sway to and fro instead of being firm in God's Way The reference here is to the idolaters the Hypocrites and the party of Jews who were constantly seeking to entangle in their talk Mustafa and his disciples in Medina even as the Pharisees and the Sadducees of Jesus's day tried to entangle Jesus (Matt xxii 15 23)

141 *Qibla*=the direction to which Muslims turn in prayer Islam lays great stress on social prayer in order to emphasise our universal Brotherhood and mutual co operation For such prayer order punctuality precision symbolical postures and a common direction are essential so that the Imam (leader) and all his congregation may face one way and offer their supplications to God In the early days before they were organised as a people they followed as a symbol for their Qibla the sacred city of Jerusalem sacred both to the Jews and the Christians the people of the Book This symbolised their allegiance to the continuity of God's revelation When despised and persecuted they were turned out of Mecca and arrived in Medina Muṣṭafā under divine direction began to organise his people as an *Ummat* an independent people with laws and rituals of their own At that stage the Ka'ba was established as a Qibla thus going back to the earliest centre with which the name of Abraham was connected and traditionally also the name of Adam Jerusalem still remained (and remains) sacred in the eyes of Islam on account of its past but Islam is a progressive religion and its new symbolism enabled it to shake off the tradition of a dead past and usher in the era of untrammelled freedom dear to the spirit of Arabia. The change took place about 16½ months after Hijrat

142 *Thus* By giving you a Qibla of your own most ancient in history and most modern as a symbol of your organisation as a new nation (*Ummat*)

143 *Justly balanced* The essence of Islam is to avoid all extravagances on either side It is a sober practical religion But the Arabic word (*wasaṭ*) also implies a touch of the literal meaning of Intermediacy Geographically Arabia is in an intermediate position in the Old World as was proved in history by the rapid expansion of Islam, north south west and east

144 *Witnesses* When two persons dispute they advance extravagant claims A just witness comes between them and brings the light of reason to bear on them pruning all their selfish extravagances So the mission of Islam is to curb for instance the extreme formalism of the Mosaic law and the extreme "other worldliness" professed by Christianity The witness must be unselfish equipped with first hand knowledge and ready to intervene in the cause of justice Such is the position claimed by Islam among rival systems Similarly, within Islam itself, the position of witness to whom disputants can appeal is held by Muḥammad Muṣṭafā.

And the Apostle a witness
As between yourselves;
And We appointed the Qibla
To which thou wast used,
To test those who followed
The Apostle from those
Who would turn on their heels[145]
(From the Faith). Indeed it was
(A change) momentous, except
To those guided by God.
And never would God
Make your faith of no effect.[146]
For God is to all people
Most surely full of kindness,
Most Merciful.

وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ؕ
وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنتَ عَلَيْهَا
إِلَّا لِنَعْلَمَ مَن يَتَّبِعُ الرَّسُولَ
مِمَّن يَنقَلِبُ عَلَىٰ عَقِبَيْهِ ؕ
وَإِن كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى
اللَّهُ ؕ
وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ ؕ
إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَّحِيمٌ ○

144 We see the turning
Of thy face (for guidance)
To the heavens:[147] now
Shall We turn thee
To a Qibla that shall
Please thee. Turn then
Thy face in the direction
Of the sacred Mosque:[148]
Wherever ye are, turn
Your faces in that direction.

١٤٤- قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ ۚ
فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا ۖ
فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۚ
وَحَيْثُ مَا كُنتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ؕ
وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ

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145 The Qibla to Jerusalem might itself have seemed strange to the Arabs, and the change from it to the Ka'ba might have seemed strange after they had become used to the other. In reality one direction or another, or east or west in itself did not matter, as God is in all places, and is independent of Time and Place. What mattered was the sense of discipline on which Islam lays so much stress: which of us is willing to follow the directions of the chosen Apostle of God? Mere quibblers about non-essential matters are tested by this.

146 What became of prayer with the Jerusalem Qibla? It was equally efficacious before the new Qibla was ordained. God regards our faith: every act of true and genuine faith is efficacious with Him, even if formalists pick holes in such acts.

147 This shows the sincere desire of Mustafa to seek light from above in the matter of the Qibla. Until the organisation of his own People into a well-knit community, with its distinctive laws and ordinances, he followed a practice based on the fact that the Jews and Christians looked upon Jerusalem as a sacred city. But there was no universal Qibla among them. Some Jews turned towards Jerusalem, especially during the Captivity, as we shall see later. At the time of our Prophet Jerusalem was in the hands of the Byzantine Empire, which was Christian. But the Christians oriented their churches to the East (hence the word "orientation"), which is a point of the compass, and not the direction of any sacred place. The fact of the altar being in the East does not mean that every worshipper has his face to the east; for according at least to modern practice, the seats in a church are so placed that different worshippers may face in different directions. The Preacher of Unity naturally wanted in this as in other matters a symbol of complete unity, and his heart was naturally delighted when the Qibla towards the Ka'ba was settled. Its connection with Abraham gave it great antiquity; its character of being an Arab centre made it appropriate when the Message came in Arabic and was preached through the union of the Arabs; at the time it was adopted, the little Muslim community was shut out of it, being exiles in Medina, but it became a symbol of hope and eventual triumph, of which Muḥammad lived to see the fulfilment; and it also became the centre and gathering ground of all peoples in the universal pilgrimage, which was instituted with it.

148 *The Sacred Mosque*: The Ka'ba in the sacred city of Mecca. It is not correct to suggest that the command making the Ka'ba the Qibla abrogates ii. 115, where it is stated that East and West belong to God and He is everywhere. This is perfectly true at all times, before and after the institution of the Qibla. As if to emphasise this, the same words about East and West are repeated in this very passage: see ii. 142 above. Where the *Itqān* mentions ***mansūkh*** in this connection, I am sorry I cannot follow that opinion, unless ***mansūkh*** is defined in a special way, as some of the commentators do.

The people of the Book[149]
Know well that that is
The truth from their Lord
Nor is God unmindful
Of what they do

الْحَقُّ مِنْ رَّبِّهِمْ ؕ
وَمَا اللّٰهُ بِغَافِلٍ عَمَّا يَعْمَلُوْنَ ۝

145 Even if thou wert to bring
To the people of the Book
All the Signs (together),
They would not follow
Thy Qibla, nor art thou
Going to follow their Qibla,
Nor indeed will they follow[150]
Each other's Qibla If thou
After the knowledge hath reached thee,
Wert to follow their (vain)
Desires,—then wert thou
Indeed (clearly) in the wrong

١٤٥- وَلَئِنْ اَتَيْتَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ
بِكُلِّ اٰيَةٍ مَّا تَبِعُوْا قِبْلَتَكَ ۚ
وَمَا اَنْتَ بِتَابِعٍ قِبْلَتَهُمْ ۚ
وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ ؕ
وَلَئِنِ اتَّبَعْتَ اَهْوَآءَهُمْ
مِّنْۢ بَعْدِ مَا جَآءَكَ مِنَ الْعِلْمِ ۙ
اِنَّكَ اِذًا لَّمِنَ الظّٰلِمِيْنَ ۝

146 The people of the Book
Know this as they know
Their own sons,[151] but some
Of them conceal the truth
Which they themselves know

١٤٦- اَلَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَعْرِفُوْنَهٗ كَمَا
يَعْرِفُوْنَ اَبْنَآءَهُمْ ؕ وَاِنَّ فَرِيْقًا مِّنْهُمْ
لَيَكْتُمُوْنَ الْحَقَّ وَهُمْ يَعْلَمُوْنَ ۝

147 The Truth is from thy Lord,[152]
So be not in doubt

١٤٧- اَلْحَقُّ مِنْ رَّبِّكَ فَلَا تَكُوْنَنَّ مِنَ الْمُمْتَرِيْنَ ۝

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149 Glimmerings of such a Qibla were already foreshadowed in Jewish and Christian practice but its universality was only perfected in Islam

150 See the first note to ii 144 above
The Jews and Christians had a glimmering of the Qibla idea but in their attitude of self sufficiency they were not likely to welcome the Qibla idea as perfected in Islam Nor is Islam after the fuller knowledge which it has received likely to revert to the uncertain imperfect and varying ideas of orientation held previously
A very clear glimpse of the old Jewish practice in the matter of the Qibla and the importance attached to it is found in the book of Daniel vi 10 Daniel was a righteous man of princely lineage and lived about 606—538 B C He was carried off to Babylon by Nebuchadnezzar the Assyrian but was still living when Assyria was overthrown by the Medes and Persians In spite of the captivity of the Jews Daniel enjoyed the highest offices of state at Babylon but he was ever true to Jerusalem His enemies (under the Persian monarch) got a penal law passed against any one who asked a petition of any god or man for 30 days except the Persian King But Daniel continued true to Jerusalem His windows being open in his chamber towards Jerusalem he kneeled upon his knees three times a day and prayed and gave thanks before his God as he did aforetime '

151 The People of the Book should have known all this as well as they knew their own sons as their past traditions and teaching should have made them receptive of the new Message Some commentators construe the demonstrative pronoun this to refer to the Apostle In that case the interpretation would be The People of the Book know Muhammad as well as they know their own sons they know him to be true and upright they know him to be in the line of Abraham they know him to correspond to the description of the prophet foretold among themselves, but selfishness induces some of them to act against their own knowledge and conceal the truth

152 Truth only comes from God and it remains truth however men might try to conceal it or throw doubts on it

Section 18

148 To each is a goal
To which God[153] turns him,
Then strive together (as in a race)
Towards all that is good
Wheresoever ye are,
God will bring you
Together For God
Hath power over all things

١٤٨- وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا فَاسْتَبِقُوا
الْخَيْرٰتِ
أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللّٰهُ جَمِيعًا
إِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيرٌ ○

149 From whencesoever
Thou startest forth,[154] turn
Thy face in the direction
Of the Sacred Mosque,
That is indeed the truth
From thy Lord And God
Is not unmindful
Of what ye do

١٤٩- وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ
وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ
وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ
وَمَا اللّٰهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ○

150 So from whencesoever
Thou startest forth, turn
Thy face in the direction
Of the Sacred Mosque,
And wheresoever ye are,
Turn your face thither
That there be no ground
Of dispute against you
Among the people,
Except those of them that are
Bent on wickedness, so fear
Them not, but fear Me,
And that I may complete
My favours on you, and ye
May (consent to) be guided,

١٥٠- وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ
وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ
وَحَيْثُ مَا كُنْتُمْ
فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ
لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ
إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ
فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي
وَلِأُتِمَّ نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ ○

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153 The question is how we are to construe the pronoun *huwa* in the original The alternative translation would be "To each is a goal to which he turns"

The simile of life being a race in which we all zealously run forward to the one goal *viz* the goal of good may be applied individually and nationally This supplies another argument of the Ka ba Qibla *viz* the unity of goal with diversity of races traditions and temperaments

154 The simile of a race is continued and so the Qibla command is repeated from that point of view In *v* 144 it was mentioned as the new symbol of the new nation (Muslim) now it is shown as the symbol of Good at which we should all aim from whichever point we started *e g* as Jews or Christians or our individual point of view the Qibla will unite us as a symbol of the Goal of the Future In *v* 150 below it is repeated first for the individual on the ground of uniformity and the removal of all occasions of dispute and argument and secondly for the Muslim people, on the same ground as a matter of discipline There is another little harmony in the matter of the repetitions Note that the race and starting point argument begins at *v* 149 and is rounded off in the first part of *v* 150 while the national and general argument beginning at *v* 144 is rounded off in the latter part of *v* 150 The latter argument includes the former and is more widely worded wheresoever ye are which in the Arabic expression would imply three things, in whatever circumstances ye are or at whatever time ye are or in whatever place ye are I have spoken before of a sort of musical harmony in verbal repetitions here there is a sort of pictorial harmony, as of a larger circle symmetrically including a smaller concentric circle

151 A similar (favour
Have ye already received)[155]
In that We have sent
Among you an Apostle
Of your own, rehearsing to you
Our Signs, and sanctifying
You, and instructing you
In Scripture and Wisdom,
And in new Knowledge

١٥١- كَمَآ أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ
يَتْلُوا عَلَيْكُمْ ءَايَٰتِنَا
وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ
وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ۞

152 Then do ye remember[156]
Me, I will remember
You Be grateful to Me,
And reject not Faith

١٥٢- فَٱذْكُرُونِىٓ أَذْكُرْكُمْ
وَٱشْكُرُوا لِى وَلَا تَكْفُرُونِ ۞

SECTION 19

153 O ye who believe! seek help
With patient Perseverance[157]
And Prayer for God is with those
Who patiently persevere

١٥٣- يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا ٱسْتَعِينُوا
بِٱلصَّبْرِ وَٱلصَّلَوٰةِ
إِنَّ ٱللَّهَ مَعَ ٱلصَّٰبِرِينَ ۞

154 And say not of those
Who are slain in the way[158]

١٥٤- وَلَا تَقُولُوا لِمَن يُقْتَلُ فِى سَبِيلِ ٱللَّهِ

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155 This verse should be read with v 150 of which the sentence is here completed The argument is that in the grant of the Ka ba Qibla God was perfecting religion and fulfilling the prayer for the future made by Abraham That prayer was threefold (1) That Mecca should be made a sacred Sanctuary (ii 126) (2) That a truly believing (Muslim) nation should be raised with places of devotion there (ii 128) and (3) that an Apostle should be sent among the Arabs with certain qualities (ii 129) which are set out there and again repeated here to complete the argument

156 The word remember is too pale a word for *zikr* which has now acquired a large number of associations in our religious literature especially Sufi literature In its verbal signification it implies to remember to praise by frequently mentioning to rehearse to celebrate or commemorate, to make much of to cherish the memory of as a precious possession In Sufi devotions *zikr* represents both a solemn ritual and a spiritual state of mind or heart in which the devotee seeks to realise the presence of God Thus there is zikr of the mind and zikr of the heart For beginners the one may lead to the other but in many cases the two may be simultaneous There is a subtler distinction between the zikr that is open and the zikr that is secret corresponding to the two doors of the heart the fleshly and the spiritual In English some account (very imperfect) of *zikr* will be found in Hughes s Dictionary of Islam covering over 14 columns

From here on to *v* 167 there is a great deal of mystic doctrine That it is linked with the institution of the Qibla shows that the Qibla is itself connected with a great many root ideas of the mystical interpretation of Unity

157 See ii 45 and n An additional meaning implied in *sabr* is self restraint Haqqani defines it in his *Tafsir* as following Reason and restraining Fear Anger and Desire What can be a higher reward for patience perseverance self restraint and constancy than that God should be with us? For this promise opens the door to every kind of spiritual well being

158 The patient perseverance and prayer ' mentioned in the last verse is not mere passivity It is active striving in the way of Truth which is the way of God Such striving is the spending of one s self in God s way either through our property or through our own lives or the lives of those nearest and dearest to us or it may be the loss of all the fruits of a lifetime s labour not only in material goods but in some intellectual or moral gain some position which seemed in our eyes to be eminently desirable in itself but which we must cheerfully sacrifice if necessary for the Cause With such sacrifice our apparent loss may be our real gain he that loses his life may really gain it and the rewards or fruits ' that seem lost were mere impediments on our path to real inward progress

These extreme sacrifices must be made under the orders and instructions of a righteous Imam who can see the whole field of spiritual and physical warfare and judge justly of their necessity Otherwise there is no inherent virtue in mere sacrifice as such or when exercised at the whim of an individual Courage (the resistance to the test of Fear) and Self denial (the resistance to the test of Hunger or Desire), are also if they are to be virtues, subject to similar conditions

Of God "They are dead"
Nay, they are living,
Though ye perceive (them) not

أَمْوَاتٌ ط
بَلْ أَحْيَآءٌ وَّلٰكِنْ لَّا تَشْعُرُوْنَ ○

155 Be sure we shall test you
With something of fear
And hunger, some loss
In goods or lives or the fruits
(Of your toil), but give
Glad tidings[159] to those
Who patiently persevere,—

١٥٥- وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ
مِّنَ الْخَوْفِ وَالْجُوْعِ وَنَقْصٍ مِّنَ الْاَمْوَالِ
وَالْاَنْفُسِ وَالثَّمَرٰتِ ط
وَبَشِّرِ الصّٰبِرِيْنَ ○

156 Who say, when afflicted
With calamity "To God
We belong, and to Him
Is our return" —

١٥٦- الَّذِيْنَ اِذَآ اَصَابَتْهُمْ مُّصِيْبَةٌ لا
قَالُوْٓا اِنَّا لِلّٰهِ وَاِنَّآ اِلَيْهِ رٰجِعُوْنَ ○

157 They are those on whom
(Descend) blessings from God,
And Mercy,
And they are the ones
That receive guidance

١٥٧- اُولٰٓئِكَ عَلَيْهِمْ صَلَوٰتٌ مِّنْ رَّبِّهِمْ
وَرَحْمَةٌ قف
وَاُولٰٓئِكَ هُمُ الْمُهْتَدُوْنَ ○

158 Behold! Safā and Marwa
Are among the Symbols[160]
Of God So if those who visit
The House[161] in the Season
Or at other times,
Should compass them round,
It is no sin in them
And if any one obeyeth his own

١٥٨- اِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَآئِرِ اللّٰهِ ج
فَمَنْ حَجَّ الْبَيْتَ اَوِ اعْتَمَرَ
فَلَا جُنَاحَ عَلَيْهِ اَنْ يَّطَّوَّفَ بِهِمَا ط
وَمَنْ تَطَوَّعَ خَيْرًا لا

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159 The glad tidings are the blessings of God in *v* 157 or (which is the same thing) the promise in *v* 153 that God will be with them

160 The virtue of patient perseverance in faith leads to the mention of two symbolic monuments of that virtue These are the two little hills of Ṣafa and Marwa now absorbed in the city of Mecca and close to the well of Zam zam Here according to tradition the lady Hajar mother of the infant Ismā il prayed for water in the parched desert and in her eager quest round these hills she found her prayer answered and saw the Zam zam spring Unfortunately the Pagan Arabs had placed a male and a female idol here and their gross and superstitious rites caused offence to the early Muslims They felt some hesitation in going round these places during the Pilgrimage As a matter of fact they should have known that the Ka ba (the House of God) had been itself defiled with idols and was sanctified again by the purity of Muhammad s life and teaching The lesson is that the most sacred things may be turned to the basest uses that we are not therefore necessarily to ban a thing misused that if our intentions and life are pure God will recognise them even if the world cast stones at us because of some evil associations which they join with what we do or with the people we associate with or with the places which claim our reverence

161 *The House* = the Sacred Mosque the Ka ba *The Season* of regular Ḥajj culminates in the visit to 'Arafat on the ninth day of the month of Zul ḥajj followed by the circumambulation of the Ka'ba A visit to the Sacred Mosque and the performance of the rites of pilgrimage at any other time is called an *Umra* The symbolic rites are the same in either case except that the 'Arafat rites are omitted in the *'Umra* The Ṣafā and Marwa are included among the Monuments as pointing to one of the highest of Muslim virtues.

Impulse to Good,—[162]
Be sure that God
Is He Who recogniseth
And knoweth.

فَإِنَّ اللّٰهَ شَاكِرٌ عَلِيمٌ ۝

159 Those who conceal
The clear (Signs) We have
Sent down, and the Guidance,
After We have made it
Clear for the People
In the Book,—on them
Shall be God's curse,
And the curse of those
Entitled to curse,—[163]

١٥٩- إِنَّ الَّذِينَ يَكْتُمُونَ
مَآ أَنْزَلْنَا مِنَ الْبَيِّنٰتِ وَالْهُدٰى
مِنْۢ بَعْدِ مَا بَيَّنّٰهُ لِلنَّاسِ فِى الْكِتٰبِ ۙ
أُولٰٓئِكَ يَلْعَنُهُمُ اللّٰهُ
وَيَلْعَنُهُمُ اللّٰعِنُونَ ۝

160 Except those who repent
And make amends
And openly declare (themselves):
To them I turn;
For I am Oft-returning,
Most Merciful.

١٦٠- إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُوا
فَأُولٰٓئِكَ أَتُوبُ عَلَيْهِمْ ۚ
وَأَنَا التَّوَّابُ الرَّحِيمُ ۝

161 Those who reject Faith,
And die rejecting,—
On them is God's curse,
And the curse of angels,
And of all mankind;

١٦١- إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ
أُولٰٓئِكَ عَلَيْهِمْ لَعْنَةُ اللّٰهِ
وَالْمَلٰٓئِكَةِ وَالنَّاسِ أَجْمَعِينَ ۝

162 They will abide therein:[164]
Their penalty will not
Be lightened, nor will
Respite be their (lot).

١٦٢- خٰلِدِينَ فِيهَا ۚ لَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ
وَلَا هُمْ يُنْظَرُونَ ۝

163 And your God
Is One God:
There is no god
But He,

١٦٣- وَإِلٰهُكُمْ إِلٰهٌ وَاحِدٌ ۚ
لَا إِلٰهَ إِلَّا هُوَ

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162 The impulse should be to Good; if once we are sure of this, we must obey it without hesitation, whatever people may say.

163 *Those entitled to curse*: i.e., angels and mankind (see v. 161 below): the cursed ones will deprive themselves of the protection of God and of the angels who are the Powers of God, and of the good wishes of mankind, because by contumaciously rejecting Faith they not only sin against God but are false to their own manhood which God created "in the best of moulds" (Q. xcv. 4). The terrible curses denounced in the Old Testament are set out in Deut. xxviii. 15-68. There is one difference. Here it is for the deliberate rejection of Faith, a theological term for the denying of our higher nature. There it is for a breach of the least part of the ceremonial Law.

164 *Therein* = in the curse. A curse is not a matter of words; it is a terrible spiritual state, opposite to the state of Grace. Can man curse? Not of course in the same sense in which we speak of the curse of God. A mere verbal curse is of no effect. Hence the English saying: "A causeless curse will not come." But if men are oppressed or unjustly treated, their cries can ascend to God in prayer, and then it becomes God's "wrath" or curse, the deprivation of God's Grace as regards the wrong doer.

Most Gracious,
Most Merciful.[165]

ع الرَّحْمٰنُ الرَّحِيْمُ ۝

SECTION 20

164 Behold! In the creation
Of the heavens and the earth;
In the alternation
Of the Night and the Day;
In the sailing of the ships
Through the Ocean
For the profit of mankind;
In the rain which God
Sends down from the skies,
And the life which it gives
To an earth that is dead;
In the beasts of all kinds
That He scatters
Through the earth;
In the change of the winds,
And the clouds which they
Trail like their slaves
Between the sky and the earth;—
Here indeed are Signs
For a people that are wise.[166]

١٦٤- اِنَّ فِيْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ
وَاخْتِلَافِ الَّيْلِ وَالنَّهَارِ
وَالْفُلْكِ الَّتِيْ تَجْرِيْ فِي الْبَحْرِ
بِمَا يَنْفَعُ النَّاسَ وَمَآ اَنْزَلَ اللّٰهُ مِنَ السَّمَآءِ
مِنْ مَّآءٍ
فَاَحْيَا بِهِ الْاَرْضَ بَعْدَ مَوْتِهَا
وَبَثَّ فِيْهَا مِنْ كُلِّ دَآبَّةٍ ۠
وَّتَصْرِيْفِ الرِّيٰحِ وَالسَّحَابِ
الْمُسَخَّرِ بَيْنَ السَّمَآءِ وَالْاَرْضِ
لَاٰيٰتٍ لِّقَوْمٍ يَّعْقِلُوْنَ ۝

165 Yet there are men
Who take (for worship)
Others besides God,
As equal (with God):

١٦٥- وَمِنَ النَّاسِ مَنْ يَّتَّخِذُ مِنْ دُوْنِ
اللّٰهِ اَنْدَادًا

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165. Where the terrible consequences of Evil, i.e., the rejection of God, are mentioned, there is always stress laid on God's attributes of Grace and Mercy. In this case Unity is also stressed, because we have just been told about the Qibla, symbol of unity, and are about to pass to the theme of unity in diversity in Nature and in the social laws of human society.

166. This magnificent Nature passage stands out like a hill in a landscape, enhancing the beauty of our view and preparing us for the every-day laws and ordinances which follow.

Note its literary architecture. God is one, and among His wondrous Signs is the unity of design in the widest diversity of Nature. The Signs are taken from the features of beauty, power and utility to man himself, and lead up to an appeal to Man's own intelligence and wisdom. We begin with the glory of the heavens and the earth, the wide spaces covered by man's imagination, remote and yet so near to his own life. The most striking every-day phenomenon resulting from the interrelations of the heavens and the earth is the alternation of day and night, regular and yet changing in duration with the Seasons and the latitudes of our globe. The night for rest and the day for work, and we can think of the work in terms of nature's beauty: the stately ships "flowing" (as the original text has it) across the seas for communications and merchandise as between men and men. The seas thus serve us no less than land, and the give and take as between sea, sky and land is further exemplified by the rain. The rain leads to the fertility of land, and here we are reminded of the contrast between the Winter's death of Nature and her revivification in the Spring. Here we are reminded of agriculture and the use we make of cattle and all kinds of living creatures. The word translated "beasts" has a wide meaning, including crawling creatures, insects, etc.—all contributing to the round of Nature's operations. This leads us on to the wonderful winds, the region of the air which man is just beginning to explore and navigate. The personified winds drive the clouds in the sky like "slaves." Here is another aspect of clouds besides that of giving rain. The fleecy clouds are things of sunset beauty; at mid-day they temper the glare of the sun; at all times they affect radiation and other processes going on in the sky. So we come back to the sky, rounding off the argument, and correlating our human life with the Will and Power of God, if we had the wisdom to see!

They love them
As they should love God
But those of Faith are
Overflowing in their love
For God
If only the unrighteous
Could see, they would see
The Penalty that to God
Belongs all power, and God
Will strongly enforce
The Penalty [167]

يُحِبُّونَهُمْ كَحُبِّ اللّٰهِ ۖ
وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلّٰهِ ۗ
وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ
أَنَّ الْقُوَّةَ لِلّٰهِ جَمِيعًا
وَأَنَّ اللّٰهَ شَدِيدُ الْعَذَابِ ○

166 Then would those
Who are followed
Clear themselves of those
Who follow (them)
They would see the Penalty,
And all relations
Between them would be cut off

١٦٦- إِذْ تَبَرَّأَ الَّذِينَ اتُّبِعُوا مِنَ الَّذِينَ
اتَّبَعُوا وَرَأَوُا الْعَذَابَ
وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ ○

167 And those who followed
Would say "If only
We had one more chance,
We would clear ourselves
Of them, as they have
Cleared themselves of us"
Thus will God show them
(The fruits of) their deeds
As (nothing but) regrets
Nor will there be a way
For them out of the Fire [168]

١٦٧- وَقَالَ الَّذِينَ اتَّبَعُوا
لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا
مِنَّا ۗ
كَذٰلِكَ يُرِيهِمُ اللّٰهُ أَعْمَالَهُمْ حَسَرَاتٍ
عَلَيْهِمْ ۖ
وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ○

C 50 -- The Society thus organised
(ii 168 242) Must live under laws
That would guide their every-day life,—
Based on eternal principles
Of righteousness and fair dealing,

167 Everything around and within us points to unity of purpose and design —points to God Yet there are foolish persons (unrighteous = those who deliberately use the choice given them to go wrong) They think something else is equal to God Perhaps they even do lip service to God but their heart is in their fetish —unlike the heart of the righteous who are wholly devoted and absorbed in the love of God If only the unrighteous could see the consequences they would see the terrible Penalty and that all Power is in God s hands not in that of any one else Who are these others who are used as fetishes by the misguided? It may be (1) creatures of their own imagination or of their faculties misused the idea lying behind Idols is akin to this for no intelligent idol worshipper owns to worshipping stocks and stones or (2) good leaders whose names have been misused out of perversity to erect them to a position of equality with God or (3) Powers of evil that deliberately mislead When it comes to the inevitable consequences of blasphemy and the rejection of God the eyes of all are opened and these false and artificial relations dissolve, The idea which was created into a fetish disowns its follower i e is seen to have no reasonable basis in the life of the follower and the follower is forced to renounce it as false The good leaders whose names were misused would of course disown the misuse of their names, and the evil ones would take an unholy delight in exposing the facts The Reality is now irresistible but alas! at what cost?

168. Our deeds are irrevocable and we must pass through the Fire of repentance and regrets

Cleanliness and sobriety,
Honesty and helpfulness,
One to another,—yet shaped
Into concrete forms, to suit
Times and circumstances,
And the varying needs
Of average men and women
The food to be clean and wholesome ,
Blood feuds to be abolished ,
The rights and duties of heirs
To be recognised after death,
Not in a spirit of Formalism,
But to help the weak and the needy
And check all selfish wrong doing ,
Self-denial to be learnt by fasting ,
The courage to fight in defence
Of right, to be defined ,
The Pilgrimage to be sanctified
As a symbol of unity ,
Charity and help to the poor
To be organised , unseemly riot
And drink and gambling
To be banished , orphans to be protected ,
Marriage, divorce and widowhood
To be regulated, and the rights of women,
Apt to be trampled under foot,
Now clearly affirmed

SECTION 21

186 O h ye people !
Eat of what is on earth,
Lawful and good ,[169]
And do not follow
The footsteps of the Evil One,
For he is to you
An avowed enemy

١٦٨- يَاَيُّهَا النَّاسُ كُلُوْا مِمَّا فِى الْاَرْضِ
حَلٰلًا طَيِّبًا ۖ وَّلَا تَتَّبِعُوْا خُطُوٰتِ الشَّيْطٰنِ ۭ
اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ○

169 We now come to the regulations about food First (*vv* 168 171) we have an appeal to all people Muslims Pagans as well as the People of the Book then (*vv* 172 3) to the Muslims specially then (*vv* 174 6) to the sort of men who then (as some do now) either believe in too much formalism or believe in no restrictions at all Islam follows the Golden Mean All well regulated societies lay down reasonable limitations These become incumbent on all loyal members of any given society and show what is lawful " in that society But if the limitations are reasonable as they should be the lawful ' will also coincide more and more with what is good '

Good *Taiyib*—Pure clean wholesome nourishing pleasing to the taste

The general principle then would be what is lawful and what is good should be followed not what is evil or shameful or foisted on by false ascription to divine injunctions or what rests merely on the usage of ancestors even though the ancestors were ignorant or foolish An example of a shameful custom would be that among the Pagan Arabs of taking congealed blood and eating it fried

169 For he commands you
What is evil
And shameful,
And that ye should say
Of God that of which
Ye have no knowledge

١٦٩- اِنَّمَا يَاْمُرُكُمْ
بِالسُّوْٓءِ وَ الْفَحْشَآءِ
وَ اَنْ تَقُوْلُوْا عَلَى اللّٰهِ مَا لَا تَعْلَمُوْنَ ○

170 When it is said to them
"Follow what God hath revealed"
They say "Nay! we shall follow
The ways of our fathers"
What! even though their fathers
Were void of wisdom and guidance?

١٧٠- وَ اِذَا قِيْلَ لَهُمُ اتَّبِعُوْا مَآ اَنْزَلَ اللّٰهُ
قَالُوْا بَلْ نَتَّبِعُ مَآ اَلْفَيْنَا عَلَيْهِ اٰبَآءَنَا ط
اَوَ لَوْ كَانَ اٰبَآؤُهُمْ
لَا يَعْقِلُوْنَ شَيْـًٔا وَّ لَا يَهْتَدُوْنَ ○

171 The parable of those
Who reject Faith is
As if one were to shout
Like a goatherd, to things
That listen to nothing
But calls and cries [170]
Deaf, dumb, and blind,[171]
They are void of wisdom

١٧١- وَ مَثَلُ الَّذِيْنَ
كَفَرُوْا كَمَثَلِ الَّذِيْ
يَنْعِقُ بِمَا لَا يَسْمَعُ اِلَّا دُعَآءً وَّ نِدَآءً ط
صُمٌّۢ بُكْمٌ عُمْيٌ فَهُمْ لَا يَعْقِلُوْنَ ○

172 Oh ye who believe!
Eat of the good things
That We have provided for you,
And be grateful to God,
If it is Him ye worship [172]

١٧٢- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُلُوْا مِنْ طَيِّبٰتِ مَا
رَزَقْنٰكُمْ وَ اشْكُرُوْا لِلّٰهِ
اِنْ كُنْتُمْ اِيَّاهُ تَعْبُدُوْنَ ○

173 He hath only forbidden you
Carrion,[173] and blood,
And the flesh of swine,
And that on which

١٧٣- اِنَّمَا حَرَّمَ عَلَيْكُمُ
الْمَيْتَةَ وَ الدَّمَ وَ لَحْمَ الْخِنْزِيْرِ

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170 If you reject all faith the highest wisdom and the most salutary regulations are lost on you You are like dumb driven cattle who can merely hear calls but cannot distinguish intelligently between shades of meaning or subtle differences of values

171 *Cf* ii 18 where we are told that the rejectors of faith are deaf dumb and blind they will not return to the path" Here the consequence of their not using their senses is that they have no wisdom In each context there is just the appropriate deduction

172 Gratitude for God's gifts is one form of worship

173 Carrion *maitat* the original Arabic has a slightly wider meaning given to it in *Fiqah* (Religious Law) anything that dies of itself *i e* which is not expressly killed for food with the *Kalima* duly pronounced on it But there are exceptions *e g*, fish and locusts are lawful though they have not been made specially *ḥalāl* with the *Kalima* But even fish or locusts as carrion would be obviously ruled out.

Any other name hath been invoked
Besides that of God[174]
But if one is forced by necessity,
Without wilful disobedience,
Nor transgressing due limits,—
Then is he guiltless
For God is Oft-forgiving
Most Merciful

وَمَآ أُهِلَّ بِهٖ لِغَيْرِ اللّٰهِ ۚ
فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَّلَا عَادٍ
فَلَآ اِثْمَ عَلَيْهِ ۚ
اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ○

174 Those who conceal
God's revelations in the Book,
And purchase for them
A miserable profit,—
They swallow into themselves[175]
Naught but Fire,
God will not address them
On the Day of Resurrection,
Nor purify them
Grievous will be
Their Penalty

١٧٤- اِنَّ الَّذِيْنَ يَكْتُمُوْنَ
مَآ اَنْزَلَ اللّٰهُ مِنَ الْكِتٰبِ
وَيَشْتَرُوْنَ بِهٖ ثَمَنًا قَلِيْلًا ۙ
اُولٰٓئِكَ مَا يَاْكُلُوْنَ فِيْ بُطُوْنِهِمْ اِلَّا النَّارَ
وَلَا يُكَلِّمُهُمُ اللّٰهُ يَوْمَ الْقِيٰمَةِ
وَلَا يُزَكِّيْهِمْ ۚ وَلَهُمْ عَذَابٌ اَلِيْمٌ ○

175 They are the ones
Who buy Error
In place of Guidance
And Torment in place
Of Forgiveness
Ah! what boldness
(They show) for the Fire!

١٧٥- اُولٰٓئِكَ الَّذِيْنَ اشْتَرَوُا الضَّلٰلَةَ
بِالْهُدٰى
وَالْعَذَابَ بِالْمَغْفِرَةِ ۚ
فَمَآ اَصْبَرَهُمْ عَلَى النَّارِ ○

176 (Their doom is) because
God sent down the Book
In truth but those who seek
Causes of dispute in the Book

١٧٦- ذٰلِكَ بِاَنَّ اللّٰهَ نَزَّلَ الْكِتٰبَ بِالْحَقِّ ۗ
وَاِنَّ الَّذِيْنَ اخْتَلَفُوْا فِي الْكِتٰبِ

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174 For prohibited foods *cf* also Q v 4 5 vi 121 138 146 The teachers of *Fiqah* (Religious Law) work out the details with great elaboration My purpose is to present general principles not technical details Carrion and blood as articles of food would obviously cause disgust to any refined person So would swine's flesh where the swine live on offal Where swine are fed artificially on clean food the objections remain (1) that they are filthy animals in other respects and the flesh of filthy animals taken as food affects the eater (2) that swine's flesh has more fat than muscle building material, and (3) that it is more liable to disease than other kinds of meat *e g* trichinosis characterised by hair like worms in the muscular tissue As to food dedicated to idols or false gods it is obviously unseemly for the Children of Unity to partake of it

175 They eat nothing but fire into their bellies' is a literal translation that produces an effect of rude inelegance which is not in the Arabic words Even in the matter of food and drinks, the mission of Islam is to avoid the extremes of lawlessness on the one hand and extreme formalism on the other It has laid down a few simple and very reasonable rules Their infraction causes loss of health or physical powers in any case But if there is further a spirit of subjective rebellion or fraud—passing off in the name of religion something which is far from the purpose—the consequences become also moral and spiritual Then it becomes a sin against Faith and Spirit Continuing the physical simile we actually swallow fire into ourselves Imagine the torments which we should have if we swallowed fire into our physical body! They would be infinitely worse in our spiritual state, and they would go on to the Day of Resurrection, when we shall be deprived even of the words which the Judge speaks to a reasonable culprit, and we shall certainly not win His Grace and Mercy

Are ın a schısm [176]
Far (from the purpose)

لَفِيْ شِقَاقٍۭ بَعِيْدٍ ۧ

Section 22

177 It ıs not rıghteousness
That ye turn your faces
Towards East or West,
But ıt ıs rıghteousness—[177]
To belıeve ın God [178]
And the Last Day,
And the Angels,
And the Book,
And the Messengers,
To spend of your substance,[179]
Out of love for Hım,
For your kın,
For orphans,
For the needy,
For the wayfarer,
For those who ask,
And for the ransom of slaves,
To be steadfast ın prayer,[180]
And practıce regular charıty,
To fulfil the contracts
Whıch ye have made,

١٧٧- لَيْسَ الْبِرَّ اَنْ تُوَلُّوْا وُجُوْهَكُمْ
قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ
وَلٰكِنَّ الْبِرَّ مَنْ اٰمَنَ بِاللّٰهِ
وَالْيَوْمِ الْاٰخِرِ وَالْمَلٰٓئِكَةِ وَالْكِتٰبِ
وَالنَّبِيّٖنَ ۚ
وَاٰتَى الْمَالَ عَلٰى حُبِّهٖ ذَوِى الْقُرْبٰى
وَالْيَتٰمٰى وَالْمَسٰكِيْنَ
وَابْنَ السَّبِيْلِ ۙ وَالسَّآئِلِيْنَ وَفِى الرِّقَابِ ۚ
وَاَقَامَ الصَّلٰوةَ وَاٰتَى الزَّكٰوةَ ۚ
وَالْمُوْفُوْنَ بِعَهْدِهِمْ اِذَا عٰهَدُوْا ۚ

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176 From the mere physıcal regulatıon we are at once lıfted up ınto the sphere of morals and faıth For the one acts and reacts on the other If we are constantly carpıng at wholesome regulatıons we shall do nothıng but cause dıvısıon and schısms among the people and ordered society would tend to break up

177 As ıf to emphasıse agaın a warnıng agaınst deadenıng formalısm we are gıven a beautıful descrıptıon of the rıghteous and God fearıng man He should obey salutary regulatıons but he should fix hıs gaze on the love of God and the love of hıs fellow men We are gıven four heads (1) our faıth should be true and sincere (2) we must be prepared to show ıt ın deeds of charıty to our fellow men, (3) we must be good cıtızens supportıng socıal organısatıon, and (4) our own ındıvıdual soul must be fırm and unshaken ın all cırcumstances They are ınterconnected and yet can be vıewed separately

178 Faıth ıs not merely a matter of words We must realıse the presence and goodness of God When we do so the scales fall from our eyes all the falsıtıes and fleetıng nature of the Present cease to enslave us for we see the Last Day as ıf ıt were today We also see God s workıng ın Hıs world and ın us Hıs Powers (angels) Hıs Messengers and Hıs Message are no longer remote from us but come wıthın our experıence

179 Practıcal deeds of charıty are of value when they proceed from love and from no other motıve In thıs respect, also our dutıes take varıous forms whıch are shown ın reasonable grada tıon our kıth and kın, orphans (ıncludıng any persons who are wıthout support or help), people who are ın real need but who never ask (ıt ıs our duty to find them out and they come before those who ask), the stranger, who ıs entıtled to laws of hospıtalıty, the people who ask and are entıtled to ask, ı e not merely lazy beggars but those who seek our assıstance ın some form or another (ıt ıs our duty to respond to them), and the slaves (we must do all we can to gıve or buy theır freedom) Slavery has many ınsıdıous forms and all are ıncluded

180 Charıty and pıety ın ındıvıdual cases do not complete our dutıes In prayer and charıty, we must also look to our organısed efforts where there ıs a Muslım State these are made through the State ın facılıtıes for publıc prayer and publıc assıstance, and for the maıntenance of contracts and faır dealıng ın all matters

And to be firm and patient,[181]
In pain (or suffering)
And adversity,
And throughout
All periods of panic
Such are the people
Of truth, the God-fearing

وَالصّٰبِرِيْنَ فِي الْبَاْسَاۗءِ وَالضَّرَّاۗءِ وَحِيْنَ
الْبَاْسِ ۭ
اُولٰۗىِٕكَ الَّذِيْنَ صَدَقُوْا ۭ
وَاُولٰۗىِٕكَ هُمُ الْمُتَّقُوْنَ ○

178 Oh ye who believe!
The law of equality[182]
Is prescribed to you
In cases of murder[183]
The free for the free,
The slave for the slave,
The woman for the woman
But if any remission
Is made by the brother[184]
Of the slain, then grant
Any reasonable demand,[185]
And compensate him

١٧٨- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا
كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلٰى ۭ
اَلْحُرُّ بِالْحُرِّ
وَالْعَبْدُ بِالْعَبْدِ
وَالْاُنْثٰى بِالْاُنْثٰى ۭ
فَمَنْ عُفِيَ لَهٗ مِنْ اَخِيْهِ شَيْءٌ

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181 Then come the Muslim virtues of firmness and patience They are to preserve the dignity of man with soul erect (Burns) Three sets of circumstances are specially mentioned for the exercise of this virtue (1) bodily pain or suffering (2) adversities or injuries of all kinds deserved and undeserved and (3) periods of public panic such as war violence pestilence etc

182 Note first that this verse and the next make it clear that Islam has much mitigated the horrors of the pre Islamic custom of retaliation In order to meet the strict claims of justice equality is prescribed with a strong recommendation for mercy and forgiveness To translate *qisās* therefore by retaliation is I think incorrect The Latin legal term *Lex Talionis* may come near it but even that is modified here In any case it is best to avoid technical terms for things that are very different Retaliation in English has a wider meaning equivalent almost to returning evil for evil and would more fitly apply to the blood feuds of the Days of Ignorance Islam says if you *must* take a life for a life at least there should be some measure of equality in it the killing of the slave of a tribe should not involve a blood feud where many free men would be killed but the law of mercy where it can be obtained by consent with reasonable compensation would be better

Our law of equality only takes account of three conditions in civil society, free for free slave for slave woman for woman Among free men or women all are equal you cannot ask that because a wealthy or high born or influential man is killed his life is equal to two or three lives among the poor or the lowly Nor in cases of murder can you go into the value or abilities of a slave A woman is mentioned separately because her position as a mother or an economic worker is different She does not form a third class but a division in the other two classes One life having been lost do not waste many lives in retaliation at most let the Law take one life under strictly prescribed conditions and shut the door to private vengeance or tribal retaliation But if the aggrieved party consents (and this condition of consent is laid down to prevent worse evils) forgiveness and brotherly love is better and the door of Mercy is kept open In Western law no felony can be compounded

183 The jurists have carefully laid down that the law of *qisās* refers to murder only *Qisās* is not applicable to manslaughter due to a mistake or an accident There there would be no capital punishment

184 *The brother* the term is perfectly general all men are brothers in Islam In this and in all questions of inheritance females have similar rights to males and therefore the masculine gender imports both sexes Here we are considering the rights of the heirs in the light of the larger brotherhood In *vv* 178 9 we have the rights of the heirs to life (as it were) in *vv* 180 2 we proceed to the heirs to property

185 The demand should be such as can be met by the party concerned *i e* within his means and reasonable according to justice and good conscience For example a demand could not be made affecting the honour of a woman or a man The whole penalty can be remitted if the aggrieved party agrees out of brotherly love In meeting that demand the culprit or his friends should equally be generous and recognise the good will of the other side There should be no subterfuges no bribes, no unseemly bye play otherwise the whole intention of mercy and peace is lost

With handsome gratitude
This is a concession
And a Mercy
From your Lord
After this whoever
Exceeds the limits
Shall be in grave penalty

فَاتِّبَاعٌ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ ط
ذٰلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ ط
فَمَنِ اعْتَدٰى بَعْدَ ذٰلِكَ
فَلَهُ عَذَابٌ أَلِيمٌ ○

179 In the Law of Equality
There is (saving of) Life
To you, oh ye men of understanding,
That ye may
Restrain yourselves

١٧٩- وَلَكُمْ فِي الْقِصَاصِ حَيٰوةٌ
يٰٓأُولِي الْأَلْبَابِ
لَعَلَّكُمْ تَتَّقُونَ ○

180 It is prescribed,
When death approaches
Any of you, if he leave
Any goods, that he make a bequest
To parents and next of kin,[186]
According to reasonable usage,
This is due
From the God-fearing

١٨٠- كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ
إِنْ تَرَكَ خَيْرًا ۚ الْوَصِيَّةُ لِلْوَالِدَيْنِ
وَالْأَقْرَبِينَ بِالْمَعْرُوفِ ۚ
حَقًّا عَلَى الْمُتَّقِينَ ○

181 If anyone changes the bequest
After hearing it,
The guilt shall be on those
Who make the change
For God hears and knows
(All things)

١٨١- فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ
فَإِنَّمَآ إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ ط
إِنَّ اللّٰهَ سَمِيعٌ عَلِيمٌ ○

182 But if anyone fears
Partiality or wrong-doing[187]
(On the part of the testator),
And makes peace between

١٨٢- فَمَنْ خَافَ مِنْ مُّوصٍ جَنَفًا أَوْ إِثْمًا
فَأَصْلَحَ بَيْنَهُمْ

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186 There are rules of course for the disposal of intestate property But it is a good thing that a dying man or woman should of his own freewill think of his parents and his next of kin not in a spirit of injustice to others but in a spirit of love and reverence for those who have cherished him He must however do it according to reasonable usage the limitations will be seen further on

187 A verbal will is allowed but it is expected that the testator will be just to his heirs and not depart from what is considered equitable For this reason definite shares were laid down for heirs later (see Q iv 11 etc) These define or limit the testamentary power but do not abrogate it For example amongst kin there are persons (*e g* an orphan grandson in the presence of surviving sons) who would not inherit under the intestate scheme and the testator might like to provide for them Again there may be outsiders for whom he may wish to provide and jurists have held that he has powers of disposition up to one third of his property But he must not be partial to one heir at the expense of another or attempt to defeat lawful creditors If he tries to do this those who are witnesses to his oral disposition may interfere in two ways One way would be to persuade the testator to change his bequest before he dies The other way would be after death to get the interested parties together and ask them to agree to a more equitable arrangement In such a case they are acting in good faith and there is no fraud They are doing nothing wrong Islam approves of every lawful device for keeping brethren at peace without litigation and quarrels Except for this, the changing of the provisions of a Will is a crime, as it is under all Law

(The parties concerned),
There is no wrong in him,
For God is Oft-forgiving,
Most Merciful

فَلَآ اِثْمَ عَلَيْهِ ۚ
اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ۝

SECTION 23

183 Oh ye who believe!
Fasting is prescribed to you
As it was prescribed[188]
To those before you,
That ye may (learn)
Self-restraint,—

۱۸۳- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُتِبَ عَلَيْكُمُ الصِّيَامُ
كَمَا كُتِبَ عَلَى الَّذِيْنَ مِنْ قَبْلِكُمْ
لَعَلَّكُمْ تَتَّقُوْنَ ۝

184 (Fasting) for a fixed[189]
Number of days,
But if any of you is ill,
Or on a journey,[190]
The prescribed number
(Should be made up)
From days later
For those who can do it[191]
(With hardship), is a ransom,
The feeding of one
That is indigent
But he that will give
More, of his own free will,—
It is better for him
And if ye fast,
It is better for you,
If ye only knew

۱۸۴- اَيَّامًا مَّعْدُوْدٰتٍ ۚ
فَمَنْ كَانَ مِنْكُمْ مَّرِيْضًا
اَوْ عَلٰى سَفَرٍ
فَعِدَّةٌ مِّنْ اَيَّامٍ اُخَرَ ۚ
وَعَلَى الَّذِيْنَ يُطِيْقُوْنَهٗ فِدْيَةٌ طَعَامُ
مِسْكِيْنٍ ۚ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَّهٗ ۚ
وَاَنْ تَصُوْمُوْا خَيْرٌ لَّكُمْ
اِنْ كُنْتُمْ تَعْلَمُوْنَ ۝

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188 *As it was prescribed* this does not mean that the Muslim fast is like the other fasts previously observed in the number of days in the time or manner of the fast or in other incidents it only means that the principle of self denial by fasting is not a new one

189 This verse should be read with the following verses 185 188 in order that the incidents of the physical fast may be fully understood with reference to its spiritual meaning
The Muslim fast is not meant for self torture Although it is stricter than other fasts it also provides alleviations for special circumstances If it were merely a temporary abstention from food and drink it would be salutary to many people who habitually eat and drink to excess The instincts for food drink and sex are strong in the animal nature and temporary restraint from all these enables the attention to be directed to higher things This is necessary through prayer, contemplation and acts of charity not of the showy kind but by seeking out those really in need Certain standards are prescribed but much higher standards are recommended

190 Illness and journey must not be interpreted in an elastic sense they must be such as to cause real pain or suffering if the fast were observed For journeys a minimum standard of three marches is prescribed by some Commentators others make it more precise by naming a distance of 16 farsakhs equivalent to 48 miles A journey of 8 or 9 miles on foot is more tiring than a similar one by bullock cart There are various degrees of fatigue in riding a given distance on horseback or by camel or in a comfortable train or by motor car or by steamer aeroplane or air ship In my opinion the standard must depend on the means of locomotion and on the relative resources of the traveller It is better to determine it in each case according to circumstances

191 Those who can do it with hardship such as aged people or persons specially circumstanced The Shafiis would include a woman expecting a child or one who is nursing a baby, but on this point opinion is not unanimous, some holding that they ought to put in the fasts later, when they

185 Ramadhān is the month
In which was sent down
The Qurān, as a guide
To mankind, also clear (Signs)
For guidance and judgment [192]
(Between right and wrong)
So every one of you
Who is present (at his home)
During that month
Should spend it in fasting,
But if anyone is ill,
Or on a journey,
The prescribed period
(Should be made up)
By days later
God intends every facility
For you, He does not want
To put you to difficulties
He wants you to complete
The prescribed period,
And to glorify Him [193]
In that He has guided you,
And perchance ye shall be
grateful

١٨٥- شَهْرُ رَمَضَانَ الَّذِيٓ اُنْزِلَ فِيْهِ الْقُرْاٰنُ
هُدًى لِّلنَّاسِ
وَبَيِّنٰتٍ مِّنَ الْهُدٰى وَالْفُرْقَانِ
فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ
وَمَنْ كَانَ مَرِيْضًا
اَوْ عَلٰى سَفَرٍ
فَعِدَّةٌ مِّنْ اَيَّامٍ اُخَرَ
يُرِيْدُ اللّٰهُ بِكُمُ الْيُسْرَ
وَلَا يُرِيْدُ بِكُمُ الْعُسْرَ
وَلِتُكْمِلُوا الْعِدَّةَ
وَلِتُكَبِّرُوا اللّٰهَ عَلٰى مَا هَدٰىكُمْ
وَلَعَلَّكُمْ تَشْكُرُوْنَ ۝

186 When My servants
Ask thee concerning Me,
I am indeed
Close (to them) I listen
To the prayer of every
Suppliant when he calleth on Me
Let them also, with a will,
Listen to My call,
And believe in Me
That they may walk
In the right way [194]

١٨٦- وَاِذَا سَاَلَكَ عِبَادِيْ
عَنِّيْ فَاِنِّيْ قَرِيْبٌ
اُجِيْبُ دَعْوَةَ الدَّاعِ
اِذَا دَعَانِ
فَلْيَسْتَجِيْبُوْا لِيْ
وَلْيُؤْمِنُوْا بِيْ لَعَلَّهُمْ يَرْشُدُوْنَ ۝

187 Permitted to you,
On the night of the fasts,
Is the approach to your wives
They are your garments

١٨٧- اُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ اِلٰى
نِسَآئِكُمْ هُنَّ لِبَاسٌ لَّكُمْ

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192. Judgment (between right and wrong) *Furqān* = the criterion or standard by which we judge between right and wrong See ii 53 n

193 The regulations are again and again coupled with an insistence on two things (*a*) the facilities and concessions given, and (*b*) the spiritual significance of the fast without which it is like an empty shell without a kernel If we realise this we shall look upon Ramaḏhān, not as a burden, but as a blessing and shall be duly grateful for the lead given to us in this matter

194 This verse 186 and *v* 188 are not foreign to the subject of Ramaḏhān but emphasize its spiritual aspect Here we are told of Prayer and the nearness of God and in *v* 188 we are asked not to 'eat up other people's substance

And ye are their garments [195]
God knoweth what ye
Used to do secretly among
yourselves,
But He turned to you
And forgave you,
So now associate with them,
And seek what God
Hath ordained for you,[196]
And eat and drink,
Until the white thread
Of dawn appear to you
Distinct from its black thread,[197]
Then complete your fast
Till the night appears,[198]
But do not associate
With your wives
While ye are in retreat [199]
In the mosques Those are [200]
Limits (set by) God
Approach not nigh thereto
Thus doth God make clear
His Signs to men that
They may learn self-restraint

وَأَنْتُمْ لِبَاسٌ لَّهُنَّ ؕ عَلِمَ اللّٰهُ أَنَّكُمْ كُنْتُمْ
تَخْتَانُوْنَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ
وَعَفَا عَنْكُمْ ۚ
فَالْـٰٔنَ بَاشِرُوْهُنَّ
وَابْتَغُوْا مَا كَتَبَ اللّٰهُ لَكُمْ ۠ وَكُلُوْا وَاشْرَبُوْا
حَتّٰى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ
الْأَسْوَدِ مِنَ الْفَجْرِ ۪
ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى الَّيْلِ ۚ
وَلَا تُبَاشِرُوْهُنَّ وَأَنْتُمْ عٰكِفُوْنَ ۙ فِى الْمَسٰجِدِ ؕ
تِلْكَ حُدُوْدُ اللّٰهِ فَلَا تَقْرَبُوْهَا ؕ
كَذٰلِكَ يُبَيِّنُ اللّٰهُ اٰيٰتِهٖ لِلنَّاسِ
لَعَلَّهُمْ يَتَّقُوْنَ ۝

188 And do not eat up
Your property among yourselves
For vanities, nor use it
As bait for the judges,
With intent that ye may
Eat up wrongfully and knowingly

١٨٨- وَلَا تَأْكُلُوْٓا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ
وَتُدْلُوْا بِهَآ إِلَى الْحُكَّامِ
لِتَأْكُلُوْا فَرِيْقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ

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195 Men and women are each other's garments i e they are for mutual support mutual comfort, and mutual protection fitting into each other as a garment fits the body A garment also is both for show and concealment The question of sex is always delicate to handle here we are told that even in such matters a clear open and honest course is better than fraud or self-deception The sex instinct is classed with eating and drinking an animal thing to be restrained but not to be ashamed of The three things are prohibited during the fast by day but permitted after the fast is broken at night till the next fast commences

196 There is difference of opinion as to the exact meaning of this I would connect this as a parallel clause with the clause eat and drink', which follows all three being governed by 'until the white thread, etc That is, all three things must stop when the fast begins again in the early morning Or it may mean What is permitted is well enough, but seek the higher things ordained for you

197 Those in touch with Nature know the beautiful effects of early dawn First appear thin white indefinable streaks of light in the east, then a dark zone supervenes followed by a beautiful pinkish white zone clearly defined from the dark This is the true dawn, after that the fast begins

198 *Till the night appears* From the actual practice of the Holy Apostle this is rightly interpreted to mean 'Till sunset

199 Retreat to the Mosques by night after the fast is broken is specially recommended towards the end of Ramaḍhān so that all carnal temptations may be avoided

200 I construe these limits as applying to the whole of the regulations about fasts

A little of (other) people's
property [201]

وَأَنْتُمْ تَعْلَمُونَ ۝ ع

SECTION 24

189 They ask thee
Concerning the New Moons [202]
Say They are but signs
To mark fixed periods of time
In (the affairs of) men,
And for Pilgrimage
It is no virtue if ye enter
Your houses from the back
It is virtue if ye fear God
Enter houses
Through the proper doors [203]
And fear God
That ye may prosper

١٨٩- يَسْئَلُونَكَ عَنِ الْأَهِلَّةِ
قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ
وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ
ظُهُورِهَا
وَلَٰكِنَّ الْبِرَّ مَنِ اتَّقَىٰ
وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا
وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ۝

190 Fight in the cause of God
Those who fight you, [204]
But do not transgress limits,
For God loveth not transgressors

١٩٠- وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ
وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ۝

191 And slay them
Wherever ye catch them,
And turn them out
From where they have

١٩١- وَاقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ
وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجُوكُمْ

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201 Besides the three primal physical needs of man which are apt to make him greedy there is a fourth greed in society the greed of wealth and property The purpose of fasts is not completed until this fourth greed is also restrained Ordinarily honest men are content if they refrain from robbery theft or embezzlement Two more subtle forms of the greed are mentioned here One is where one uses one s own property for corrupting others—judges or those in authority—so as to obtain some material gain even under the cover and protection of the law The words translated other people s property may also mean public property A still more subtle form is where we use our own property or property under our own control— among yourselves in the Text—for vain or frivolous uses Under the Islamic standard this is also greed Property carries with it its own responsibilities If we fail to understand or fulfil them we have not learnt the full lesson of self denial by fasts

202 There were many superstitions connected with the New Moon as there are to the present day We are told to disregard such superstitions As a measure of time where the lunar calendar is used the New Moon is one great sign for which people watch with eagerness Muslim festivals including the Pilgrimage are fixed by the appearance of the New Moon The Arabs among other superstitions had one which made them enter their houses by the back door during or after the Pilgrimage This is disapproved for there is no virtue in any such artificial restrictions All virtue proceeds from the love and fear of God

203 This is a Muslim proverb now and much might be written about its manifold meanings A few may be noted here (1) If you enter a society respect its manners and customs (2) If you want to achieve an object honourably go about it openly and not by a backdoor (3) Do not beat about the bush (4) If you wish success in an undertaking provide all the necessary instruments for it

The subject of the New Moon provides a good transition between the Ramadhān fast, which begins and ends with the New Moon the Pilgrimage whose ten days commence with the New Moon and the Wars which Islam had to wage in self defence against the Pagans who wanted to exclude them from the Pilgrimage after they had driven them out of house and home

204 War is only permissible in self defence, and under well defined limits When undertaken it must be pushed with vigour but not relentlessly but only to restore peace and freedom for the worship of God In any case strict limits must not be transgressed women children, old and infirm men should not be molested, nor trees and crops cut down nor peace withheld when the enemy comes to terms

Turned you out,
For tumult and oppression
Are worse than slaughter,
But fight them not[205]
At the Sacred Mosque,
Unless they (first)
Fight you there,
But if they fight you,
Slay them
Such is the reward
Of those who suppress faith [206]

وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ ۚ
وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ
حَتَّىٰ يُقَاتِلُوكُمْ فِيهِ ۖ
فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ ۗ
كَذَٰلِكَ جَزَاءُ الْكَافِرِينَ ○

192 But if they cease,
God is Oft-forgiving,
Most Merciful

١٩٢- فَإِنِ انْتَهَوْا
فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ○

193 And fight them on
Until there is no more
Tumult or oppression,
And there prevail
Justice and faith in God, [207]
But if they cease,[208]
Let there be no hostility
Except to those
Who practise oppression

١٩٣- وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ
وَيَكُونَ الدِّينُ لِلَّهِ ۖ
فَإِنِ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى
الظَّالِمِينَ ○

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205 This passage is illustrated by the events that happened at Ḥudaibiya in the sixth year of the Hijra though it is not clear that it was revealed on that occasion The Muslims were by this time a strong and influential community Many of them were exiles from Mecca where the Pagans had established an intolerant autocracy persecuting Muslims preventing them from visiting their homes and even keeping them out by force from performing the Pilgrimage during the universally recognised period of truce This was intolerance oppression and autocracy to the last degree and the mere readiness of the Muslims to enforce their rights as Arab citizens resulted without bloodshed in an agreement which the Muslims faithfully observed The Pagans however had no scruples in breaking faith and it is unnecessary here to go into subsequent events

In general it may be said that Islam is the religion of peace goodwill mutual understanding and good faith But it will not acquiesce in wrong doing and its men will hold their lives cheap in defence of honour justice and the religion which they hold sacred Their ideal is that of heroic virtue combined with unselfish gentleness and tenderness such as is exemplified in the life of the Apostle They believe in courage obedience discipline duty and a constant striving by all the means in their power physical moral intellectual and spiritual for the establishment of truth and righteousness They know that war is an evil but they will not flinch from it if their honour demands it and *(a most important condition)* a righteous *Imām* (such as Muhammad was *par excellence*) commands it for then they know they are not serving carnal ends In other cases war has nothing to do with their faith except that it will always be regulated by its humane precepts

206 *Suppress faith* in the narrower as well as the larger sense If they want forcibly to prevent you from exercising your sacred rites they have declared war on your religion, and it would be cowardice to ignore the challenge or to fail in rooting out the tyranny

207 *Justice and faith* The Arabic word is *Dīn* which is comprehensive It implies the ideas of indebtedness duty obedience judgment, justice, faith religion customary rites etc The clause means ' until there is *Dīn* for God

208 If the opposite party cease to persecute you, your hostility ends with them as a party but it does not mean that you become friends to oppression Your fight is against wrong, there should be no rancour against men

194 The prohibited month[209]
For the prohibited month,—
And so for all things prohibited,—
There is the law of equality
If then any one transgresses
The prohibition against you,
Transgress ye likewise
Against him
But fear God, and know[210]
That God is with those
Who restrain themselves

١٩٤- اَلشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ
وَالْحُرُمٰتُ قِصَاصٌ ۭ
فَمَنِ اعْتَدٰى عَلَيْكُمْ
فَاعْتَدُوْا عَلَيْهِ بِمِثْلِ مَا اعْتَدٰى
عَلَيْكُمْ ۠
وَاتَّقُوا اللّٰهَ وَاعْلَمُوْٓا اَنَّ اللّٰهَ مَعَ الْمُتَّقِيْنَ ○

195 And spend of your substance
In the cause of God,
And make not your own hands
Contribute to your destruction,[211]
But do good,
For God loveth those
Who do good

١٩٥- وَاَنْفِقُوْا فِيْ سَبِيْلِ اللّٰهِ وَلَا تُلْقُوْا
بِاَيْدِيْكُمْ اِلَى التَّهْلُكَةِ ۛ
وَاَحْسِنُوْا ۛ اِنَّ اللّٰهَ يُحِبُّ الْمُحْسِنِيْنَ ○

196 And complete
The *Hajj* or *'umra*[212]

١٩٦- وَاَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلّٰهِ ۭ

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209 *Harām* = prohibited sacred The month of Pilgrimage (*Zul hajj*) was a sacred month in which warfare was prohibited by Arab custom The month preceding (*Zul qa d*) and the month following (*Muharram*) were included in the prohibition and *Muharram* was specially called *al Haram* Possibly *Muharram* is meant in the first line and the other months and other prohibited things in all things prohibited In Rajab also war was prohibited If the pagan enemies of Islam broke that custom and made war in the prohibited months the Muslims were free also to break that custom but only to the same extent as the others broke it Similarly the territory of Mecca was sacred in which war was prohibited If the enemies of Islam broke that custom the Muslims were free to do so to that extent Any convention is useless if one party does not respect it There must be a law of equality Or perhaps the word reciprocity may express it better

210 At the same time the Muslims are commanded to exercise self restraint as much as possible Force is a dangerous weapon It may have to be used for self defence or self preservation but we must always remember that self restraint is pleasing in the eyes of God Even when we are fighting it should be for a principle not out of passion

211 Every fight requires the wherewithals for the fight the sinews of war If the war is just and in the cause of God all who have wealth must spend it freely That may be their contribution to the Cause in addition to their personal effort or if for any reason they are unable to fight If they hug their wealth perhaps their own hands are helping in their own self destruction Or if their wealth is being spent not in the Cause of God but in something which pleases their fancy it may be that the advantage goes to the enemy and they are by their action helping their own destruction In all things their standard should be not selfishness but the good of their brethren for such good is pleasing to God

212 See ii 158 n The Hajj is the complete pilgrimage of which the chief rites are during the first ten days of the month of *Zul hajj* The *umra* is a less formal pilgrimage at any time of the year In either case the intending pilgrim commences by putting on a simple garment of unsewn cloth in two pieces when he is some distance yet from Mecca The putting on of the pilgrim garb (*ihram*) is symbolical of his renouncing the vanities of the world After this and until the end of the pilgrimage he must not wear other clothes or ornaments anoint his hair use perfumes hunt or do other prohibited acts The completion of the pilgrimage is symbolised by the shaving of the head for men, and the cutting off of a few locks of the hair of the head for women the putting off of the *ihram* and the resumption of the ordinary dress

Here we are told (1) that having once undertaken the pilgrimage we must complete it, (2) that we must do it not for worldly ends but as a symbol of our service and worship to God (3) that if we are prevented for any reason from completing the rites a symbolical completion can be made by sending an offering for sacrifice, sacrifice would have been offered if we had been present personally here we would send the sacrifice vicariously, and when it is likely to reach the place of sacrifice, we could then shave our heads and resume our ordinary dress and avocations

In the service of God
But if ye are prevented
(From completing it),
Send an offering
For sacrifice,
Such as ye may find,
And do not shave your heads
Until the offering reaches
The place of sacrifice
And if any of you is ill,[213]
Or has an ailment in his scalp,
(Necessitating shaving),
(He should) in compensation
Either fast, or feed the poor,
Or offer sacrifice,
And when ye are
In peaceful conditions (again),[214]
If any one wishes
To continue the *'umra*
On to the *hajj*,
He must make an offering,
Such as he can afford,
But if he cannot afford it,
He should fast
Three days during the *hajj*
And seven days on his return,
Making ten days in all
This is for those
Whose household
Is not in (the precincts[215]
Of) the Sacred Mosque
And fear God,
And know that God
Is strict in punishment[216]

فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۖ
وَلَا تَحْلِقُوا رُءُوسَكُمْ
حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحِلَّهُ ۚ
فَمَنْ كَانَ مِنْكُمْ مَرِيضًا
أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ
أَوْ صَدَقَةٍ أَوْ نُسُكٍ ۚ
فَإِذَا أَمِنْتُمْ
فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ
فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ
فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ
وَسَبْعَةٍ إِذَا رَجَعْتُمْ ۗ
تِلْكَ عَشَرَةٌ كَامِلَةٌ ۗ
ذَٰلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ
الْحَرَامِ ۚ
وَاتَّقُوا اللَّهَ
وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝ ع

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213 If any one is taken ill after putting on the *Ihram* so that he has to put on other clothes or if he has trouble or skin disease in his head or insects in his hair and he has to shave his head before completion he should fast (three days say the Commentators) or feed the poor, or offer sacrifice

214 When this was revealed the city of Mecca was in the hands of the enemies of Islam and the regulations about the fighting and the pilgrimage came together and were interconnected But the revelation provides as always for the particular occasion and also for normal conditions Mecca soon passed out of the hands of the enemies of Islam People sometimes came long distances to Mecca before the Pilgrimage season began Having performed the *umra* they stayed on for the formal *Hajj* In case the pilgrim had spent his money he is shown what he can do rich or poor and yet hold his head high among his fellows as having performed all rites as prescribed

215 For residents in Mecca the question does not arise They are there every day, and there is no question of *'umra* for them

216 This closes the section about the duties of fighting and introduces the connected question of pilgrimage in a sort of transition Fighting is connected with fear, and while it is meritorious to obey God, we are warned that we must not allow our selfish passions to carry us away because it is in such times of stress that our spirit is tested Verse 195 ended with a benediction for those who do good This verse ends with a warning to those who take advantage of God's cause to transgress the limits, for the punishment is equally sure The next verse shows us the pitfalls we must avoid in a large concourse of people

Section 25

197 For *Hajj*
Are the months well known [217]
If any one undertakes
That duty therein,
Let there be no obscenity,
Nor wickedness,
Nor wrangling
In the *Hajj*
And whatever good
Ye do, (be sure)
God knoweth it
And take a provision [218]
(With you) for the journey,
But the best of provisions
Is right conduct
So fear Me,
Oh ye that are wise

١٩٧- اَلْحَجُّ اَشْهُرٌ مَّعْلُوْمٰتٌ ۚ
فَمَنْ فَرَضَ فِيْهِنَّ الْحَجَّ فَلَا رَفَثَ
وَلَا فُسُوْقَ ۙ
وَلَا جِدَالَ فِى الْحَجِّ ۗ
وَمَا تَفْعَلُوْا مِنْ خَيْرٍ يَّعْلَمْهُ اللّٰهُ ؕ
وَتَزَوَّدُوْا فَاِنَّ خَيْرَ الزَّادِ التَّقْوٰى ۫
وَاتَّقُوْنِ يٰۤاُولِى الْاَلْبَابِ ○

198 It is no crime in you
If ye seek of the bounty
Of your Lord (during
pilgrimage) [219]
Then when ye pour down
From (Mount) 'Arafāt,
Celebrate the praises of God
At the Sacred Monument, [220]

١٩٨- لَيْسَ عَلَيْكُمْ جُنَاحٌ
اَنْ تَبْتَغُوْا فَضْلًا مِّنْ رَّبِّكُمْ ؕ
فَاِذَآ اَفَضْتُمْ مِّنْ عَرَفٰتٍ
فَاذْكُرُوا اللّٰهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ ۪

217 *The months well known* the months of *Shawwal* *Zul qa d* and *Zul hajj* (up to the 10th or the 13th) are set apart for the rites of *Hajj* That is to say the first rites may begin as early as the beginning of Shawwal with a definite approach to Mecca but the chief rites are concentrated on the first ten days of *Zul hajj* and specially on the 8th 9th and 10th of that month when the concourse of pilgrims reaches its height The chief rites may be briefly enumerated (1) The wearing of the pilgrim garment (*ihram*) from certain points definitely fixed on all the roads to Mecca, after this the pilgrimage prohibitions come into operation and the pilgrim is dedicated to worship and prayer and the denial of vanities (2) the going round the Ka ba seven times (*tawaf*) typifying activity with the kissing of the little Black Stone built into the wall the symbol of concentration in the love of God (3) after a short prayer at the Station of Abraham (Q ii 125) the pilgrim goes to the hills Ṣafa and Marwa (Q ii 158) the symbols of patience and perseverance, (4) the great Sermon (*Khuṭba*) on the 7th of *Zul hajj* when the whole assembly listens to an exposition of the meaning of *Hajj* (5) the visit on the eighth of the whole body of pilgrims to the Valley of Minā (about six miles north of Mecca) where the pilgrims halt and stay the night proceeding on the ninth to the plain and hill of Arafāt about five miles further north which commemorates the reunion of Adam and Eve after their wanderings and is also called the Mount of Mercy (6) the tenth day the Id Day thed ay of Sacrifice when the sacrifice is offered in the Valley of Mina and the symbolic ceremony of casting seven stones at the Evil One is performed on the first occasion it is continued on subsequent days, both rites are connected with the story of Abraham this is the Id ul Aḍḥḥa note that the ceremony is symbolically connected with the rejection of evil in thought word and deed This closes the Pilgrimage but a stay of two or three days after this is recommended and this is called *Tashrīq*

218 It is recommended that pilgrims should come with provisions so that they should not be compelled to resort to begging But as usual our thought is directed at once from the physical to the spiritual If provisions are required for a journey on earth how much more important to provide for the final journey into the future world? The best of such provisions is right conduct which is the same as the fear of God

219 Legitimate trade is allowed in the interests both of the honest trader who can thus meet his own expenses and of the generality of pilgrims who would otherwise be greatly inconvenienced for the necessaries of life But the profit must be sought as from the bounty of God There should be no profiteering or trade tricks Good honest trade is a form of service to the community and there fore to God

220 About midway between Arafat and Minā (see note to ii 197) is a place called Muzdalifa where the Holy Apostle offered up a long prayer It has thus become a Sacred Monument and pilgrims are directed to follow that example on their return A special reason for this is given in the note following

And celebrate His praises
As He has directed you,
Even though, before this,
Ye went astray [221]

وَاذْكُرُوهُ كَمَا هَدَاكُمْ ۚ
وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمِنَ الضَّالِّينَ ○

199 Then pass on
At a quick pace from the place
Whence it is usual
For the multitude [222]
So to do, and ask
For God's forgiveness
For God is Oft-forgiving,
Most Merciful

١٩٩- ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ
النَّاسُ
وَاسْتَغْفِرُوا اللَّهَ ۚ
إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ○

200 So when ye have
Accomplished your holy rites,
Celebrate the praises of God,
As ye used to celebrate
The praises of your fathers,— [223]
Yea, with far more
Heart and soul
There are men who say
"Our Lord! Give us
(Thy bounties) in this world!"
But they will have
No portion in the Hereafter [224]

٢٠- فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ
فَاذْكُرُوا اللَّهَ
كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا ۗ
فَمِنَ النَّاسِ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي
الدُّنْيَا
وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ ○

201 And there are men who say
"Our Lord! Give us
Good in this world
And good in the Hereafter,
And defend us
From the torment
Of the Fire!"

٢٠١- وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا
فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً
وَقِنَا عَذَابَ النَّارِ ○

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221 Certain arrogant tribes living in Mecca used not to go to 'Arafat with the crowd but to stop short at Muzdalifa They are rebuked for their arrogance and told that they must perform all the rites like the rest of the pilgrims There is equality in Islam

222 See the last note Towards the end of the Pilgrimage the crowd is very great and if any people loitered after 'Arafat it would cause great confusion and inconvenience The pace has therefore to be quick for every one a very salutary regulation Every member of the crowd must think of the comfort and convenience of the whole mass

223 After the Pilgrimage in Pagan times the pilgrims used to gather in assemblies in which the praises of ancestors were sung As the whole of the pilgrimage rites were spiritualised in Islam so this aftermath of the Pilgrimage was also spiritualised It was recommended for pilgrims to stay on two or three days after the pilgrimage but they must use them in prayer and praise to God See v 203 below

224 If you hasten to get all the good things of the world and only think of them and pray for them you would lose the higher things of the future The proper Muslim attitude is neither to renounce this world nor to be so engrossed in it as to forget the spiritual future

202 To these will be allotted[225]
What they have earned,
And God is quick in account

۲۰۲- أُولَٰئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا
وَاللَّهُ سَرِيعُ الْحِسَابِ ○

203 Celebrate the praises of God
During the Appointed Days[226]
But if any one hastens
To leave in two days,
There is no blame on him,
And if any one stays on,
There is no blame on him,
If his aim is to do right
Then fear God, and know
That ye will surely
Be gathered unto Him

۲۰۳- وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ
فَمَن تَعَجَّلَ فِي يَوْمَيْنِ
فَلَا إِثْمَ عَلَيْهِ
وَمَن تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ
وَاتَّقُوا اللَّهَ
وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ○

204 There is the type of man[227]
Whose speech
About this world's life
May dazzle thee,
And he calls God to witness
About what is in his heart,
Yet is he the most contentious
Of enemies.

۲۰۴- وَمِنَ النَّاسِ مَن يُعْجِبُكَ
قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا
وَيُشْهِدُ اللَّهَ عَلَىٰ مَا فِي قَلْبِهِ
وَهُوَ أَلَدُّ الْخِصَامِ ○

205 When he turns his back,
His aim everywhere
Is to spread mischief
Through the earth and destroy
Crops and cattle
But God loveth not mischief

۲۰۵- وَإِذَا تَوَلَّىٰ سَعَىٰ فِي الْأَرْضِ
لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ
وَاللَّهُ لَا يُحِبُّ الْفَسَادَ ○

206 When it is said to him
"Fear God,"
He is led by arrogance
To (more) crime

۲۰۶- وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ
أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ

225 Our spiritual account is mounting up both on the debit and credit side In worldly accounts both our profits and our losses may be delayed But in God's books there is no delay Our actions go before us (See ii 95 n)

226 *The Appointed Days* the three days after the tenth when the Pilgrims stay on in the Valley of Mina for prayer and praise They are the days of *Tashrīq* (see ii 200 n) It is optional for pilgrims to leave on the second or third day

227 The two contrasted types of men mentioned in vv 200 and 201 are here further particularised the glib hypocrite who appears worldly wise but plans harm, contrasted with the sincere believer who is prepared to suffer martyrdom for his faith The Commentators give names of people who exemplified these types The mischief maker has a smooth tongue and indulges in plausible talk with many oaths He appears to be worldly wise and though you may despise him for his worldliness you may not realise his frauds Behind your back he is an implacable enemy He stirs up quarrels, and causes all sorts of mischief to you or your friends He can never win God's love, and we are warned against his tricks

Enough for him is Hell;—
What a bed of misery! [228]

فَحَسْبُهٗ جَهَنَّمُ ؕ وَلَبِئْسَ الْمِهَادُ ۝

207 And there is the type of man
Who gives his life
To earn the pleasure of God,
And God is full of kindness
To (His) devotees [229]

٢٠٧- وَمِنَ النَّاسِ مَنْ يَّشْرِيْ نَفْسَهُ
ابْتِغَآءَ مَرْضَاتِ اللّٰهِ ؕ
وَاللّٰهُ رَءُوْفٌۢ بِالْعِبَادِ ۝

208 Oh ye who believe!
Enter into Islam
Whole-heartedly,
And follow not
The footsteps
Of the Evil One,
For he is to you
An avowed enemy

٢٠٨- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا
ادْخُلُوْا فِي السِّلْمِ كَآفَّةً
وَلَا تَتَّبِعُوْا خُطُوٰتِ الشَّيْطٰنِ ؕ
اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ۝

209. If ye backslide
After the clear (Signs)
Have come to you,
Then know that God
Is Exalted, Wise [230]

٢٠٩- فَاِنْ زَلَلْتُمْ مِّنْۢ بَعْدِ مَا جَآءَتْكُمُ
الْبَيِّنٰتُ
فَاعْلَمُوْٓا اَنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ۝

210 Will they wait
Until God comes to them
In canopies of clouds,
With angels (in His train)
And the question
Is (thus) settled?
But to God
Do all questions
Go back (for decision) [231]

٢١٠- هَلْ يَنْظُرُوْنَ اِلَّآ اَنْ يَّاْتِيَهُمُ اللّٰهُ
فِيْ ظُلَلٍ مِّنَ الْغَمَامِ
وَالْمَلٰٓئِكَةُ وَقُضِيَ الْاَمْرُ ؕ
ع وَاِلَى اللّٰهِ تُرْجَعُ الْاُمُوْرُ ۝

Section 26

211 Ask the Children of Israel [232]
How many Clear (Signs)

٢١١- سَلْ بَنِيْٓ اِسْرَآءِيْلَ كَمْ اٰتَيْنٰهُمْ مِّنْ

228 According to the English saying 'As you have made your bed, so you must lie in it"

229 This second type of man—firm sincere devoted willing to give his life for the faith that is in him—was common in early Islam Such men were its pillars Through persecution obloquy torture, threat to their own lives or the lives of those dear to them, they stood by their leader, and many of them gave their lives That is what established Islam We are asked in the next verse to follow this type and shun the other or evil type If we do that, our Cause is safe

230 If you backslide after the conviction has been brought home to you, you may cause some inconvenience to the Cause, or to those who counted upon you but do not be so arrogant as to suppose that you will defeat God's Power and Wisdom The loss will be your own

231 If faith is wanting, all sorts of excuses are made to resist the appeal of God They might and do say 'Oh yes! we shall believe if God appears to us with His angels in His glory!" In other words they want to settle the question in their way and not in God's way That will not do The decision in all questions belongs to God If we are true to Him, we wait for His times and seasons, and do not expect Him to wait on ours.

232 The Israelites under Moses were shown God's glory and many clear Signs and yet they went after their own ways and preferred their own whims and fancies So do people in all ages But let them not deceive themselves God's justice is sure, and when it comes, it will be strict and unmistakable to those who reject His grace.

We have sent them.
But if any one,
After God's favour
Has come to him,
Substitutes (something else),
God is strict in punishment [233]

آيَةٍ بَيِّنَةٍ ۗ وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ
مِنْ بَعْدِ مَا جَاءَتْهُ
فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ○

212 The life of this world
Is alluring to those
Who reject faith,
And they scoff at those
Who believe
But the righteous
Will be above them
On the Day of Resurrection,
For God bestows His abundance
Without measure
On whom He will [234]

٢١٢- زُيِّنَ لِلَّذِينَ كَفَرُوا الْحَيَوٰةُ الدُّنْيَا
وَيَسْخَرُونَ مِنَ الَّذِينَ آمَنُوا ۘ
وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيٰمَةِ ۗ
وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ
بِغَيْرِ حِسَابٍ ○

213 Mankind was one single nation,
And God sent Messengers
With glad tidings and warnings,
And with them He sent
The Book in truth,
To judge between people
In matters wherein
They differed,
But the People of the Book,
After the clear Signs
Came to them, did not differ
Among themselves,
Except through selfish contumacy
God by His Grace
Guided the Believers
To the Truth,
Concerning that
Wherein they differed
For God guides
Whom He will
To a path
That is straight

٢١٣- كَانَ النَّاسُ أُمَّةً وَاحِدَةً قف
فَبَعَثَ اللَّهُ النَّبِيّٖنَ مُبَشِّرِينَ وَمُنْذِرِينَ
وَأَنْزَلَ مَعَهُمُ الْكِتٰبَ بِالْحَقِّ
لِيَحْكُمَ بَيْنَ النَّاسِ
فِيمَا اخْتَلَفُوا فِيهِ ۗ وَمَا اخْتَلَفَ فِيهِ
إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ
مَا جَاءَتْهُمُ الْبَيِّنٰتُ بَغْيًا بَيْنَهُمْ ۚ
فَهَدَى اللَّهُ الَّذِينَ آمَنُوا
لِمَا اخْتَلَفُوا فِيهِ
مِنَ الْحَقِّ بِإِذْنِهِ ۗ وَاللَّهُ يَهْدِي مَنْ
يَشَاءُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ○

214 Or do ye think
That ye shall enter

٢١٤- أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ

233 *Cf* ii 196 (end) where the question was of those who do not fear God Here the question is of those who reject God's Signs

234 God's gifts in this world seem unequal, and sometimes those get them who seem to deserve them least God's bounty is unlimited to the just as well as the unjust In His wisdom He may give to whomsoever He pleases The account is not taken now, but will be taken in the end, when the balance will be redressed

The Garden (of Bliss)
Without such (trials)
As came to those
Who passed away
Before you?
They encountered
Suffering and adversity,
And were so shaken in spirit
That even the Apostle
And those of faith
Who were with him
Cried "When (will come)
The help of God?"
Ah! Verily, the help of God
Is (always) near!

وَلَمَّا يَأْتِكُم مَّثَلُ الَّذِينَ خَلَوْا مِن
قَبْلِكُم ۖ
مَّسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزِلُوا
حَتَّىٰ يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا
مَعَهُ
مَتَىٰ نَصْرُ اللَّهِ ۗ
أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ○

215 They ask thee
What they should spend
(In charity) Say "Whatever
Ye spend that is good,[235]
Is for parents and kindred
And orphans
And those in want
And for wayfarers
And whatever ye do
That is good,—God
Knoweth it well.

۲۱۵- يَسْأَلُونَكَ مَاذَا يُنفِقُونَ ۖ
قُلْ مَا أَنفَقْتُم مِّنْ خَيْرٍ
فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ
وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ ۗ
وَمَا تَفْعَلُوا مِنْ خَيْرٍ
فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ○

216 Fighting is prescribed
For you, and ye dislike it[236]
But it is possible
That ye dislike a thing
Which is good for you,
And that ye love a thing
Which is bad for you
But God knoweth,
And ye know not

۲۱۶- كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ ۖ
وَعَسَىٰ أَن تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ ۖ
وَعَسَىٰ أَن تُحِبُّوا شَيْئًا
وَهُوَ شَرٌّ لَّكُمْ ۗ
وَاللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ○

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235 Three questions arise in charity (1) What shall we give? (2) to whom shall we give? and (3) how shall we give? The answer is here Give anything that is good useful helpful, valuable It may be property or money, it may be a helping hand it may be advice it may be a kind word. "whatever ye do that is good is charity On the other hand, if you throw away what is useless there is no charity in it Or if you give something with a harmful intent e g a sword to a mad man or a drug or sweets or even money to some one whom you want to entrap or corrupt, it is no charity, but a gift of damnation To whom should you give? It may be tempting to earn the world's praise by a gift that will be talked about but are you meeting the needs of those who have the first claim on you? If you are not you are like a person who defrauds creditors it is no charity Every gift is judged by its unselfish character the degree of need or claim is a factor which you should consider if you disregard it there is something selfish behind it How should it be given? As in the sight of God, this shuts out all pretence show and insincerity

236 To fight in the cause of Truth is one of the highest forms of charity What can you offer that is more precious than your own life? But here again the limitations come in If you are a mere brawler, or a selfish aggressive person, or a vainglorious bully, you deserve the highest censure If you offer your life to the righteous Imam, who is only guided by God, you are an unselfish hero God knows the value of things better than you do.

Section 27

217 They ask thee
Concerning fighting
In the Prohibited Month[237]
Say: "Fighting therein
Is a grave (offence);
But graver is it
In the sight of God
To prevent access
To the path of God,
To deny Him,
To prevent access
To the Sacred Mosque,
And drive out its members."[238]
Tumult and oppression[239]
Are worse than slaughter
Nor will they cease
Fighting you until
They turn you back
From your faith
If they can
And if any of you
Turn back from their faith
And die in unbelief,
Their works will bear no fruit
In this life
And in the Hereafter;
They will be
Companions of the Fire
And will abide therein

218 Those who believed
And those who suffered exile
And fought (and strove and struggled)
In the path of God,—
They have the hope
Of the Mercy of God,
And God is Oft-forgiving,
Most Merciful.

۲۱۷- يَسْـَٔلُوْنَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيْهِ ۭ
قُلْ قِتَالٌ فِيْهِ كَبِيْرٌ ۭ
وَصَدٌّ عَنْ سَبِيْلِ اللّٰهِ وَكُفْرٌۢ بِهٖ
وَالْمَسْجِدِ الْحَرَامِ ۤ
وَاِخْرَاجُ اَهْلِهٖ مِنْهُ اَكْبَرُ عِنْدَ اللّٰهِ ۚ
وَالْفِتْنَةُ اَكْبَرُ مِنَ الْقَتْلِ ۭ
وَلَا يَزَالُوْنَ يُقَاتِلُوْنَكُمْ حَتّٰى يَرُدُّوْكُمْ
عَنْ دِيْنِكُمْ اِنِ اسْتَطَاعُوْا ۭ
وَمَنْ يَّرْتَدِدْ مِنْكُمْ
عَنْ دِيْنِهٖ فَيَمُتْ
وَھُوَ كَافِرٌ
فَاُولٰۗىِٕكَ حَبِطَتْ اَعْمَالُهُمْ
فِي الدُّنْيَا وَالْاٰخِرَةِ ۚ
وَاُولٰۗىِٕكَ اَصْحٰبُ النَّارِ ۚ
هُمْ فِيْهَا خٰلِدُوْنَ ○
۲۱۸- اِنَّ الَّذِيْنَ اٰمَنُوْا وَالَّذِيْنَ هَاجَرُوْا
وَجٰهَدُوْا فِيْ سَبِيْلِ اللّٰهِ ۙ
اُولٰۗىِٕكَ يَرْجُوْنَ رَحْمَتَ اللّٰهِ ۭ
وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ○

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237 *Prohibited Month* See ii 194 n

238 The intolerance and persecution of the Pagan clique at Mecca caused untold hardships to the holy Messenger of Islam and his early disciples They bore all with meekness and long suffering patience until the holy one permitted them to take up arms in self defence Then they were twitted with breach of the custom about Prohibited Months, though they were driven to fight during that period against their own feeling in self defence But their enemies not only forced them to engage in actual warfare, but interfered with their conscience persecuted them and their families openly insulted and denied God, kept out the Muslim Arabs from the Sacred Mosque and exiled them Such violence and intolerance are deservedly called worse than slaughter

239 *Cf* ii 191, 193 where a similar phrase occurs *Fitna*=trial, temptation as in ii 102, or tumult, sedition oppression as here; M M A H G S, and M P translate 'persecution' in this passage, which is also legitimate, seeing that persecution is the suppression of some opinion by violence, force, or threats.

219 They ask thee
Concerning wine [240] and
gambling [241]
Say " In them is great sin,
And some profit, for men ,
But the sin is greater
Than the profit "
They ask thee how much
They are to spend ,
Say . " What is beyond [242]
Your needs "
Thus doth God
Make clear to you
His Signs in order that
Ye may consider —
220 (Its bearings) on
This life and the Hereafter [243]

They ask thee
Concerning orphans [244]
Say " The best thing to do
Is what is for their good ,
If ye mix
Their affairs with yours,
They are your brethren ,
But God knows

٢١٩- يَسْـَٔلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ۖ
قُلْ فِيهِمَآ إِثْمٌ كَبِيرٌ
وَمَنَٰفِعُ لِلنَّاسِ
وَإِثْمُهُمَآ أَكْبَرُ مِن نَّفْعِهِمَا ۗ
وَيَسْـَٔلُونَكَ مَاذَا يُنفِقُونَ ۖ
قُلِ الْعَفْوَ ۗ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْءَايَٰتِ
لَعَلَّكُمْ تَتَفَكَّرُونَ ۝
٢٢٠- فِى الدُّنْيَا وَالْءَاخِرَةِ ۗ
وَيَسْـَٔلُونَكَ عَنِ الْيَتَٰمَىٰ ۖ
قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ ۖ
وَإِن تُخَالِطُوهُمْ فَإِخْوَٰنُكُمْ ۚ
وَاللَّهُ يَعْلَمُ

240 *Wine Khamr* literally understood to mean the fermented juice of the grape , applied by analogy to all fermented liquor and by further analogy to any intoxicating liquor or drug There may possibly be some benefit in it but the harm is greater than the benefit especially if we look at it from a social as well as an individual point of view

241 *Gambling maisir* literally a means of getting something too easily getting a profit without working for it , hence gambling That is the principle on which gambling is prohibited The form most familiar to the Arabs was gambling by casting lots by means of arrows on the principle of a lottery the arrows were marked and served the same purpose as a modern lottery ticket Something *e g* the carcase of a slaughtered animal was divided into unequal parts The marked arrows were drawn from a bag Some were blank and those who drew them got nothing Others indicated prizes which were big or small Whether you got a big share or a small share or nothing depended on pure luck unless there was fraud also on the part of some persons concerned The principle on which the objection is based is that even if there is no fraud you gain what you have not earned or lose on a mere chance Dice and wagering are rightly held to be within the definition of gambling But insurance is not gambling, when conducted on business principles Here the basis for calculation is statistics on a large scale from which mere chance is eliminated The insurers themselves pay premia in proportion to risks exactly and statistically calculated

242 Hoarding is no use either to ourselves or to any one else We should use the wealth we need , any superfluities we must spend in good works or in charity

243 Gambling and intemperance are social as well as individual sins They may ruin us in our ordinary every-day worldly life as well as our spiritual future In case it is suggested that there is no harm in a little indulgence we are asked to think over all its aspects social and individual —worldly and spiritual

244 For orphans the best rule is to keep their property, household, and accounts separate, lest there should be any temptation to get a personal advantage to their guardian by mixing them with the guardian s property household or accounts,—also to keep clear of any ideas of marriage where this fiduciary relation exists Q vi 152 may possibly suggest complete separation But it may be an economy and an advantage to the orphan to have his property and accounts administered with the guardian s property and accounts and to have him live in the guardian s household or to marry into the guardian s family especially where the orphan s property is small and he or she has no other friend The test is what is best in the orphan s interests ? If the guardian does fall into temptation, even if human law does not detect him, he is told he is sinning in God s sight and that should keep him straight

The man who means mischief
From the man who means good
And if God had wished,
He could have put you
Into difficulties He is
Indeed Exalted, Wise" [245]

الْمُفْسِدَ مِنَ الْمُصْلِحِ ۗ
وَلَوْ شَاءَ اللَّهُ لَأَعْنَتَكُمْ ۚ
إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ۝

221 Do not marry
Unbelieving women,
Until they believe
A slave woman who believes
Is better than an unbelieving
woman,
Even though she allure you
Nor marry (your girls)
To unbelievers until
They believe
A man slave who believes
Is better than an unbeliever,
Even though he allure you [246]
Unbelievers do but
Beckon you to the Fire
But God beckons by His Grace
To the Garden (of Bliss)
And forgiveness,
And makes His Signs
Clear to mankind
That they may
Celebrate His praise

٢٢١- وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّىٰ يُؤْمِنَّ ۚ
وَلَأَمَةٌ مُؤْمِنَةٌ خَيْرٌ مِنْ مُشْرِكَةٍ
وَلَوْ أَعْجَبَتْكُمْ ۗ
وَلَا تُنْكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا ۚ
وَلَعَبْدٌ مُؤْمِنٌ
خَيْرٌ مِنْ مُشْرِكٍ وَلَوْ أَعْجَبَكُمْ ۗ
أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ ۖ
وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ
وَالْمَغْفِرَةِ بِإِذْنِهِ ۖ
وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ
لَعَلَّهُمْ يَتَذَكَّرُونَ ۝

SECTION 28.

222 They ask thee
Concerning women's courses.
Say They are
A hurt and a pollution [247]

٢٢٢- وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ ۖ
قُلْ هُوَ أَذًى

245 The idea in Islam is not to make God's law a burdensome fetter but to ease a man's path in all kinds of difficult situations by putting him on his honour and trusting him The strictest probity is demanded of him, but if he falls short of it he is told that he cannot escape God's punishment even though he may evade human punishment

246 Marriage is a most intimate communion and the mystery of sex finds its highest fulfilment when intimate spiritual harmony is combined with the physical link If religion is at all the real influence in life to both parties or to either party a difference in this vital matter must affect the lives of both more profoundly than differences of birth race language or position in life It is therefore only right that the parties to be married should have the same spiritual outlook If two persons love each other, their outlook in the highest things of life must be the same Note that religion is not here a mere label or a matter of custom or birth The two persons may have been born in different religions but if by their mutual influence they come to see the truth in the same way they must openly accept the same rites and the same social brotherhood Otherwise the position will become impossible individually and socially

247 *Azan* hurt, pollution Both aspects must be remembered Physical cleanliness and purity make for health bodily and spiritual But the matter should be looked at from the woman's point of view as well as the man's To her there is danger of hurt, and she should have every consideration. In the animal world, instinct is a guide which is obeyed. Man should in this respect be better he is often worse.

So keep away from women
In their courses, and do not
Approach them until
They are clean.
But when they have
Purified themselves,
Ye may approach them
In any manner, time, or place [248]
Ordained for you by God
For God loves those
Who turn to Him constantly
And He loves those
Who keep themselves pure and clean

فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ
وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ
فَإِذَا تَطَهَّرْنَ
فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ
إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ
وَيُحِبُّ الْمُتَطَهِّرِينَ ۝

223. Your wives are
As a tilth [249] unto you,
So approach your tilth
When or how ye will,
But do some good act
For your souls beforehand,
And fear God,
And know that ye are
To meet Him (in the Hereafter),
And give (these) good tidings [250]
To those who believe

٢٢٣- نِسَاؤُكُمْ حَرْثٌ لَكُمْ
فَأْتُوا حَرْثَكُمْ أَنَّىٰ شِئْتُمْ
وَقَدِّمُوا لِأَنْفُسِكُمْ
وَاتَّقُوا اللَّهَ
وَاعْلَمُوا أَنَّكُمْ مُلَاقُوهُ
وَبَشِّرِ الْمُؤْمِنِينَ ۝

224. And make not
God's (name) an excuse
In your oaths against
Doing good, or acting rightly,
Or making peace
Between persons,

٢٢٤- وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً
لِأَيْمَانِكُمْ أَنْ تَبَرُّوا
وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ

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248. *Haithu* A comprehensive word referring to manner time, or place The most delicate matters are here referred to in the most discreet and yet helpful terms In sex morality, manner time and place are all important, and the highest standards are set by social laws, by our own refined instinct of mutual consideration and above all by the light shed by the highest Teachers from the wisdom which they receive from our Maker, Who loves purity and cleanliness in all things.

249 Sex is not a thing to be ashamed of or to be treated lightly, or to be indulged to excess. It is as solemn a fact as any in life It is compared to a husbandman's tilth, it is a serious affair to him he sows the seed in order to reap the harvest But he chooses his own time and mode of cultivation He does not sow out of season nor cultivate in a manner which will injure or exhaust the soil He is wise and considerate and does not run riot Coming from the simile to human beings, every kind of mutual consideration is required but above all, we must remember that even in these matters there is a spiritual aspect We must never forget our souls, and that we are responsible to God.

It was carnal minded men who invented the doctrine of original sin "Behold," says the Psalmist, "I was shapen in iniquity and in sin did my mother conceive me (Psalms li 5) This is entirely repudiated by Islam in which the office of father and mother is held in the highest veneration Every child of pure love is born pure Celibacy is not necessarily a virtue, and may be a vice.

250. Our highest spiritual ambition should be the hope of meeting God To uphold such a hope is to give glad tidings to people of faith It would only be unrepentant sinners who would fear the meeting Note how the most sensuous matters are discussed frankly, and immediately taken up into the loftiest regions of spiritual upliftment

For God is One
Who heareth and knoweth [251]
All things

وَاللّٰهُ سَمِيعٌ عَلِيمٌ ○

225 God will not
Call you to account
For thoughtlessness
In your oaths,
But for the intention
In your hearts, [252]
And He is
Oft-forgiving
Most Forbearing

٢٢٥- لَا يُؤَاخِذُكُمُ اللّٰهُ
بِاللَّغْوِ فِيٓ اَيْمَانِكُمْ
وَلٰكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ ط
وَاللّٰهُ غَفُورٌ حَلِيمٌ ○

226 For those who take
An oath for abstention
From their wives,
A waiting for four months
Is ordained,
If then they return,
God is Oft-forgiving,
Most Merciful

٢٢٦- لِلَّذِينَ يُؤْلُونَ مِنْ نِّسَآئِهِمْ
تَرَبُّصُ اَرْبَعَةِ اَشْهُرٍ ج
فَاِنْ فَآءُوْ
فَاِنَّ اللّٰهَ غَفُورٌ رَّحِيمٌ ○

227 But if their intention
Is firm for divorce,
God heareth
And knoweth all things [253]

٢٢٧- وَاِنْ عَزَمُوا الطَّلَاقَ
فَاِنَّ اللّٰهَ سَمِيعٌ عَلِيمٌ ○

228 Divorced women
Shall wait concerning themselves

٢٢٨- وَالْمُطَلَّقٰتُ يَتَرَبَّصْنَ

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251 The Arabs had many special kinds of oaths for each of which they had a special name in their language Some of them related to sex matters and caused misunderstanding alienation division or separation between husband and wife This and the following three verses refer to them In *v* 224 we are first of all told in perfectly general terms that we are not to make an oath in the name of God an excuse for not doing the right thing when it is pointed out to us or for refraining from doing something which will bring people together If we were swayed by anger or passion or mere caprice God knows our inmost hearts and right conduct and not obstinacy or quibbling is what He demands from us

252 It has been held that thoughtless oaths if there is no intention behind them can be expiated by an act of charity

253 *Vv* 225 27 should be read together with *v* 224 The latter though it is perfectly general, leads up to the other three

The Pagan Arabs had a custom very unfair to women in wedlock and this was suppressed by Islam Sometimes in a fit of anger or caprice a husband would take an oath by God not to approach his wife This deprived her of conjugal rights but at the same time kept her tied to him indefinitely, so that she could not marry again If the husband was remonstrated with he would say that his oath by God bound him Islam in the first place disapproved of thoughtless oaths but insisted on proper solemn intentional oaths being scrupulously observed In a serious matter like that affecting a wife if the oath was put forward as an excuse the man is told that it is no excuse at all God looks to intention not mere thoughtless words The parties are allowed a period of four months to make up their minds and see if an adjustment is possible Reconciliation is recommended, but if they are really determined against reconciliation it is unfair to keep them tied indefinitely Divorce is the only fair and equitable course though as the Apostle has declared of all things permitted divorce is the most hateful in the sight of God In the circumstances God will forgive, for He knows the real grievances of each of the parties and will hear the cry of all who suffer

For three monthly periods
Nor is it lawful for them
To hide what God
Hath created in their wombs,
If they have faith
In God and the Last Day
And their husbands
Have the better right
To take them back
In that period, if
They wish for reconciliation [254]
And women shall have rights
Similar to the rights
Against them, according
To what is equitable,
But men have a degree
(Of advantage) over them [255]
And God is Exalted, Wise

بِأَنْفُسِهِنَّ ثَلٰثَةَ قُرُوْٓءٍ ؕ
وَلَا يَحِلُّ لَهُنَّ
اَنْ يَّكْتُمْنَ مَا خَلَقَ اللّٰهُ فِيْٓ اَرْحَامِهِنَّ
اِنْ كُنَّ يُؤْمِنَّ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ؕ
وَبُعُوْلَتُهُنَّ اَحَقُّ بِرَدِّهِنَّ فِيْ ذٰلِكَ اِنْ
اَرَادُوْٓا اِصْلَاحًا ؕ
وَلَهُنَّ مِثْلُ الَّذِيْ عَلَيْهِنَّ بِالْمَعْرُوْفِ ۪
وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ؕ
وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ ۠ ع ١٢

SECTION 29

229 A divorce is only [256]
Permissible twice after that,
The parties should either hold
Together on equitable terms,
Or separate with kindness [257]
It is not lawful for you,
(Men), to take back
Any of your gifts (from your wives),
Except when both parties
Fear that they would be
Unable to keep the limits

٢٢٩- اَلطَّلَاقُ مَرَّتٰنِ ۪
فَاِمْسَاكٌۢ بِمَعْرُوْفٍ اَوْ تَسْرِيْحٌۢ
بِاِحْسَانٍ ؕ
وَلَا يَحِلُّ لَكُمْ اَنْ تَاْخُذُوْا مِمَّآ
اٰتَيْتُمُوْهُنَّ شَيْـًٔا
اِلَّآ اَنْ يَّخَافَآ اَلَّا يُقِيْمَا حُدُوْدَ اللّٰهِ ؕ

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254 Islam tries to maintain the married state as far as possible especially where children are concerned but it is against the restriction of the liberty of men and women in such vitally important matters as love and family life It will check hasty action as far as possible and leave the door to reconciliation open at many stages Even after divorce a suggestion of reconciliation is made subject to certain precautions (mentioned in the following verses) against thoughtless action A period of waiting ('iddat) for three monthly courses is prescribed in order to see if the marriage conditionally dissolved is likely to result in issue But this is not necessary where the divorced woman is a virgin Q xxxiii 49 It is definitely declared that women and men shall have similar rights against each other

255 The difference in economic position between the sexes makes the man's rights and liabilities a little greater than the woman's Q iv 34 refers to the duty of the man to maintain the woman, and to a certain difference in nature between the sexes Subject to this, the sexes are on terms of equality in law and in certain matters the weaker sex is entitled to special protection

256 Where divorce for mutual incompatibility is allowed, there is danger that the parties might act hastily then repent, and again wish to separate To prevent such capricious action repeatedly a limit is prescribed Two divorces (with a reconciliation between) are allowed After that the parties must definitely make up their minds, either to dissolve their union permanently, or to live honourable lives together in mutual love and forbearance—to hold together on equitable terms, neither party worrying the other nor grumbling nor evading the duties and responsibilities of marriage

257 If a separation is inevitable, the parties should not throw mud at each other, but recognise what is right and honourable on a consideration of all the circumstances In any case a man is not allowed to ask back for any gifts or property he may have given to the wife This is for the protection of the economically weaker sex Lest that protective provision itself work against the woman's freedom, an exception is made in the next clause

Ordained by God [258]
If ye (judges) do indeed
Fear that they would be
Unable to keep the limits
Ordained by God,
There is no blame on either
Of them if she give
Something for her freedom
These are the limits
Ordained by God,
So do not transgress them
If any do transgress
The limits ordained by God,
Such persons wrong
(Themselves as well as others) [259]

فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ ۙ
فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ
بِهِ ۗ
تِلْكَ حُدُودُ اللَّهِ
فَلَا تَعْتَدُوهَا ۚ
وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ
فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ○

230 So if a husband
Divorces his wife (irrevocably), [260]
He cannot, after that,
Re-marry her until
After she has married
Another husband and
He has divorced her
In that case there is
No blame on either of them
If they re-unite, provided
They feel that they
Can keep the limits
Ordained by God
Such are the limits
Ordained by God,
Which He makes plain
To those who understand

٢٣٠- فَإِنْ طَلَّقَهَا
فَلَا تَحِلُّ لَهُ
مِنْ بَعْدُ حَتَّىٰ تَنْكِحَ زَوْجًا غَيْرَهُ ۗ
فَإِنْ طَلَّقَهَا
فَلَا جُنَاحَ عَلَيْهِمَا
أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ
اللَّهِ ۗ
وَتِلْكَ حُدُودُ اللَّهِ
يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ○

231 When ye divorce [261]
Women, and they fulfil

٢٣١- وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ

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258 All the prohibitions and limits prescribed here are in the interests of good and honourable lives for both sides and in the interests of a clean and honourable social life without public or private scandals If there is any fear that in safeguarding her economic rights her very freedom of person may suffer the husband refusing the dissolution of marriage and perhaps treating her with cruelty then in such exceptional cases it is permissible to give some material consideration to the husband but the need and equity of this should be submitted to the judgment of impartial judges *i e* properly constituted courts A divorce of this kind is called *khul a*

259 *Wrong (themselves as well as others)* *Zalimūn* for the root meaning of *ulm* see n 51 ii 35

260 This is in continuation of the first sentence of *v* 229 Two divorces followed by re union are permissible the third time the divorce becomes irrevocable until the woman marries some other man and he divorces her This is to set an almost impossible condition The lesson is if a man loves a woman he should not allow a sudden gust of temper or anger to induce him to take hasty action What happens after two divorces if the man takes her back ? See *v* 231

261 If the man takes back his wife after two divorces he must do so only on equitable terms *i e* he must not put pressure on the woman to prejudice her rights in any way and they must live clean and honourable lives respecting each other s personalities There are here two conditional clauses (1) when ye divorce women and (2) when they fulfil their *Iddat* followed by two consequential clauses (3) take them back on equitable terms, or (4) set them free with kindness The first is connected with the third and the second with the fourth Therefore if the husband wishes to resume the marital relations he need not wait for *Iddat* But if he does not so wish she is free to marry some one else after *Iddat* For the meaning of *Iddat* see n 254 above

The term of their (*'Iddat*),
Either take them back
On equitable terms
Or set them free
With kindness,
But do not take them back
To injure, (or) to take
Undue advantage;[262]
If any one does that,
He wrongs his own soul.
Do not treat God's Signs
As a jest,[263]
But solemnly rehearse[264]
God's favours on you,
And the fact that He
Sent down to you
The Book
And Wisdom,
For your instruction.
And fear God,
And know that God
Is well acquainted
With all things.

أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ
أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ
وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِّتَعْتَدُوا
وَمَن يَفْعَلْ ذَٰلِكَ
فَقَدْ ظَلَمَ نَفْسَهُ
وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا
وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ
وَمَا أَنزَلَ عَلَيْكُم
مِّنَ الْكِتَابِ وَالْحِكْمَةِ
يَعِظُكُم بِهِ وَاتَّقُوا اللَّهَ
وَاعْلَمُوا
أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

SECTION 30

232 When ye divorce
Women, and they fulfil
The term of their (*'Iddat*),
Do not prevent them[265]
From marrying
Their (former) husbands,
If they mutually agree
On equitable terms.
This instruction
Is for all amongst you,
Who believe in God
And the Last Day.
That is (the course

٢٣٢- وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ
فَلَا تَعْضُلُوهُنَّ أَن يَنكِحْنَ أَزْوَاجَهُنَّ
إِذَا تَرَاضَوْا بَيْنَهُم بِالْمَعْرُوفِ
ذَٰلِكَ يُوعَظُ بِهِ
مَن كَانَ مِنكُمْ
يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

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262 Let no one think that the liberty given to him can be used for his own selfish ends. If he uses the law for the injury of the weaker party, his own moral and spiritual nature suffers.

263 These difficult questions of sex relations are often treated as a joke. But they profoundly affect our individual lives, the lives of our children, and the purity and well-being of the society in which we live. This aspect of the question is reiterated again and again.

264 *Rehearse: zikr*. Cf. ii. 151 and n. 156. We are asked to remember in our own minds, and to proclaim and praise and be proud of God's favours on us. His favours are immeasurable; not the least are His Revelations, and the wisdom which He has given to us to enable us to judge and act up to His guidance.

265 The termination of a marriage bond is a most serious matter for family and social life. And every lawful device is approved which can equitably bring back those who have lived together, provided only there is mutual love and they can live on honourable terms with each other. If these conditions are fulfilled, it is not right for outsiders to prevent or hinder re-union. They may be swayed by property or other considerations. This verse was occasioned by an actual case that was referred to the holy Apostle in his lifetime.

Making for) most virtue
And purity amongst you
And God knows,
And ye know not

ذٰلِكُمْ اَزْكٰى لَكُمْ وَاَطْهَرُ ؕ
وَاللّٰهُ يَعْلَمُ وَاَنْتُمْ لَا تَعْلَمُوْنَ ○

233 The mothers shall give suck[266]
To their offspring
For two whole years,
If the father desires
To complete the term
But he shall bear the cost
Of their food and clothing
On equitable terms
No soul shall have
A burden laid on it
Greater than it can bear
No mother shall be
Treated unfairly
On account of her child,
Nor father
On account of his child
An heir shall be chargeable
In the same way
If they both decide
On weaning,
By mutual consent,
And after due consultation,
There is no blame on them
If ye decide
On a foster-mother
For your offspring,
There is no blame on you,
Provided ye pay (the mother)
What ye offered,
On equitable terms
But fear God and know
That God sees well
What ye do

۲۳۳- وَالْوَالِدٰتُ يُرْضِعْنَ اَوْلَادَهُنَّ
حَوْلَيْنِ كَامِلَيْنِ
لِمَنْ اَرَادَ اَنْ يُّتِمَّ الرَّضَاعَةَ ؕ
وَعَلَى الْمَوْلُوْدِ لَهٗ رِزْقُهُنَّ
وَكِسْوَتُهُنَّ بِالْمَعْرُوْفِ ؕ
لَا تُكَلَّفُ نَفْسٌ اِلَّا وُسْعَهَا ۚ
لَا تُضَآرَّ وَالِدَةٌ ۢ بِوَلَدِهَا
وَلَا مَوْلُوْدٌ لَّهٗ بِوَلَدِهٖ ۗ
وَعَلَى الْوَارِثِ مِثْلُ ذٰلِكَ ۚ
فَاِنْ اَرَادَا فِصَالًا عَنْ تَرَاضٍ مِّنْهُمَا
وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا ؕ
وَاِنْ اَرَدْتُّمْ
اَنْ تَسْتَرْضِعُوْٓا اَوْلَادَكُمْ
فَلَا جُنَاحَ عَلَيْكُمْ
اِذَا سَلَّمْتُمْ مَّآ اٰتَيْتُمْ بِالْمَعْرُوْفِ ؕ
وَاتَّقُوا اللّٰهَ
وَاعْلَمُوْٓا اَنَّ اللّٰهَ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ○

234 If any of you die
And leave widows behind,

۲۳۴- وَالَّذِيْنَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُوْنَ

266 As this comes in the midst of the regulations on divorce it applies primarily to cases of divorce where some definite rule is necessary as the father and mother would not, on account of the divorce probably be on good terms and the interests of the children must be safeguarded As however the wording is perfectly general, it has been held that the principle applies equally to the father and mother in wedlock each must fulfil his or her part in the fostering of the child On the other hand, it is provided that the child shall not be used as an excuse for driving a hard bargain on either side By mutual consent they can agree to some course that is reasonable and equitable both as regards the period before weaning (the maximum being two years) and the engagement of a wet nurse or (by analogy) for artificial feeding But the mother's privileges must not be curtailed simply because by mutual consent she does not nurse the baby In a matter of this kind the ultimate appeal must be to godliness for all legal remedies are imperfect and may be misused

They shall wait concerning themselves
Four months and ten days [267]
When they have fulfilled
Their term, there is no blame
On you if they dispose
Of themselves in a just
And reasonable manner
And God is well acquainted
With what ye do

أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ
وَعَشْرًا ۚ فَإِذَا بَلَغْنَ أَجَلَهُنَّ
فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا
فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ ۗ
وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ○

235 There is no blame
On you if ye make
An offer of betrothal
Or hold it in your hearts [268]
God knows that ye
Cherish them in your hearts
But do not make a secret contract
With them except in terms
Honourable, nor resolve on the tie
Of marriage till the term
Prescribed is fulfilled
And know that God
Knoweth what is in your hearts,
And take heed of Him,
And know that God is
Oft-forgiving, Most Forbearing

٢٣٥- وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ
مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ
عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ
وَلَٰكِنْ لَا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا
قَوْلًا مَعْرُوفًا ۚ وَلَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ
حَتَّىٰ يَبْلُغَ الْكِتَابُ أَجَلَهُ ۚ
وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ
فَاحْذَرُوهُ ۚ وَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ ○

Section 31

236 There is no blame on you
If ye divorce women
Before consummation
Or the fixation of their dower,
But bestow on them
(A suitable gift),
The wealthy
According to his means,
And the poor
According to his means,—

٢٣٦- لَا جُنَاحَ عَلَيْكُمْ
إِنْ طَلَّقْتُمُ النِّسَاءَ
مَا لَمْ تَمَسُّوهُنَّ
أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً ۚ وَمَتِّعُوهُنَّ
عَلَى الْمُوسِعِ قَدَرُهُ وَعَلَى الْمُقْتِرِ قَدَرُهُ

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267 The *Iddat* of widowhood (four months and ten days) is longer than the *Iddat* of divorce (three monthly courses ii 228) In the latter the only consideration is to ascertain if there is any unborn issue of the marriage dissolved This is clear from xxxiii 49 where it is laid down that there is no *Iddat* for virgin divorcees In the former there is in addition the consideration of mourning and respect for the deceased husband In either case if it is proved that there is unborn issue there is of course no question of remarriage for the woman until it is born and for a reasonable time afterwards Meanwhile her maintenance on a reasonable scale is chargeable to the late husband or his estate

268 A definite contract of remarriage for the woman during her period of Iddat of widowhood is forbidden as obviously unseemly as also any secrecy in such matters It would bind the woman at a time when she is not fitted to exercise her fullest judgment But circumstances may arise when an *offer* (open for future consideration but not immediately decided) may be to her interests and this is permissible In mystic interpretation the cherishing of love in one s heart without outward show or reward is the true test of sincerity and devotion

A gift of a reasonable amount
Is due from those
Who wish to do the right thing.

متاعا بالمعروف حقا على المحسنين ○

237. And if ye divorce them
Before consummation,
But after the fixation
Of a dower for them,
Then the half of the dower
(Is due to them), unless
They remit it
Or (the man's half) is remitted[269]
By him in whose hands
Is the marriage tie;[270]
And the remission
(Of the man's half)
Is the nearest to righteousness.
And do not forget
Liberality between yourselves.
For God sees well
All that ye do.

٢٣٧- وإن طلقتموهن
من قبل أن تمسوهن وقد فرضتم
لهن فريضة فنصف ما فرضتم
إلا أن يعفون
أو يعفو الذي
بيده عقدة النكاح
وأن تعفوا أقرب للتقوى
ولا تنسوا الفضل بينكم
إن الله بما تعملون بصير ○

238. Guard strictly
Your (habit of) prayers,
Especially the Middle Prayer;[271]
And stand before God
In a devout (frame of mind).

٢٣٨- حافظوا على الصلوات
والصلاة الوسطى
وقوموا لله قانتين ○

239. If ye fear (an enemy),[272]
Pray on foot, or riding,
(As may be most convenient),
But when ye are
In security, celebrate
God's praises in the manner
He has taught you,
Which ye knew not (before).

٢٣٩- فإن خفتم فرجالا أو ركبانا
فإذا أمنتم فاذكروا الله
كما علمكم
ما لم تكونوا تعلمون ○

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269 The law declares that in such a case half the dower fixed shall be paid by the man to the woman. But it is open to the woman to remit the half due to her or to the man to remit the half which he is entitled to deduct, and thus pay the whole.

270 *Him in whose hands is the marriage tie*: According to Ḥanafi doctrine this is the husband himself who can ordinarily by his act dissolve the marriage. It therefore behoves him to be all the more liberal to the woman and pay her the full dower even if the marriage was not consummated.

271 *The Middle Prayer*: *Ṣalātul wusṭā*: may be translated "the best or the most excellent prayer." Authorities differ as to the exact meaning of this phrase. The weight of authorities seems to be in favour of interpreting this as the *'Aṣr* prayer (in the middle of the afternoon). This is apt to be most neglected, and yet this is the most necessary, to remind us of God in the midst of our worldly affairs. There is a special Sūra (S. ciii) entitled Aṣr, of which the mystic meaning is appropriately dealt with under that Sūra.

272 *Vv.* 238-39 are parenthetical, introducing the subject of prayer in danger. This is more fully dealt with in iv. 102.

240 Those of you
Who die and leave widows
Should bequeath
For their widows
A year's maintenance
And residence,[273]
But if they leave
(The residence),
There is no blame on you
For what they do
With themselves,
Provided it is reasonable
And God is Exalted, Wise

٢٤٠- وَالَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ
أَزْوَاجًا ۚ وَصِيَّةً لِّأَزْوَاجِهِم
مَّتَاعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ ۚ
فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ
فِي مَا فَعَلْنَ فِي أَنفُسِهِنَّ مِن مَّعْرُوفٍ ۗ
وَاللَّهُ عَزِيزٌ حَكِيمٌ ۝

241 For divorced women
Maintenance (should be provided)
On a reasonable (scale)
This is a duty
On the righteous

٢٤١- وَلِلْمُطَلَّقَاتِ مَتَاعٌ بِالْمَعْرُوفِ ۖ
حَقًّا عَلَى الْمُتَّقِينَ ۝

242 Thus doth God
Make clear His Signs
To you in order that
Ye may understand

٢٤٢- كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ
لَعَلَّكُمْ تَعْقِلُونَ ۝ ع

C 51 — Fighting in defence of Truth and Right
(ii 243 253) Is not to be undertaken light-heartedly,
Nor to be evaded as a duty
Life and Death are in the hands of God
Not all can be chosen to fight
For God It requires constancy,
Firmness, and faith Given these,
Large armies can be routed
By those who battle for God,
As shown by the courage of David,
Whose prowess single-handed
Disposed of the Philistines
The mission of some of the apostles,
Like Jesus, was different,—
Less wide in scope than that
Of Mustafā God's plan
Is universal, and He carries it out
As He wills

273 Opinions differ whether the provision (of a year's maintenance, with residence) for a widow is abrogated by the share which the widow gets (one eighth or one fourth) as an heir (Q iv 12) I do not think it is. The bequest (where made) takes effect as a charge on the property, but the widow can leave the house before the year is out, and presumably the maintenance then ceases

Section 32

243. Didst thou not
Turn by vision to those
Who abandoned their homes,
Though they were thousands
(In number), for fear of death?
God said to them "Die"
Then He restored them to life[274]
For God is full of bounty
To mankind, but
Most of them are ungrateful

۲۴۳- أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِن دِيَارِهِمْ
وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ
فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ
إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ
وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ○

244 Then fight in the cause
Of God, and know that God
Heareth and knoweth all things[275]

۲۴۴- وَقَاتِلُوا فِي سَبِيلِ اللَّهِ
وَاعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ○

245 Who is he
That will loan to God
A beautiful loan,[276] which God
Will double unto his credit
And multiply many times?
It is God that giveth (you)
Want or Plenty,
And to Him shall be
Your return

۲۴۵- مَّن ذَا الَّذِي
يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا
فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً
وَاللَّهُ يَقْبِضُ وَيَبْسُطُ
وَإِلَيْهِ تُرْجَعُونَ ○

246 Hast thou not
Turned thy vision to the Chiefs
Of the Children of Israel
After (the time of) Moses?[277]

۲۴۶- أَلَمْ تَرَ إِلَى الْمَلَإِ
مِن بَنِي إِسْرَائِيلَ مِن بَعْدِ مُوسَىٰ

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274 We now return to the subject of *Jihād* which we left at *vv* 214 216 We are to be under no illusion about it If we are not prepared to fight for our faith with our lives and all our resources, both our lives and our resources will be wiped out by our enemies As to life God gave it and a coward is not likely to save it It has happened again and again in history that men who tamely submitted to be driven from their homes although they were more numerous than their enemies had the sentence of death pronounced on them for their cowardice and they deserved it But God gives further and further chances in His mercy This is a lesson to every generation The Commentators differ as to the exact episode referred to but the wording is perfectly general and so is the lesson to be learnt from it

275 For God s cause we must fight but never to satisfy our own selfish passions or greed for the warning is repeated God heareth and knoweth all things all deeds words and motives are perfectly open before Him however we might conceal them from men or even from ourselves See ii 216 n

276 Spending in the cause of God is called metaphorically a beautiful loan It is excellent in many ways (1) it shows a beautiful spirit of self denial (2) in other loans there may be a doubt as to the safety of your capital or any return thereon here you give to the Lord of All in Whose hands are the keys of want or plenty, giving you may have manifold blessings and withholding, you may even lose what you have If we remember that our goal is God can we turn away from His cause?

277 The next generation after Moses and Aaron was ruled by Joshua who crossed the Jordan and settled the tribes in Palestine His rule lasted for 25 years after which there was a period of 320 years when the Israelites had a chequered history They were not united among themselves, and suffered many reverses at the hands of the Midianites Amalekites and other tribes of Palestine They frequently lapsed into idolatry and deserted the worship of the true God From time to time a leader appeared among them who assumed dictatorial powers Acting under a sort of theocratic commission from God he pointed out their backslidings re united them under His banner, and restored, from time to time and place to place the power of Israel These dictators are called Judges in the English translation of the Old Testament The last of their line was Samuel, who marks the transition towards the line of Kings on the one hand and of the later Prophets on the other He may be dated approximately about the 11th century B C

They said to a Prophet[278]
(That was) among them:
"Appoint for us a King,
To fight in the cause of God."
He said: "Is it not possible,[279]
That ye may be commanded
To fight, and that ye
Will not fight?" They said:
"How could we refuse
To fight in the cause of God,
Seeing that we were turned out
Of our homes and our families?"
But when they were commanded
To fight, they turned back,
Except a small band
Among them. But God
Has full knowledge of those
Who do wrong.

إِذْ قَالُوا لِنَبِيٍّ
لَّهُمُ ابْعَثْ لَنَا مَلِكًا نُّقَاتِلْ فِي سَبِيلِ
اللَّهِ ۖ قَالَ هَلْ عَسَيْتُمْ إِن كُتِبَ عَلَيْكُمُ
الْقِتَالُ أَلَّا تُقَاتِلُوا ۖ
قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ
وَقَدْ أُخْرِجْنَا مِن دِيَارِنَا وَأَبْنَائِنَا ۖ
فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ
تَوَلَّوْا إِلَّا قَلِيلًا مِّنْهُمْ ۗ
وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ○

247 Their Prophet said to them:
"God hath appointed
Ṭālūt[280] as king over you."
They said: "How can he
Exercise authority over us
When we are better fitted
Than he to exercise authority,
And he is not even gifted,
With wealth in abundance?"
He said: "God hath
Chosen him above you,
And hath gifted him
Abundantly with knowledge
And bodily prowess: God

٢٤٧- وَقَالَ لَهُمْ نَبِيُّهُمْ
إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا ۚ
قَالُوا أَنَّىٰ يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا
وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ
وَلَمْ يُؤْتَ سَعَةً مِّنَ الْمَالِ ۚ
قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ
وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ ۖ

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278 This was Samuel. In his time Israel had suffered from much corruption within and many reverses without. The Philistines had made a great attack and defeated Israel with great slaughter. The Israelites, instead of relying on Faith and their own valour and cohesion, brought out their most sacred possession, the Ark of the Covenant, to help them in the fight. But the enemy captured it, carried it away, and retained it for seven months. The Israelites forgot that wickedness cannot screen itself behind a sacred relic. Nor can a sacred relic help the enemies of faith. The enemy found that the Ark brought nothing but misfortune for themselves and were glad to abandon it. It apparently remained twenty years in the village (*qarya*) of Ya'arim (Kirjath-jearim): I Samuel vii. 2. Meanwhile the people pressed Samuel to appoint them a king. They thought that a king would cure all their ills, whereas what was wanting was a spirit of union and discipline and a readiness on their part to fight in the cause of God.

279 Samuel knew as a Prophet that the people were fickle and only wanted to cover their own want of union and true spirit by asking for a king. They replied with spirit in words, but when it came to action, they failed. They hid themselves in caves and rocks or ran away, and even those who remained "followed him trembling": I Samuel xiii. 6-7.

280 Ṭālūt is the Arabic name for Saul, who was tall and handsome, but belonged to the tribe of Benjamin, the smallest tribe in Israel. His worldly belongings were slender, and it was when he went out to search for some asses which had been lost from his father's house that he met Samuel and was annointed king by him. The people's fickleness appeared immediately he was named. They raised all sorts of petty objections to him. The chief consideration in their minds was selfishness: each one wanted to be leader and king himself, instead of desiring sincerely the good of the people as a whole, as a leader should do.

Granteth His power to whom
He pleaseth God careth
For all, and He knoweth
All things"

وَاللّٰهُ يُؤْتِيْ مُلْكَهٗ مَنْ يَّشَآءُ ؕ
وَاللّٰهُ وَاسِعٌ عَلِيْمٌ ۝

248 And (further) their Prophet
Said to them "A Sign
Of his authority
Is that there shall come
To you the Ark of the Covenant,[281]
With (an assurance) therein
Of security[282] from your Lord,
And the relics left
By the family of Moses
And the family of Aaron,
Carried by angels[283]
In this is a Symbol
For you if ye indeed
Have faith"

٢٤٨- وَقَالَ لَهُمْ نَبِيُّهُمْ
اِنَّ اٰيَةَ مُلْكِهٖٓ
اَنْ يَّاْتِيَكُمُ التَّابُوْتُ فِيْهِ سَكِيْنَةٌ
مِّنْ رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ اٰلُ مُوْسٰى
وَاٰلُ هٰرُوْنَ تَحْمِلُهُ الْمَلٰٓئِكَةُ ؕ
اِنَّ فِيْ ذٰلِكَ لَاٰيَةً لَّكُمْ
اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ۝ع

Section 33

249 When Tālūt set forth
With the armies, he said[284]
"God will test you
At the stream if any
Drinks of its water,
He goes not with my army
Only those who taste not
Of it go with me
A mere sip out of the hand
Is excused" But they all
Drank of it, except a few
When they crossed the river,—
He and the faithful ones with him,—
They said "This day[285]
We cannot cope
With Goliath and his forces"

٢٤٩- فَلَمَّا فَصَلَ طَالُوْتُ بِالْجُنُوْدِ ۙ
قَالَ اِنَّ اللّٰهَ مُبْتَلِيْكُمْ بِنَهَرٍ ۚ
فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّيْ ۚ
وَمَنْ لَّمْ يَطْعَمْهُ فَاِنَّهٗ مِنِّيْٓ
اِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهٖ ۚ
فَشَرِبُوْا مِنْهُ اِلَّا قَلِيْلًا مِّنْهُمْ ؕ فَلَمَّا جَاوَزَهٗ
هُوَ وَالَّذِيْنَ اٰمَنُوْا مَعَهٗ ۙ
قَالُوْا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوْتَ وَجُنُوْدِهٖ ؕ

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281 *Ark of the Covenant Tābūt* a chest of acacia wood covered and lined with pure gold about 5 ft × 3 ft × 3 ft See Exod xxv 10 22 It was to contain the testimony of God or the Ten Commandments engraved on stone with relics of Moses and Aaron Its gold lid was to be the 'Mercy Seat with two cherubims of beaten gold with wings outstretched This was a sacred possession to Israel It was lost to the enemy in the early part of Samuel s ministry see second note to ii 246 when it came back it remained in a village for twenty years and was apparently taken to the capital when kingship was instituted It thus became a symbol of unity and authority

282 *Security sakīna*=safety tranquility, peace Later Jewish writings use the same word for a symbol of God s Glory in the Tabernacle or tent in which the Ark was kept or in the Temple when it was built by Solomon

283 *Carried by angels* these words refer to the Tabūt or Ark the cherubims with outstretched wings on the lid may well be supposed to carry the security or peace which the Ark symbolised

284 A Commander is hampered by a large force if it is not in perfect discipline and does not whole heartedly believe in its Commander He must get rid of all the doubtful ones as did Gideon before Saul, and Heny V in Shakespeare s story long afterwards Saul used the same test as Gideon he gave a certain order when crossing a stream the greater part disobyed and were sent back Gideon s story will be found in Judges vii 2 7

285. Even in the small band that remained faithful, there were some who were appalled by the number of the enemy when they met him face to face, and saw the size and strength of the enemy Commander, the giant Goliath (Jālūt) But there was a very small band who were determined to face all odds because they had perfect confidence in God and in the cause for which they were fighting They were for making a firm stand and seeking God s help Of that number was David see next note

But those who were convinced
That they must meet God,
Said "How oft, by God's will,
Hath a small force
Vanquished a big one?
God is with those
Who steadfastly persevere"

قَالَ الَّذِيْنَ يَظُنُّوْنَ اَنَّهُمْ مُّلٰقُوا اللّٰهِ ۙ
كَمْ مِّنْ فِئَةٍ قَلِيْلَةٍ
غَلَبَتْ فِئَةً كَثِيْرَةً ۢ بِاِذْنِ اللّٰهِ ۭ
وَاللّٰهُ مَعَ الصّٰبِرِيْنَ ○

250 When they advanced
To meet Goliath and his forces,
They prayed "Our Lord!
Pour out constancy on us
And make our steps firm
Help us against those
That reject faith"

٢٥٠- وَلَمَّا بَرَزُوْا لِجَالُوْتَ وَجُنُوْدِهٖ
قَالُوْا رَبَّنَآ اَفْرِغْ عَلَيْنَا صَبْرًا
وَّثَبِّتْ اَقْدَامَنَا
وَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِيْنَ ○

251 By God's will,
They routed them,
And David[286] slew Goliath,
And God gave him
Power and wisdom
And taught him
Whatever (else) He willed[287]
And did not God
Check one set of people
By means of another,
The earth would indeed
Be full of mischief
But God is full of bounty
To all the worlds[288]

٢٥١- فَهَزَمُوْهُمْ بِاِذْنِ اللّٰهِ ۣۙ
وَقَتَلَ دَاوٗدُ جَالُوْتَ
وَاٰتٰىهُ اللّٰهُ الْمُلْكَ
وَالْحِكْمَةَ وَعَلَّمَهٗ مِمَّا يَشَآءُ ۭ
وَلَوْلَا دَفْعُ اللّٰهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ ۙ
لَّفَسَدَتِ الْاَرْضُ
وَلٰكِنَّ اللّٰهَ ذُوْ فَضْلٍ عَلَى الْعٰلَمِيْنَ ○

252 These are the Signs
Of God we rehearse them
To thee in truth verily
Thou art one of the Apostles

2/30

٢٥٢- تِلْكَ اٰيٰتُ اللّٰهِ نَتْلُوْهَا عَلَيْكَ بِالْحَقِّ ۭ
وَاِنَّكَ لَمِنَ الْمُرْسَلِيْنَ ○

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286 Note how the whole story is compressed into a few words as regards narration, but its spiritual lessons are dwelt upon from many points of view The Old Testament is mainly interested in the narrative which is full of detail but says little about the universal truths of which every true story is a parable The Quran assumes the story but tells the parable

David was a raw youth with no arms or armour He was not known even in the Israelite camp and the giant Goliath mocked him Even David's own elder brother chid him for deserting his sheep for he was a poor shepherd lad to outward appearance but his faith had made him more than a match for the Philistine hosts When Saul offered his own armour and arms to David the young hero declined as he had not tried them while his shepherd's sling and staff were his well tried implements He picked up five smooth pebbles on the spot from the stream and used his sling to such effect that he knocked down Goliath He then used Goliath's own sword to slay him There was consternation in the Philistine army they broke and fled and were pursued and cut to pieces

Apart from the main lesson that if we would preserve our national existence and our faith it is our duty to fight with courage and firmness there are other lessons in David's story (1) numbers do not count, but faith determination and the blessing of God (2) size and strength are of no avail against truth courage and careful planning (3) the hero tries his own weapons and those that are available to him at the time and place even though people may laugh at him (4) if God is with us the enemy's weapon may become an instrument of his own destruction (5) personality conquers all dangers and puts heart into our own wavering friends (6) pure faith brings God's reward, which may take many forms, in David's case it was Power, Wisdom and other gifts see next note

287 David was not only a shepherd, a warrior, a king, a wise man, and a prophet, but was also endowed with the gifts of poetry and music His Psalms (*zubūr*) are still extant

288 God's plan is universal He loves and protects *all* His creatures and His bounties are for all worlds (i 2 n) To protect one He may have to check another, but we must never lose faith that His love is for all in boundless measure.

253 Those apostles
We endowed with gifts,
Some above others [289]
To one of them God spoke, [290]
Others He raised
To degrees (of honour), [291]
To Jesus the son of Mary
We gave Clear (Signs), [292]
And strengthened him
With the holy spirit
If God had so willed,
Succeeding generations
Would not have fought
Among each other, after
Clear (Signs) had come to them,
But they (chose) to wrangle,
Some believing and others
Rejecting If God had so willed,
They would not have fought
Each other, but God
Fulfilleth His plan [293]

٢٥٣- تِلْكَ الرُّسُلُ
فَضَّلْنَا بَعْضَهُمْ عَلٰى بَعْضٍ مِنْهُمْ مَّنْ
كَلَّمَ اللّٰهُ وَرَفَعَ بَعْضَهُمْ دَرَجٰتٍ
وَاٰتَيْنَا عِيْسَى ابْنَ مَرْيَمَ الْبَيِّنٰتِ
وَاَيَّدْنٰهُ بِرُوْحِ الْقُدُسِ وَلَوْ شَآءَ اللّٰهُ
مَا اقْتَتَلَ الَّذِيْنَ مِنْ بَعْدِهِمْ
مِّنْ بَعْدِ مَا جَآءَتْهُمُ الْبَيِّنٰتُ وَلٰكِنِ
اخْتَلَفُوْا فَمِنْهُمْ مَّنْ اٰمَنَ وَمِنْهُمْ مَّنْ
كَفَرَ وَلَوْ شَآءَ اللّٰهُ مَا اقْتَتَلُوْا
وَلٰكِنَّ اللّٰهَ يَفْعَلُ مَا يُرِيْدُ ۝

C 52 —Who can describe the nature of God?
(ii 254 283) The Living, the Eternal His Throne
Extends over worlds and worlds
That no imagination can compass
His truth is clear as daylight how
Can compulsion advance Religion?
The keys of Life and Death, and the mysteries
Of everything around us, are in His hands
Our duty then is to seek the path
Of goodness, kindness, upright
Conduct and Charity,—to grasp

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289 Different gifts and different modes of procedure are prescribed to God s Apostles in different ages and perhaps their degrees are different though it is not for us mortals with our imperfect knowledge to make any difference between one and another of God s Apostles (ii 136) As this winds up the argument about fighting three illustrations are given from the past how it affected God s Messengers To Moses God spoke in clouds of glory he led his men for forty years through the wilderness mainly fighting against the unbelief of his own people he organised them to fight with the sword for Palestine but was raised to God s mercy before his enterprise ripened and it fell to Joshua to carry out his plan David though a mere shepherd boy was chosen by God He overthrew the greatest warrior of his time became a king and waged successful wars being also a prophet, a poet and a musician Jesus was strengthened with the holy spirit" he was given no weapons to fight and his mission was of a more limited character In Muḥammad's mission these and other characters were combined Gentler than Jesus, he organised on a vaster scale than Moses and from Medina he ruled and gave laws and the Qurān has a vaster scope than the Psalms of David

290 Moses see note above

291 There is a two fold sense they were raised to high posts of honour, and they rose by degrees I take the reference to be to David

292 *Cf* ii 87

293 If some power of choice was to be given to man, his selfishness inevitably caused divisions It must not be supposed that it frustrates God's Plan He carries it out as He will.

At no advantage from a brother's need,
To stand by the word that is pledged,
To bear true witness, and remove all cause
Of misunderstandings in our dealings
As between man and man

SECTION 34

254 Oh ye who believe!
Spend out of (the bounties)[294]
We have provided for you,
Before the Day comes
When no bargaining
(Will avail), no friendship
Nor intercession.[295]
Those who reject Faith
Injure (only themselves)

٢٥٤- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا
اَنْفِقُوْا مِمَّا رَزَقْنٰكُمْ
مِّنْ قَبْلِ اَنْ يَّاْتِيَ يَوْمٌ لَّا بَيْعٌ فِيْهِ
وَلَا خُلَّةٌ وَّلَا شَفَاعَةٌ ؕ
وَالْكٰفِرُوْنَ هُمُ الظّٰلِمُوْنَ ○

255 God! There is no god
But He,—the Living,
The Self-Subsisting, Eternal.[296]
No slumber can seize Him
Nor sleep. His are all things
In the heavens and on earth.
Who is there can intercede
In His presence except
As He permitteth? He knoweth
What (appeareth to His creatures

٢٥٥- اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ۚ
اَلْحَيُّ الْقَيُّوْمُ ۚ
لَا تَاْخُذُهٗ سِنَةٌ وَّلَا نَوْمٌ ؕ
لَهٗ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ؕ مَنْ
ذَا الَّذِيْ يَشْفَعُ عِنْدَهٗٓ اِلَّا بِاِذْنِهٖ ؕ

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294 *Spend*: i e, give away in charity or employ in good works but do not hoard. Good works would in Islam include everything that advances the good of one that is in need whether a neighbour or a stranger or that advances the good of the community or even the good of the person himself to whom God has given the bounty. But it must be real good and there should be no admixture of baser motives such as vainglory or false indulgence or encouragement of idleness or playing off one person against another. The bounties include mental and spiritual gifts as well as wealth and material gifts.

295 *Cf* ii 123 and ii 48.

296 This is the *Ayat-ul Kursī*, the "Verse of the Throne." Who can translate its glorious meaning or reproduce the rhythm of its well chosen and comprehensive words? Even in the original Arabic the meaning seems to be greater than can be expressed in words.

The attributes of God are so different from anything we know in our present world that we have to be content with understanding that the only fit word by which we can name Him is "He,"—the pronoun standing for His name. His name—God or Allāh—is sometimes misused and applied to other beings or things, and we must emphatically repudiate any idea or suggestion that there can be any compeer of God, the one true living God. He lives, but His life is self subsisting and eternal: it does not depend upon other beings and is not limited to time and space. Perhaps the attribute of *Qaiyūm* includes not only the idea of "Self subsisting" but also the idea of "Keeping up and maintaining all life," His life being the source and constant support of all derived forms of life. Perfect life is perfect activity, in contrast to the imperfect life which we see around us, which is not only subject to death but to the need for rest or slowed down activity (something which is between activity and sleep for which I in common with other translators have used the word "slumber") and the need for full sleep itself. But God has no need for rest or sleep. His activity, like His life, is perfect and self subsisting. Contrast with this the expression used in Psalms lxxviii 65: "Then the Lord awaked as one out of sleep, and like a mighty man that shouteth by reason of wine."

As) Before or After or Behind [297]
Nor shall they compass
Aught of His knowledge
Except as He willeth
His Throne doth extend [298]
Over the heavens
And the earth, and He feeleth
No fatigue in guarding
And preserving them [299]
For He is the Most High,
The Supreme (in glory)

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۚ
وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ
إِلَّا بِمَا شَاءَ ۚ
وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ۖ
وَلَا يَئُودُهُ حِفْظُهُمَا ۚ
وَهُوَ الْعَلِيُّ الْعَظِيمُ ۝

256 Let there be no compulsion [300]
In religion Truth stands out
Clear from Error whoever
Rejects Evil and believes
In God hath grasped
The most trustworthy
Hand-hold, that never breaks [301]
And God heareth
And knoweth all things

٢٥٦- لَا إِكْرَاهَ فِي الدِّينِ ۖ
قَد تَّبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ
فَمَن يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِن بِاللَّهِ
فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ
لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ۝

257 God is the Protector
Of those who have faith

٢٥٧- اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا

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297 After we realise that His Life is absolute Life His Being is absolute Being while others are contingent and evanescent our ideas of heaven and earth vanish like shadows What is behind that shadow is He Such reality as our heavens and our earth possess is a reflection of His absolute Reality The pantheist places the wrong accent when he says that everything is He The truth is better expressed when we say that everything is His How then can any creatures stand before Him as of right and claim to intercede for a fellow creature? In the first place both are His, and He cares as much for one as for the other In the second place they are both dependent on His will and command But He in His Wisdom and Plan may grade his creatures and give one superiority over another Then by His will and permission such a one may intercede or help according to the laws and duties laid on him God s knowledge is absolute and is not conditioned by Time or Space To us His creatures these conditions always apply His knowledge and our knowledge are therefore in different categories and our knowledge only gets some reflection of Realtiy when it accords with His Will and Plan

298 *Throne* seat power knowledge symbol of authority In our thoughts we exhaust everything when we say the heavens and the earth Well then in everything is the working of God s power and will and authority Everything of course includes spiritual things as well as things of sense *Cf* Wordsworth s fine outburst in Tintern Abbey ' Whose dwelling is the light of setting suns And the round ocean and the living air And in the blue sky and in the mind of man A motion and a spirit that impels all thinking things all objects of all thought And rolls through all things "

299 A life of activity that is imperfect or relative would not only need rest for carrying on its own activities but would be in need of double rest when it has to look after and guard or cherish or help our activities In contrast with this is the Absolute Life which is free from any such need or contingency For it is supreme above anything that we can conceive

300 Compulsion is incompatible with religion because (1) religion depends upon faith and will, and these would be meaningless if induced by force (2) Truth and Error have been so clearly shown up by the mercy of God that there should be no doubt in the minds of any persons of good will as to the fundamentals of faith (3) God s protection is continuous and His Plan is always to lead us from the depths of darkness into the clearest light

301 *Hand hold* something which the hands can grasp for safety in a moment of danger It may be a loop or a handle, or anchor If it is without flaw, so that there is no danger of breaking, our safety is absolutely assured so long as we hold fast to it Our safety then depends on our own will and faith, God s help and protection will always be unfailing if we hold firmly to God and trust in Him,

From the depths of darkness
He will lead them forth
Into light Of those
Who reject faith the patrons
Are the Evil Ones from light
They will lead them forth
Into the depths of darkness
They will be Companions
Of the fire, to dwell therein
(For ever)

يُخْرِجُهُمْ مِّنَ الظُّلُمٰتِ إِلَى النُّوْرِ
وَالَّذِيْنَ كَفَرُوْٓا أَوْلِيٰٓـُٔهُمُ الطَّاغُوْتُ
يُخْرِجُوْنَهُمْ مِّنَ النُّوْرِ إِلَى الظُّلُمٰتِ
أُولٰٓئِكَ أَصْحٰبُ النَّارِ
هُمْ فِيْهَا خٰلِدُوْنَ ○

Section 35

258 Hast thou not
Turned thy vision to one
Who disputed with Abraham [802]
About his Lord, because
God had granted him
Power? Abraham said
"My Lord is He Who
Giveth life and death"
He said "I give life and death"
Said Abraham "It is God
That causeth the sun
To rise from the East
Do thou then cause him
To rise from the West"
Thus was he confounded
Who (in arrogance) rejected
Faith Nor doth God
Give guidance
To a people unjust [803]

٢٥٨- أَلَمْ تَرَ إِلَى الَّذِيْ حَآجَّ إِبْرٰهٖمَ فِيْ
رَبِّهٖٓ أَنْ اٰتٰىهُ اللّٰهُ الْمُلْكَ
إِذْ قَالَ إِبْرٰهٖمُ رَبِّيَ الَّذِيْ يُحْيٖ وَيُمِيْتُ
قَالَ أَنَا أُحْيٖ وَأُمِيْتُ
قَالَ إِبْرٰهٖمُ فَإِنَّ اللّٰهَ
يَأْتِيْ بِالشَّمْسِ مِنَ الْمَشْرِقِ
فَأْتِ بِهَا مِنَ الْمَغْرِبِ
فَبُهِتَ الَّذِيْ كَفَرَ
وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ○

259 Or (take) the similitude
Of one who passed

٢٥٩- أَوْ كَالَّذِيْ مَرَّ عَلٰى قَرْيَةٍ

302 The three verses 258-260 have been the subject of much controversy as to the exact meaning to be attached to the incidents and the precise persons alluded to whose names are not mentioned M M A s learned notes give some indication of the points at issue In such matters where the Qurān has given no names and the Holy Apostle has himself given no indication it seems to me useless to speculate and still worse to put forward positive opinions In questions of learning speculations are often interesting But it seems to me that the meaning of the Qurān is so wide and universal that we are in danger of missing the real and eternal meaning if we go on disputing about minor points All three incidents are such as may happen again and again in any prophet s life time and be seen in impersonal vision at any time Here they are connected with Muṣṭafā s vision as shown by the opening words of verse 258

303 The first point illustrated is the pride of power and the impotence of human power as against God s power The person who disputed with Abraham may have been Nimrod or some ruler in Babylonia or indeed elsewhere I name Babylonia as it was the original home of Abraham (Ur of the Chaldees), and Babylon prided herself on her arts and sciences in the ancient world Science can do many wonderful things it could then, it can now But the mystery of Life baffled science then as it continues to baffle science now after many centuries of progress Abraham had faith, and referred back everything to the true Cause of Causes A sceptical ruler might jestingly say "I have the power of life and death A man of science might say ' We have investigated the laws of life and death Different kinds of powers lie in the hands of kings and men of knowledge The claim in both cases is true in a very limited sense But Abraham confounded the claimer by going back to fundamentals "If you had the ultimate power, why could you not make

By a hamlet, all in ruins[304]
To its roofs He said
"Oh! how shall God
Bring it (ever) to life,
After (this) its death?"
But God caused him
To die for a hundred years,
Then raised him up (again)
He said "How long
Didst thou tarry (thus)?"
He said "(Perhaps) a day
Or part of a day" He said
"Nay, thou hast tarried
Thus a hundred years,
But look at thy food
And thy drink, they show
No signs of age, and look
At thy donkey and that
We may make of thee
A Sign unto the people,
Look further at the bones,
How We bring them together
And clothe them with flesh"[305]
When this was shown clearly
To him, he said "I know
That God hath power
Over all things"

260 Behold! Abraham said]
"My Lord! Show me how
Thou givest life to the dead"[306]
He said "Dost not thou
Then believe?" He said
"Yea! but to satisfy

وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا ج
قَالَ أَنَّىٰ يُحْيِي هَٰذِهِ اللَّهُ بَعْدَ مَوْتِهَا ج
فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ
ثُمَّ بَعَثَهُ ط قَالَ كَمْ لَبِثْتَ ط
قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ ط
قَالَ بَلْ لَبِثْتَ مِائَةَ عَامٍ
فَانْظُرْ إِلَىٰ طَعَامِكَ
وَشَرَابِكَ لَمْ يَتَسَنَّهْ ج
وَانْظُرْ إِلَىٰ حِمَارِكَ
وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ
وَانْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنْشِزُهَا
ثُمَّ نَكْسُوهَا لَحْمًا ط
فَلَمَّا تَبَيَّنَ لَهُ لا قَالَ أَعْلَمُ
أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ○
٢٦٠- وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ
تُحْيِي الْمَوْتَىٰ ط قَالَ أَوَلَمْ تُؤْمِنْ ط
قَالَ بَلَىٰ وَلَٰكِنْ لِيَطْمَئِنَّ قَلْبِي ط

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304 This incident is referred variously (1) to Ezekiel s vision of dry bones (Ezekiel xxxvii 1 10) (2) to Nehemiah s visit to Jerusalem in ruins after the Captivity and to its re building (Nehemiah i 12 20) and (3) to Uzair or Ezra or Esdras the scribe priest and reformer who was sent by the Persian King after the Captivity to Jerusalem and about whom there are many Jewish legends As to (1) there are only four words in this verse about bones As to (2) and (3) there is nothing specific to connect this verse with either The wording is perfectly general and we must understand it as general I think it does refer not only to individual but to national death and resurrection

305 A man is in despair when he sees the destruction of a whole people city or civilisation But God can cause resurrection as He has done many times in history and as He will do at the final Resurrection Time is nothing before God The doubter thinks that he has been dead or tarried thus a day or less when the period has been a century On the other hand the food and drink which he left behind is intact and as fresh as it was when he left it But the donkey is not only dead but nothing but bones is left of it And before the man s eyes the bones are reunited clothed with flesh and blood and restored to life Moral (1) Time is nothing to God (2) It affects different things in different ways (3) The keys of life and death are in God s hands (4) Man s power is nothing his faith should be in God

306 Verse 258 we saw illustrated God s power over Life and Death contrasted with man's vain boasts or imaginings Verse 259 illustrated how Time is immaterial to God s working things, indivi duals and nations are subject to laws of life and death which are under God s complete control, however much we may be misled by appearances Now in Verse 200 we are shown the power of wisdom and love if man can tame birds so that they know him and fly to him how much more wil God s creatures obey His call at the Resurrection?

My own understanding."[307]
He said: "Take four birds,
Tame them to turn to thee;
Put a portion[308] of them
On every hill, and call to them:
They will come to thee
(Flying) with speed.
Then know that God
Is Exalted, Wise."

قَالَ فَخُذْ اَرْبَعَةً مِّنَ الطَّيْرِ
فَصُرْهُنَّ اِلَيْكَ
ثُمَّ اجْعَلْ عَلٰى كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا
ثُمَّ ادْعُهُنَّ يَاْتِيْنَكَ سَعْيًا
وَاعْلَمْ اَنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ

SECTION 36

261 The parable of those
Who spend their substance
In the way of God is that
Of a grain of corn: it groweth
Seven ears, and each ear
Hath a hundred grains.
God giveth manifold increase
To whom He pleaseth:
For God careth for all
And He knoweth all things.

٢٦١- مَثَلُ الَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ
فِيْ سَبِيْلِ اللّٰهِ كَمَثَلِ حَبَّةٍ اَنْۢبَتَتْ سَبْعَ
سَنَابِلَ فِيْ كُلِّ سُنْۢبُلَةٍ
مِّائَةُ حَبَّةٍ وَاللّٰهُ يُضٰعِفُ لِمَنْ يَّشَآءُ
وَاللّٰهُ وَاسِعٌ عَلِيْمٌ

262 Those who spend
Their substance in the cause
Of God, and follow not up
Their gifts with reminders
Of their generosity
Or with injury,—
Their reward is with their Lord:
On them shall be no fear,
Nor shall they grieve.

٢٦٢- اَلَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ فِيْ سَبِيْلِ
اللّٰهِ ثُمَّ لَا يُتْبِعُوْنَ مَآ اَنْفَقُوْا
مَنًّا وَّلَآ اَذًى
لَّهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ

263 Kind words[309]
And the covering of faults

٢٦٣- قَوْلٌ مَّعْرُوْفٌ وَّمَغْفِرَةٌ

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307 Abraham had complete faith in God's power, but he wanted, with God's permission, to give an explanation of that faith to his own heart and mind. Where I have translated "satisfy my own understanding," the literal translation would be "satisfy my own heart."

308 A *portion* of them: *Juz-an*. The received Commentators understand this to mean that the birds were to be cut up and pieces of them were to be put on the hills. The cutting up or killing is not mentioned, but they say that it is implied by an ellipsis, as the question is how God gives life to the dead. Of the modern Muslim Commentators, M. P. is non-committal, but H. G. S. and M. M. A. understand that the birds were not killed, but that a "portion" here means a unit, single birds were placed on hills, and they flew to the one who tamed them. This last view commends itself to me, as the cutting up of the birds to pieces is nowhere mentioned, unless we understand the word for "taming" in an unusual and almost impossible sense.

309 A very high standard is set for charity. (1) It must be in the way of God. (2) It must expect no reward in this world. (3) It must not be followed by references or reminders to the act of charity. (4) Still less should any annoyance or injury be caused to the recipient, *e.g.*, by boasting that the giver relieved the person in the hour of need. Indeed the kindness and the spirit which turns a blind eye to other people's faults or short comings is the essence of charity: these things are better than charity if charity is spoilt by tricks that do harm. At the same time, while no reward is to be *expected*, there is abundant reward from God—material, moral and spiritual—according to His own good pleasure and plan. If we spend in the way of God, it is not as if God was in need of our charity. On the contrary our short comings are so great that we require His utmost forbearance before any good that we can do can merit His praise or reward. Our motives are so mixed that our best may really be very poor if judged by a very strict standard.

Are better than charity
Followed by injury
God is Free of all wants,
And He is most Forbearing

خَيْرٌ مِّنْ صَدَقَةٍ يَّتْبَعُهَآ اَذًى ۗ
وَاللّٰهُ غَنِيٌّ حَلِيْمٌ ○

264 Oh ye who believe!
Cancel not your charity
By reminders of your generosity
Or by injury,—like those
Who spend their substance
To be seen of men,
But believe neither
In God nor in the Last Day[310]
They are like a hard,
Barren rock, on which
Is a little soil on it
Falls heavy rain,
Which leaves it
(Just) a bare stone
They will be able to do nothing
With aught they have earned
And God guideth not
Those who reject faith

٢٦٤- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا
لَا تُبْطِلُوْا صَدَقٰتِكُمْ بِالْمَنِّ وَالْاَذٰى ۙ
كَالَّذِىْ يُنْفِقُ مَالَهٗ رِئَآءَ النَّاسِ
وَلَا يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ۗ
فَمَثَلُهٗ كَمَثَلِ صَفْوَانٍ
عَلَيْهِ تُرَابٌ فَاَصَابَهٗ وَابِلٌ فَتَرَكَهٗ صَلْدًا ۗ
لَا يَقْدِرُوْنَ عَلٰى شَىْءٍ
مِّمَّا كَسَبُوْا ۗ
وَاللّٰهُ لَا يَهْدِى الْقَوْمَ الْكٰفِرِيْنَ ○

265 And the likeness of those
Who spend their substance,
Seeking to please God
And to strengthen their souls,
Is as a garden, high
And fertile heavy rain[311]
But makes it yield
A double increase
Of harvest, and if it receives not
Heavy rain, light moisture
Sufficeth it God seeth well
Whatever ye do

٢٦٥- وَمَثَلُ الَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمُ
ابْتِغَآءَ مَرْضَاتِ اللّٰهِ
وَتَثْبِيْتًا مِّنْ اَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ
اَصَابَهَا وَابِلٌ فَاٰتَتْ اُكُلَهَا ضِعْفَيْنِ ۚ
فَاِنْ لَّمْ يُصِبْهَا وَابِلٌ فَطَلٌّ ۗ
وَاللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ○

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310 False charity to be seen of men is really no charity It is worse for it betokens a disbelief in God and the Hereafter God seeth well whatever ye do (ii 265) It is compared to a hard barren rock on which by chance has fallen a little soil Good rain which renders fertile soil more fruitful washes away the little soil which this rock had and exposes its nakedness What good can hypocrites derive even from the little wealth they may have amassed?

311 True charity is like a field with good soil on a high situation It catches good showers of rain the moisture penetrates the soil and yet its elevated situation keeps it well drained and healthy favourable conditions increase its output enormously But supposing even that the rain is not abundant, it catches dew and makes the most of any little moisture it can get and that is sufficient for it So a man of true charity is spiritually healthy, he is best situated to attract the bounties of God, which he does not hoard selfishly but circulates freely In lean times he still produces good works and is content with what he has He looks to God s pleasure and the strengthening of his own soul

266 Does any of you wish
That he should have a garden[312]
With date-palms and vines
And streams flowing
Underneath, and all kinds
Of fruit, while he is stricken
With old age, and his children
Are not strong (enough[313]
To look after themselves) —
That it should be caught
In a whirlwind,
With fire therein,
And be burnt up?
Thus doth God make clear
To you His Signs,
That ye may consider

٢٦٦- أَيَوَدُّ أَحَدُكُمْ أَنْ تَكُوْنَ لَهٗ جَنَّةٌ
مِّنْ نَّخِيْلٍ وَّأَعْنَابٍ
تَجْرِيْ مِنْ تَحْتِهَا الْأَنْهٰرُ
لَهٗ فِيْهَا مِنْ كُلِّ الثَّمَرٰتِ
وَأَصَابَهُ الْكِبَرُ وَلَهٗ ذُرِّيَّةٌ ضُعَفَاءُ
فَأَصَابَهَا إِعْصَارٌ فِيْهِ نَارٌ فَاحْتَرَقَتْ
كَذٰلِكَ يُبَيِّنُ اللّٰهُ
لَكُمُ الْاٰيٰتِ لَعَلَّكُمْ تَتَفَكَّرُوْنَ ع

SECTION 37

267 O ye who believe!
Give of the good things
Which ye have (honourably)
earned,[314]
And of the fruits of the earth
Which We have produced

٢٦٧- يٰاَيُّهَا الَّذِيْنَ اٰمَنُوْا
اَنْفِقُوْا مِنْ طَيِّبٰتِ مَا كَسَبْتُمْ
وَمِمَّا اَخْرَجْنَا لَكُمْ مِّنَ الْاَرْضِ

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312 The truly spiritual nature of charity having been explained in three parables (*vv* 261, 264, 265) a fourth parable is now added explaining its bearing on the whole of our life Suppose we had a beautiful garden well watered and fertile with delightful views of streams and a haven of rest for mind and body suppose old age were creeping in on us and our children were either too young to look after themselves or too feeble in health how should we feel if a sudden whirlwind came with lightning or fire in its train and burnt it up thus blasting the whole of our hopes for the present and for the future, and destroying the result of all our labour and savings in the past? Well this life of ours is a probation We may work hard we may save we may have good luck We may make ourselves a goodly pleasance and have ample means of support for ourselves and our children A great whirlwind charged with lightning and fire comes and burns up the whole show We are too old to begin again our children are too young or feeble to help us to repair the mischief Our chance is lost because we did not provide against such a contingency The whirlwind is the wrath to come the provision against it is a life of true charity and righteousness which is the only source of true and lasting happiness in this world and the next Without it we are subject to all the vicissitudes of this uncertain life We may even spoil our so called charity by insisting on the obligation which others owe to us or by doing some harm because our motives are not pure

313 *Not strong (enough)* *ḍhu afā u* literally weak decrepit, infirm possibly referring to both health and will or character

314 According to the English proverb 'Charity covers a multitude of sins Such a sentiment is strongly disapproved in Islam Charity has value only if (1) something good and valuable is given, (2) which has been honourably earned or acquired by the giver, or (3) which is produced in nature and can be referred to as a bounty of God (1) may include such things as are of use and value to others though they may be of less use to us or superfluous to us on account of our having acquired something more suitable for our station in life for example discarded clothes or an old horse or a used motor car, but if the horse is vicious, or the car engine so far gone that it is dangerous to use, then the gift is worse than useless, it is positively harmful and the giver is a wrong doer (2) applies to fraudulent company promoters who earn great credit by giving away in charity some of their ill gotten gains or to robbers (even if they call themselves by high sounding names) who rob Peter to pay Paul Islam will have nothing to do with tainted property Its economic code requires that every gain should be honest and honourable Even 'charity would not cover or destroy the taint (3) lays down a test in cases of a doubtful gain Can we refer to it as a gift of God? Obviously the produce of honest labour or agriculture can be so referred to In modern commerce and speculation there is much of quite the contrary character, and charity will not cover the taint Some kind of art, skill or talent are God given it is the highest kind of charity to teach them or share their product Others are the contrary they are bad or tainted In the same way some professions or services may be tainted, if these tend to moral harm

For you, and do not even aim[315]
At getting anything
Which is bad, in order that
Out of it ye may give away
Something, when ye yourselves
Would not receive it
Except with closed eyes[316]
And know that God
Is Free of all wants,
And Worthy of all praise[317]

وَلَا تَيَمَّمُوا الْخَبِيثَ
مِنْهُ تُنْفِقُونَ
وَلَسْتُمْ بِآخِذِيهِ
إِلَّا أَنْ تُغْمِضُوا فِيهِ ۚ
وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ○

268 The Evil One threatens
You with poverty
And bids you to conduct
Unseemly God promiseth
You His forgiveness
And bounties[318]
And God careth for all
And He knoweth all things

٢٦٨- اَلشَّيْطٰنُ يَعِدُكُمُ الْفَقْرَ
وَيَأْمُرُكُمْ بِالْفَحْشَاءِ ۚ
وَاللّٰهُ يَعِدُكُمْ مَّغْفِرَةً مِّنْهُ وَفَضْلًا ۗ
وَاللّٰهُ وَاسِعٌ عَلِيمٌ ○

269 He granteth wisdom
To whom He pleaseth,
And he to whom wisdom
Is granted receiveth
Indeed a benefit overflowing,
But none will grasp the Message
But men of understanding

٢٦٩- يُّؤْتِي الْحِكْمَةَ مَنْ يَّشَاءُ ۚ
وَمَنْ يُّؤْتَ الْحِكْمَةَ
فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۗ
وَمَا يَذَّكَّرُ إِلَّا أُولُوا الْأَلْبَابِ ○

270 And whatever ye spend
In charity or devotion,
Be sure God knows it all
But the wrong-doers
Have no helpers

٢٧٠- وَمَا أَنْفَقْتُمْ مِّنْ نَّفَقَةٍ
أَوْ نَذَرْتُمْ مِّنْ نَّذْرٍ فَإِنَّ اللّٰهَ يَعْلَمُهُ ۗ
وَمَا لِلظّٰلِمِينَ مِنْ أَنْصَارٍ ○

315 The preceding note tries to indicate some of the things which are bad or tainted We should not even think of acquiring them for ourselves, soothing our conscience by the salve that we shall practise charity out of them

316 *Closed eyes* imply disgust or connivance because of some feature which we would not openly acknowledge

317 To dedicate tainted things to God is a dishonour to God, Who is independent of all wants, and Who is worthy of all honour and praise

318 Good and evil draw us opposite ways and by opposite motives and the contrast is well marked out in charity When we think of doing some real act of kindness or charity we are assailed with doubts and fear of impoverishment but Evil supports any tendency to selfish ness, greed or even to extravagant expenditure for show or self indulgence or unseemly appetites On the other hand God draws us on to all that is kind and good for that way lies the forgiveness of our sins, and greater real prosperity and satisfaction No kind or generous act ever ruined any one It is false generosity that is sometimes shown as leading to ruin As God knows all our motives and cares for all and has everything in His power, it is obvious which course a wise man will choose But wisdom is rare and it is only wisdom that can appreciate true well being and distinguish it from the false appearance of well being

271 If ye disclose (acts[319]
Of) charity, even so
It is well,
But if ye conceal them,
And make them reach
Those (really) in need,
That is best for you
It will remove from you
Some of your (stains
Of) evil And God
Is well acquainted
With what ye do

٢٧١- إِنْ تُبْدُوا الصَّدَقٰتِ
فَنِعِمَّا هِيَ ۚ وَإِنْ تُخْفُوهَا
وَتُؤْتُوهَا الْفُقَرَآءَ
فَهُوَ خَيْرٌ لَّكُمْ ۚ
وَيُكَفِّرُ عَنْكُمْ مِّنْ سَيِّاٰتِكُمْ ۗ
وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ○

272 It is not required
Of thee (Oh Apostle),
To set them on the right path,[320]
But God sets on the right path
Whom He pleaseth
Whatever of good ye give
Benefits your own souls,
And ye shall only do so
Seeking the glory[321]
Of God Whatever good
Ye give, shall be
Rendered back to you,
And ye shall not
Be dealt with unjustly

٢٧٢- لَيْسَ عَلَيْكَ هُدٰىهُمْ
وَلٰكِنَّ اللّٰهَ يَهْدِيْ مَنْ يَّشَآءُ ۗ
وَمَا تُنْفِقُوْا مِنْ خَيْرٍ فَلِاَنْفُسِكُمْ ۗ
وَمَا تُنْفِقُوْنَ
اِلَّا ابْتِغَآءَ وَجْهِ اللّٰهِ ۗ
وَمَا تُنْفِقُوْا مِنْ خَيْرٍ
يُّوَفَّ اِلَيْكُمْ وَاَنْتُمْ لَا تُظْلَمُوْنَ ○

273 (Charity is) for those
In need, who, in God's cause[322]
Are restricted (from travel),
And cannot move about

٢٧٣- لِلْفُقَرَآءِ الَّذِيْنَ
اُحْصِرُوْا فِيْ سَبِيْلِ اللّٰهِ لَا يَسْتَطِيْعُوْنَ

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319 It is better to seek no publicity in charity But if it is known there is no harm If it is for public purposes it must necessarily be known and a pedantic show of concealment may itself be a fault The harm of publicity lies in motives of ostentation We can better reach the really deserving poor by quietly seeking for them The spiritual benefit enures to our own souls provided our motives are pure and we are really seeking the good pleasure of God

320 In connection with charity this means that we must relieve those really in need whether they are good or bad on the right path or not, Muslims or otherwise It is not for us to judge in these matters God will give light according to His wisdom Incidentally it adds a further meaning to the command Let there be no compulsion in religion (ii 256) For compulsion may not only be by force but by economic necessity In matters of religion we must not even compel by a bribe of charity The chief motive in charity should be God's pleasure and our own spiritual good This was addressed in the first instance to Mustafa in Medina but it is of universal application

321 See note to ii 112 *Wajh* means literally face, countenance, hence, favour, or glory

322 Indiscriminate acts of so called charity are condemned as they may do more harm than good (see *v* 262) The real beneficiaries of charity are here indicated They must be in want And the want must be due to some honourable cause For example, they may be doing some unpaid service such as teaching or acquiring knowledge or skill, or be in exile for their faith or in other ways be prevented from seeking employment or doing strenuous work God's cause must not be narrowly interpreted All sincere and real service to humanity comes within the definition, as well as actual devotion to religion or to the righteous Imâm Such men do not beg from door to door It is the duty of those who are well-to-do, or of the Public Purse, to find them out

In the land, seeking
For trade or work
The ignorant man thinks,
Because of their modesty,
That they are free from want
Thou shalt know them
By their (unfailing) mark
They beg not importunately
From all and sundry
And whatever of good
Ye give, be assured
God knoweth it well

ضَرْبًا فِي الْأَرْضِ
يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ
تَعْرِفُهُمْ بِسِيمَاهُمْ
لَا يَسْأَلُونَ النَّاسَ إِلْحَافًا
وَمَا تُنْفِقُوا مِنْ خَيْرٍ
فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ۝

SECTION 38

274 Those who (in charity)[323]
Spend of their goods
By night and by day,
In secret and in public,
Have their reward
With their Lord
On them shall be no fear,
Nor shall they grieve

٢٧٤- الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ
وَالنَّهَارِ سِرًّا وَعَلَانِيَةً
فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۝

275 Those who devour usury[324]
Will not stand except
As stands one whom
The Evil One by his touch
Hath driven to madness[325]
That is because they say
"Trade is like usury,"[326]
But God hath permitted trade

٢٧٥- الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ
إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ
مِنَ الْمَسِّ ذَٰلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ
مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ

323 We recapitulate the beauty of charity (i e unselfish giving of one's self or one's goods) before we come to its opposite i e the selfish grasping greed of usury against those in need or distress Charity instead of impoverishing you will enrich you you will have more happiness and less fear Contrast it with what follows —the degradation of the grasping usurer

324 Usury is condemned and prohibited in the strongest possible terms There can be no question about the prohibition When we come to the definition of Usury there is room for difference of opinion Hadhrat Umar according to Ibn Kathir felt some difficulty in the matter as the Apostle left this world before the details of the question were settled This was one of the three questions on which he wished he had had more light from the Apostle the other two being Khilāfat and Kalālat (see iv 12 n 518) Our Ulama ancient and modern have worked out a great body of literature on Usury based mainly on economic conditions as they existed at the rise of Islam I agree with them on the main principles but respectfully differ from them on the definition of Usury As this subject is highly controversial I shall discuss it not in this Commentary but on a suitable occasion elsewhere The definition I would accept would be undue profit made not in the way of legitimate trade out of loans of gold and silver and necessary articles of food such as wheat barley dates and salt (according to the list mentioned by the Holy Apostle himself) My definition would include profiteering of all kinds, but exclude economic credit the creature of modern banking and finance

325 An apt simile whereas legitimate trade or industry increases the prosperity and stability of men and nations a dependence on Usury would merely encourage a race of idlers cruel blood suckers and worthless fellows who do not know their own good and are therefore akin to madmen

326 The sharp opposition between legitimate trade and usury supports my definition in the last note but one *Bai* (literary Sale or Barter) is also used more generally for trade and commerce, and various kinds of transactions

And forbidden usury
Those who after receiving
Direction from their Lord,
Desist, shall be pardoned
For the past, their case
Is for God (to judge),
But those who repeat
(The offence) are Companions
Of the Fire they will
Abide therein (for ever)

الرِّبٰوا ۚ فَمَنْ جَآءَهٗ مَوْعِظَةٌ مِّنْ رَّبِّهٖ
فَانْتَهٰى فَلَهٗ مَا سَلَفَ ۗ
وَاَمْرُهٗٓ اِلَى اللّٰهِ ۗ
وَمَنْ عَادَ فَاُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ
هُمْ فِيْهَا خٰلِدُوْنَ ۝

276 God will deprive
Usury of all blessing,
But will give increase
For deeds of charity
For He loveth not
Creatures ungrateful
And wicked

٢٧٦- يَمْحَقُ اللّٰهُ الرِّبٰوا
وَيُرْبِي الصَّدَقٰتِ ۗ
وَاللّٰهُ لَا يُحِبُّ
كُلَّ كَفَّارٍ اَثِيْمٍ ۝

277 Those who believe,
And do deeds of righteousness,
And establish regular prayers
And regular charity,
Will have their reward
With their Lord
On them shall be no fear,
Nor shall they grieve[327]

٢٧٧- اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
وَاَقَامُوا الصَّلٰوةَ وَاٰتَوُا الزَّكٰوةَ
لَهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ ۚ
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ۝

278 Oh ye who believe!
Fear God, and give up
What remains of your demand
For usury, if ye are
Indeed believers

٢٧٨- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ
وَذَرُوْا مَا بَقِيَ مِنَ الرِّبٰوٓا
اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ۝

279 If ye do it not,
Take notice of war[328]
From God and His Apostle
But if ye turn back,
Ye shall have
Your capital sums
Deal not unjustly,
And ye shall not
Be dealt with unjustly

٢٧٩- فَاِنْ لَّمْ تَفْعَلُوْا فَاْذَنُوْا بِحَرْبٍ
مِّنَ اللّٰهِ وَرَسُوْلِهٖ ۚ وَاِنْ تُبْتُمْ
فَلَكُمْ رُءُوْسُ اَمْوَالِكُمْ ۚ
لَا تَظْلِمُوْنَ وَلَا تُظْلَمُوْنَ ۝

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327 The contrast between charity and unlawful grasping of wealth began at v 274 where this phrase occurs as a theme Here the theme finishes with the same phrase The following four verses refer to further concessions on behalf of debtors, as creditors are asked to (a) give up even claims arising out of the past on account of usury, and (b) to give time for payment of capital if necessary, or (c) to write off the debt altogether as an act of charity

328 This is not war for opinions, but an ultimatum of war for the liberation of debtors unjustly dealt with and oppressed

280 If the debtor is
In a difficulty,
Grant him time
Till it is easy
For him to repay
But if ye remit it
By way of charity,
That is best for you
If ye only knew

٢٨٠- وَإِنْ كَانَ ذُو عُسْرَةٍ
فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ
وَأَنْ تَصَدَّقُوا خَيْرٌ لَكُمْ
إِنْ كُنْتُمْ تَعْلَمُونَ ○

281 And fear the Day
When ye shall be
Brought back to God
Then shall every soul
Be paid what it earned,
And none shall be
Dealt with unjustly

٢٨١- وَاتَّقُوا يَوْمًا
تُرْجَعُونَ فِيهِ إِلَى اللَّهِ
ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَا كَسَبَتْ
وَهُمْ لَا يُظْلَمُونَ ○

SECTION 39

282 Oh ye who believe!
When ye deal with each other,
In transactions involving
Future obligations
In a fixed period of time,
Reduce them to writing [329]
Let a scribe write down
Faithfully as between
The parties let not the scribe
Refuse to write as God [330]
Has taught him,
So let him write
Let him who incurs
The liability dictate,
But let him fear
His Lord God,
And not diminish
Aught of what he owes
If the party liable
Is mentally deficient,

٢٨٢- يَا أَيُّهَا الَّذِينَ آمَنُوا
إِذَا تَدَايَنْتُمْ بِدَيْنٍ
إِلَىٰ أَجَلٍ مُسَمًّى فَاكْتُبُوهُ
وَلْيَكْتُبْ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ
وَلَا يَأْبَ كَاتِبٌ
أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ
وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ
وَلْيَتَّقِ اللَّهَ رَبَّهُ
وَلَا يَبْخَسْ مِنْهُ شَيْئًا
فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا

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329 The first part of the verse deals with transactions involving future payment or future consideration and the second part with transactions in which payment and delivery are made on the spot Examples of the former are if goods are bought now and payment is promised at a fixed time and place in the future or if cash is paid now and delivery is contracted for at a fixed time and place in the future In such cases a written document is recommended but it is held that the words later on in this verse that it is juster more suitable as evidence and more convenient to prevent doubts etc imply that it is not obligatory in law Examples of the latter kind—cash payment and delivery on the spot—require no evidence in writing, but apparently oral witnesses to such transactions are recommended

330 The scribe in such matters assumes a fiduciary capacity he should therefore remember to act as in the presence of God with full justice to both parties The art of writing he should look upon as a gift from God, and he should use it as in His service In an illiterate population the scribe's position is still more responsible

Or weak, or unable
Himself to dictate,[331]
Let his guardian
Dictate faithfully
And get two witnesses,
Out of your own men,[332]
And if there are not two men,
Then a man and two women,
Such as ye choose,
For witnesses,
So that if one of them errs,
The other can remind her
The witnesses
Should not refuse
When they are called on
(For evidence)
Disdain not to reduce
To writing (your contract)
For a future period,
Whether it be small
Or big it is juster
In the sight of God,
More suitable as evidence,
And more convenient
To prevent doubts
Among yourselves
But if it be a transaction
Which ye carry out
On the spot among yourselves,
There is no blame on you
If ye reduce it not
To writing
But take witnesses
Whenever ye make
A commercial contract,
And let neither scribe
Nor witness suffer harm
If ye do (such harm),
It would be wickedness
In you So fear God,
For it is God
That teaches you
And God is well acquainted
With all things[333]

أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ
أَنْ يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ ۚ
وَاسْتَشْهِدُوا شَهِيدَيْنِ
مِنْ رِجَالِكُمْ ۖ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ
فَرَجُلٌ وَامْرَأَتَانِ
مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ
أَنْ تَضِلَّ إِحْدَاهُمَا
فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَىٰ ۚ
وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا ۚ
وَلَا تَسْأَمُوا أَنْ تَكْتُبُوهُ
صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ ۚ
ذَٰلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ
وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا
إِلَّا أَنْ تَكُونَ تِجَارَةً
حَاضِرَةً
تُدِيرُونَهَا بَيْنَكُمْ
فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا ۗ
وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ ۚ
وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ ۚ
وَإِنْ تَفْعَلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ ۗ
وَاتَّقُوا اللَّهَ ۖ وَيُعَلِّمُكُمُ اللَّهُ ۗ
وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ○

331 Possibly the person mentally deficient or weak or unable to dictate may also be incapable of making a valid contract and the whole duty would be on his guardian who again must act in perfect good f uth not only protecting but vigilantly promoting the interests of his ward

332 It is desirable that the men (or women) who are chosen as witness should be from the circle to which the parties belong as they would best be able to understand the transaction, and be most easily available if their evidence is required in future

333 Commercial morality is here taught on the highest plane and yet in the most practical manner both as regards the bargains to be made the evidence to be provided the doubts to be avoided and the duties and rights of scribes and witnesses Probity even in worldly matters is to be not a mere matter of convenience or policy but a matter of conscience and religious duty Even our every day transactions are to be carried out as in the presence of God

283 If ye are on a journey,
And cannot find
A scribe, a pledge
With possession (may serve
The purpose)[334]
And if one of you
Deposits a thing
On trust with another,[335]
Let the trustee
(Faithfully) discharge
His trust, and let him
Fear his Lord
Conceal not evidence ,
For whoever conceals it,—
His heart is tainted[336]
With sin And God
Knoweth all that ye do

٢٨٣- وَإِنْ كُنْتُمْ عَلَىٰ سَفَرٍ
وَلَمْ تَجِدُوا كَاتِبًا
فَرِهٰنٌ مَقْبُوضَةٌ ۖ
فَإِنْ أَمِنَ بَعْضُكُمْ بَعْضًا
فَلْيُؤَدِّ الَّذِي اؤْتُمِنَ أَمَانَتَهُ
وَلْيَتَّقِ اللَّهَ رَبَّهُ ۗ
وَلَا تَكْتُمُوا الشَّهَادَةَ ۚ
وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ ۗ
وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ۝ ع

C 53 —Our honesty and upright conduct
(ii 284 286) Are not mere matters of policy
Or convenience all our life in this world
Must be lived as in the presence of God
The finest example of Faith we have
In the Apostle's life full of faith,
Let us render willing obedience
To God's Will Our responsibility,
Though great, is not a burden
Greater than we can bear let us
Pray for God's assistance, and He will help

SECTION 40

284 To God belongeth all
That is in the heavens
And on earth Whether
Ye show what is in your minds
Or conceal it, God
Calleth you to account for it

٢٨٤- لِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۗ
وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ
أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ ۖ

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334 A pledge or security stands on its own independent footing though it is a very convenient form of closing the bargain where the parties cannot trust each other and cannot get a written agreement with proper witnesses

335 The law of Deposit implies great trust in the Depositary on the part of the Depositor The Depositary becomes a trustee and the doctrine of Trust can be further developed on that basis The trustee s duty is to guard the interests of the person on whose behalf he holds the trust and to render back the property and accounts when required according to the terms of the trust This duty again is linked to the sanction of Religion which requires a higher standard than Law

336 It sometimes happens that if some inconvenient piece of evidence is destroyed or concealed, we gain a great advantage materially We are warned not to yield to such a temptation The concealment of evidence has a serious effect on our own moral and spiritual life for it taints the very source of higher life as typified by the heart The heart is also the seat of our secrets We are told that the sin will reach our most secret being though the sin may not be visible or open to the world Further the heart is the seat of our affections, and false dealing taints all our affections

He forgiveth whom He pleaseth,
And punisheth whom He pleaseth
For God hath power
Over all things

فَيَغْفِرُ لِمَنْ يَّشَآءُ وَيُعَذِّبُ مَنْ يَّشَآءُ ۚ
وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ○

285 The Apostle believeth
In what hath been revealed
To him from his Lord,
As do the men of faith
Each one (of them) believeth
In God, His angels,
His books, and His apostles [337]
"We make no distinction (they say)
Between one and another [338]
Of His apostles" And they say
"We hear, and we obey
(We seek) Thy forgiveness, [339]
Our Lord, and to Thee
Is the end of all journeys"

٢٨٥- اٰمَنَ الرَّسُوْلُ بِمَآ اُنْزِلَ اِلَيْهِ
مِنْ رَّبِّهٖ وَالْمُؤْمِنُوْنَ ۚ
كُلٌّ اٰمَنَ بِاللّٰهِ وَمَلٰٓئِكَتِهٖ
وَكُتُبِهٖ وَرُسُلِهٖ ۟
لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِّنْ رُّسُلِهٖ ۟
وَقَالُوْا سَمِعْنَا وَاَطَعْنَا ۗ
غُفْرَانَكَ رَبَّنَا وَاِلَيْكَ الْمَصِيْرُ ○

286 On no soul doth God
Place a burden greater
Than it can bear [340]
It gets every good that it earns,
And it suffers every ill that it earns
(Pray) "Our Lord!
Condemn us not
If we forget or fall
Into error, our Lord!
Lay not on us a burden
Like that which Thou
Didst lay on those before us, [341]

٢٨٦- لَا يُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا وُسْعَهَا ۚ
لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۚ
رَبَّنَا لَا تُؤَاخِذْنَآ اِنْ نَّسِيْنَآ
اَوْ اَخْطَاْنَا ۚ
رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ
اِصْرًا كَمَا حَمَلْتَهٗ
عَلَى الَّذِيْنَ مِنْ قَبْلِنَا ۚ

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337 This Sūra started with the question of Faith (vv 3-4) showed us various aspects of Faith and the denial of Faith gave us ordinances for the new People of Islam as a community and now rounds off the argument again with a confession of Faith and of its practical manifestation in conduct (we hear and we obey) and closes on a note of humility so that we may confess our sins ask for forgiveness and pray for God s help and guidance

338 *Cf* ii 136 and ii 253 n It is not for *us* to make any distinction between one and another of God s apostles we must honour them all equally though we know that God in His wisdom sent them with different kinds of mission and gave them different degrees of rank

339 When our faith and conduct are sincere we realise how far from perfection we are and we humbly pray to God for the forgiveness of our sins We feel that God imposes no burden on us that we cannot bear and with this realisation in our hearts and in the confession of our lips, we go to Him and ask for His help and guidance

340 *Cf* ii 233 In that verse the burden was in terms of material wealth here it is in terms of spiritual duty Assured by God that He will accept from each soul just such duty as it has the ability to offer, we pray further on for the fulfilment of that promise

341 We must not be arrogant and think that because God has granted us His favour and mercy we have no need to exert ourselves, or that we are ourselves superior to those before us On the contrary knowing how much they failed we pray that our burdens should be lightened, and we confess our realisation that we have all the greater need for God s mercy and forgiveness
And so we end the whole argument of the Sūra with a prayer for God s help, not in our own selfish ends, but in our resolve to uphold God s truth against all Unbelief

رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهٖ ۚ
وَاعْفُ عَنَّا ۗ
وَاغْفِرْ لَنَا ۗ
وَارْحَمْنَا ۗ أَنْتَ مَوْلٰىنَا
فَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِيْنَ ۝ ع

Our Lord! lay not on us
A burden greater than we
Have strength to bear
Blot out our sins,
And grant us forgiveness
Have mercy on us
Thou art our Protector,
Help us against those
Who stand against Faith"

APPENDIX I.

THE ABBREVIATED LETTERS

(*Al Muqatta'at*)

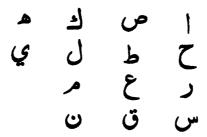
Certain Sūras have certain initials prefixed to them, which are called the "Abbreviated Letters" A number of conjectures have been made as to their meaning Opinions are divided as to the exact meaning of each particular letter or combination of letters, but it is agreed that they have a mystic meaning

Mystic meaning, not intelligible at first sight, is not inconsistent with the character of the Qurān as a "plain book" The book of nature is also a plain book, but how few can fully understand it? Every one can get out of the Quran plain guidance for his life according to his capacity for spiritual understanding As his capacity grows, so will his understanding grow The whole Book is a Record for all time It must necessarily contain truths that only gradually unfold themselves to humanity Even parables and tales of mystic meaning employ symbolism The plain man may find the symbolism helpful, as a soldier finds his National Flag helpful But what proportion of British soldiers or citizens understands the full symbolism of the British Union Jack?

This is not a mystery of the same class as "mysteries" by which we are asked to believe against the dictates of reason If we are asked to believe that one is three and three is one, we can give no intelligible meaning to the words If we are asked to believe that certain initials have a meaning which will be understood in the fullness of time or of spiritual development, we are asked to draw upon Faith but we are not asked to do any violence to our reason

I shall try to discuss some of the probable meanings of any particular abbreviated letter or set of abbreviated letters on the first occasion on which it appears in the Qurān But it may be desirable here to take a general view of the facts of their occurrence to help us in appreciating the various views which are held about them

There are 29 letters in the Arabic alphabet (counting *hamza* and *alif* as two letters), and there are 29 Sūras which have abbreviated letters prefixed to them One of these Sūras (S xlii) has two sets of abbreviated letters, but we need not count this Sūra twice If we take the half of the alphabet, omitting the fraction, we get 14, and this is the number of letters which actually occur in the Muqatta'at

The 14 letters, which occur in various combinations, are —

The science of phonetics tells us that our vocal sounds arise from the expulsion of the air from the lungs, and the sounds are determined by the way in which the breath passes through the various organs of speech, *e g*, the throat (guttural), or the various positions of the tongue to the middle or front of the palate or to the teeth, or the play of the lips Every one of these kinds of sounds is represented in these letters

Let us now examine the combinations

Three of these letters occur alone, prefixed each to only one Sūra The letters and Sūras are —

S xxxviii ص

S l ق

S lxviii ن

The combinations of two letters occur in ten Sūras as shown below Three of them occur only once each, but the fourth (حم) occurs in seven consecutive Sūras

S xx طه

S xxvii طس

S xxxvi يس

S xl
S xli
S xlii
S xliii } حم
S xliv
S xlv
S xlvi

Note that S xlii has a double combination of abbreviated letters, one of two followed by one of three See under combinations of five

There are three combinations of three letters each, occurring as follows in 13 Sūras -

S ii
S iii
S xxix } الم
S xxx
S xxxi
S xxxii

S x
S xi
S xii } الر
S xiv
S xv

S xxvi
S xxviii } طسم

Combinations of four letters occur twice, each only once —

S vii المص

S xiii * المر

* Note that the three preceding and the two following Suras have the triple letters الر

Finally there remain the combinations of five letters, each of which occurs once only, as follows —

S xix كهيعص

S xlii حم عسق

In S xlii the حم and عسق are put in separate verses From that point of view they may be considered two separate combinations The first combination has already been listed under the group of two letter combinations

This arithmetical analysis brings certain facts into prominence I do not know how far they have a bearing on the inner meaning of the *Muqatta'āt*

The combinations of abbreviated letters that run in a series in consecutive Sūras is noticeable For example, حم occurs in six consecutive Sūras from xl to xlv The combination الر occurs in six consecutive Sūras x to xv, but in one of them (S xiii) it is modified to المر, connecting it with the الم series The الم series covers 6 Sūras It begins with S ii and S iii, which are practically the beginning of the Qurān, and ends with the four consecutive Sūras xxix to xxxii I call S ii and S iii practically the beginning of the Qurān, because S i is considered a general introduction to the Quran, and the first Sipāra is commonly known as الم, the first verse of S ii The combination طسم is prefixed to S xxvi and S xxviii, but the intervening S xxvii has the combination طس, which may be considered a syncopated form, or the three-letter combination طسم may be considered an extended form of طس Again the question arises Does the م in المر, حم and طسم, stand for the same signification, or does it mean a different thing in each case? We may generalise and say that there are three series of six, and one series of three, and the others occur all singly

We should logically look for a common factor in the Sūras bearing the same initials, and this factor should be different for Sūras bearing other initials In all cases where the abbreviated letters occur, there is some mention of the Qurān or the Book The *Itqan* makes an exception in the case of three Sūras, *'Ankabūt* (S xxix), *Rūm* (S xxx), and *Nūn* (S lxviii) But a close perusal will show that these Sūras are no exceptions In xxix 27 we have a reference to the Book remaining in the family of Abraham, and later on we have a whole Section (Rukū' No 5), devoted to the Book, with special reference to the continuity of revelation in the previous Books and the Qurān (xxix 45 51) In xxx 58 there is express mention of the Qurān, and the whole argument of the Sūra leads up to the intimate relation between God's "Signs" in nature (*vv* 20-27) and His revelation in the Qurān In S lxviii the very first verse begins the theme with the Pen as the instrument of writing, exhorts Muṣṭafā to stand forth boldly to proclaim the Message, and ends (*v* 52) with the declaration that it is a Message for all the worlds

These are general considerations, which I have thought it most convenient to present in the form of an Appendix

INTRODUCTION TO SŪRA III (*Āl i-'Imrān*)

This Sūra is cognate to Sūra II, but the matter is here treated from a different point of view

Like Sūra II, it takes a general view of the religious history of mankind, with special reference to the People of the Book, proceeds to explain the birth of the new People of Islam and their ordinances, insists on the need of struggle and fighting in the cause of Truth, and exhorts those who have been blessed with Islam to remain constant in Faith, pray for guidance, and maintain their spiritual hope for the Future

The new points of view developed are (1) The emphasis is here laid on the duty of the Christians to accept the new light, the Christians are here specially appealed to, as the Jews were specially appealed to in the last Sūra, (2) the lessons of the battles of Badr and Uhud are set out for the Muslim community, and (3) the responsibilities of that community are insisted on both internally and in their relations to those outside

God having revealed His Book, confirming previous revelations, we must accept it in all reverence, try to understand its meaning, and reject the base motives which make Truth unacceptable to those who reject Faith (III 1-20, and C 54)

The People of the Book had only a portion of the Book and if they reject the complete Book, the People of Faith must part company with them, and their day is done (III 21 30, and C 55)

The story of the family of 'Imrān (the father of Moses) leads us from the Mosaic Dispensation to the miracles connected with the birth of Jesus and his ministry (III 31-63, and C 56)

God's revelation being continuous, all people are invited to accept its completion in Islam, and controversies are deprecated The Muslims are asked to hold together in union and harmony, and are promised security from harm from their enemies, and enjoined to seek friendship among their own people (III 64-120, and C 57)

The battle of Badr showed how God helps and upholds the virtuous, and how patience, perseverance, and discipline find their reward, on the other hand, the lessons of Uhud must be learnt, not in despair, but in the exercise of the higher virtues and in contempt of pain and death (III 121 148, and C 58)

The misfortunes at Uhud are shown to be due to the indiscipline of some, the indecision and selfishness of others, and cowardice on the part of the Hypocrites, but no enemy can hurt God's Cause (III 149-180, and C 59)

The taunts of the enemy should be disregarded, and sincere prayer offered to God, Who would grant them success and prosperity (III 181-200, and C. 60)

C 54 — The Quran revelation has, step by step,
(III 1 20) Confirmed the Law of Moses and the Gospel
Of Jesus It is a guide from God,
And appeals to reason and understanding
Let us understand it rightly, in reverence
And truth, unswayed by those who reject
Faith, and seeking ever the reward
Of the pleasure of God, through firmness,
Patience, discipline, and charity, and offering others
The light which we have ourselves received.

Sūra III
Āl-i-'Imrān, or The Family of 'Imrān

In the name of God, Most Gracious,
Most Merciful

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1 A. L. M.[342]

١- الٓمّٓ ۟

2 God! There is no god
Except He,—the Living,
The Self-Subsisting, Eternal.[343]

٢- اللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ ۟

3 It is He Who sent down
To thee (step by step),
In truth, the Book,
Confirming what went before it;
And He sent down the Law
(Of Moses) and the Gospel[344]
(Of Jesus) before this,
As a guide to mankind,
And the Criterion[345]
(Of judgment between right and
wrong).

٣- نَزَّلَ عَلَيْكَ الْكِتٰبَ بِالْحَقِّ
مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ
وَاَنْزَلَ التَّوْرٰىةَ وَالْاِنْجِيْلَ ۙ
مِنْ قَبْلُ هُدًى لِّلنَّاسِ
وَاَنْزَلَ الْفُرْقَانَ ۗ

4 Then those who reject
Faith in the Signs of God
Will suffer the severest
Penalty, and God
Is Exalted, Lord of Retribution.

٤- اِنَّ الَّذِيْنَ كَفَرُوْا بِاٰيٰتِ اللّٰهِ
لَهُمْ عَذَابٌ شَدِيْدٌ ۭ
وَاللّٰهُ عَزِيْزٌ ذُو انْتِقَامٍ ۟

5 From God, verily
Nothing is hidden
On earth or in the heavens.

٥- اِنَّ اللّٰهَ لَا يَخْفٰى عَلَيْهِ شَيْءٌ
فِي الْاَرْضِ وَلَا فِي السَّمَاۗءِ ۟

6 He it is Who shapes you
In the wombs as He pleases.[346]

٦- هُوَ الَّذِيْ يُصَوِّرُكُمْ فِي الْاَرْحَامِ كَيْفَ

342 See note to ii. 1.

343 *Cf.* ii. 255.

344 In some editions the break between *vv.* 3 and 4 occurs here in the middle of the sentence: but in the edition of Ḥāfiẓ Uthmān followed by the Egyptian Concordance *Fath ur Rahmān* the break occurs at the word *Furqan*. In verse divisions our classicists have mainly followed rhythm. As the word *Furqān* from this point of view is parallel to the word *Intiqām* which ends the next verse, I have accepted the verse division at *Furqān* as more in consonance with Quranic rhythm. It makes no real difference to the numbering of the verses, as there is only a question of whether one line should go into *v.* 3 or *v.* 4.

From this point onwards in this Sūra, M. M. A., followed by H. G. S., numbers the verses so that there is a deficiency of one compared with the accepted numbering in the most approved Texts which I have followed, including that of the Egyptian Royal Edition and that of our Anjuman-i-Ḥimāyat-i-Islām.

345 *Criterion: Furqān*: for meaning see ii. 53 n.

346 Who can penetrate the mystery of life when a new life is just being born, except God? The reference to the mystery of birth prepares us for the mystery of the birth of Jesus mentioned in *v.* 41 and the following verses.

There is no god
Except He, the Exalted,
The Wise

يَشَاۤءُ ۭ لَآ اِلٰهَ اِلَّا
هُوَ الْعَزِيْزُ الْحَكِيْمُ ۝

7 He it is Who has sent down
To thee the Book
In it are verses
Basic or fundamental
(Of established meaning),
They are the foundation [347]
Of the Book others
Are allegorical But those
In whose hearts is perversity
Follow the part that is allegorical,
Seeking discord, and searching
For its hidden meanings,
But no one knows
Its hidden meanings except God
And those who are firmly
grounded [348]
In knowledge say "We believe
In the Book, the whole of it
Is from our Lord " and none
Will grasp the Message
Except men of understanding

٧- هُوَ الَّذِيْٓ اَنْزَلَ عَلَيْكَ الْكِتٰبَ
مِنْهُ اٰيٰتٌ مُّحْكَمٰتٌ
هُنَّ اُمُّ الْكِتٰبِ وَاُخَرُ مُتَشٰبِهٰتٌ ۭ
فَاَمَّا الَّذِيْنَ فِيْ قُلُوْبِهِمْ زَيْغٌ
فَيَتَّبِعُوْنَ مَا تَشَابَهَ
مِنْهُ ابْتِغَاۗءَ الْفِتْنَةِ وَابْتِغَاۗءَ تَاْوِيْلِهٖ
وَمَا يَعْلَمُ تَاْوِيْلَهٗٓ اِلَّا اللّٰهُ
وَالرّٰسِخُوْنَ فِي الْعِلْمِ
يَقُوْلُوْنَ اٰمَنَّا بِهٖ ۙ
كُلٌّ مِّنْ عِنْدِ رَبِّنَا ۚ
وَمَا يَذَّكَّرُ اِلَّآ اُولُوا الْاَلْبَابِ ۝

8 "Our Lord!" they say,
"Let not our hearts deviate
Now after Thou hast guided us,
But grant us mercy
From Thine own Presence,
For Thou art the Grantor
Of bounties without measure

٨- رَبَّنَا لَا تُزِغْ قُلُوْبَنَا بَعْدَ اِذْ هَدَيْتَنَا
وَهَبْ لَنَا مِنْ لَّدُنْكَ رَحْمَةً ۚ
اِنَّكَ اَنْتَ الْوَهَّابُ ۝

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347 This passage gives us an important clue to the interpretation of the Holy Qurān Broadly speaking it may be divided into two portions not given separately but intermingled *viz* (1) the nucleus or foundation of the Book literally the mother of the Book and (2) the part which is figurative metaphorical or allegorical It is very fascinating to take up the latter and exercise our ingenuity about its inner meaning but it refers to such profound spiritual matters that human language is inadequate to it and though people of wisdom may get some light from it no one should be dogmatic as the final meaning is known to God alone The Commentators usually understand the verses of established meaning (*muhkam*) to refer to the categorical orders of the *Sharī at* (or the Law) which are plain to every one s understanding But perhaps the meaning is wider the 'mother of the Book must include the very foundation on which all Law rests the essence of God s Message, as distinguished from the various illustrative parables allegories and ordinances

If we refer to xi 1 and xxix 23 we shall find that in a sense the whole of the Qurān has both established meaning and allegorical meaning The division is not between the verses but between the meaning to be attached to them Each verse is but a Sign or Symbol what it represents is something immediately applicable and something eternal and independent of time and space —the Forms of Ideas in Plato s Philosophy The wise man will understand that there is an essence ' and an illustrative clothing given to the essence throughout the Book We must try to understand it as best we can but not waste our energies in disputing about matters beyond our depth

348 One reading rejected by the majority of Commentators but accepted by Mujāhid and others, would not make a break at the point here marked *Waqfa Lāzim* but would run the two sentences together In that case the construction would run No one knows its hidden meanings except God and those who are firm in knowledge They say etc

9 "Our Lord! Thou art He
That will gather mankind
Together against a Day about which
There is no doubt, for God
Never fails in His promise"[349]

٩- رَبَّنَآ إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَّا رَيْبَ فِيهِ ۚ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ ۝

Section 2.

10 Those who reject Faith,—
Neither their possessions
Nor their (numerous) progeny
Will avail them aught
Against God they are
But fuel for the Fire

١٠- إِنَّ الَّذِينَ كَفَرُوا لَن تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَآ أَوْلَادُهُم مِّنَ اللَّهِ شَيْـًٔا ۖ وَأُولَٰٓئِكَ هُمْ وَقُودُ النَّارِ ۝

11 Their resistance will be
No better than that
Of the people of Pharaoh,[350]
And their predecessors
They denied our Signs,
And God called them to account
For their sins
For God is strict
In punishment

١١- كَدَأْبِ آلِ فِرْعَوْنَ ۙ وَالَّذِينَ مِن قَبْلِهِمْ ۚ كَذَّبُوا بِـَٔايَٰتِنَا فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ ۗ وَاللَّهُ شَدِيدُ الْعِقَابِ ۝

12 Say to those who reject Faith
"Soon will ye be vanquished[351]
And gathered together
To Hell,—an evil couch
Indeed (to lie on)!

١٢- قُل لِّلَّذِينَ كَفَرُوا سَتُغْلَبُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ ۚ وَبِئْسَ الْمِهَادُ ۝

13 "There has already been
For you a Sign

١٣- قَدْ كَانَ لَكُمْ آيَةٌ

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349 This is the prayer of those who are firmly grounded in knowledge The more they know the more they realise how little they know of all the depths of Truth in the spiritual world But they have Faith The glimpses they get of Truth they wish to hold fast in their heart and they pray to God to preserve them from deviating even from what light they have got The are sure of their eventual return to God when all doubts will be solved

350 From the beginning of the world sin oppression arrogance and want of Faith have gon together The Pharaoh of the time of Moses relied upon his power his territory his armies and hi resources to mock at Moses the man of God and to oppress the people of Moses God saved th Israelites and punished their oppressors through many plagues and calamities

351 As Moses warned the Egyptians, so the warning is here sounded to the Pagan Arabs, th Jews and the Christians and all who resisted Faith that their resistance would be in vain Alread the battle of Badr (referred to in the next verse) had been a warning how Faith must conquer wit the help of God The next few decades saw the Byzantine and the Persian Empires overthrow because of their arrogance and their resistance to the Law of God

In the two armies
That met (in combat) [352]
One was fighting in the Cause
Of God, the other
Resisting God, these saw
With their own eyes
Twice their number [353]
But God doth support
With His aid whom He pleaseth
In this is a warning
For such as have eyes to see"

فِىْ فِئَتَيْنِ الْتَقَتَا ۖ فِئَةٌ تُقَاتِلُ فِىْ سَبِيْلِ
اللّٰهِ وَاُخْرٰى كَافِرَةٌ
يَّرَوْنَهُمْ مِّثْلَيْهِمْ رَاْىَ الْعَيْنِ ۚ
وَاللّٰهُ يُؤَيِّدُ بِنَصْرِهٖ مَنْ يَّشَآءُ ۚ
اِنَّ فِىْ ذٰلِكَ لَعِبْرَةً لِّاُولِى الْاَبْصَارِ ۝

14 Fair in the eyes of men
Is the love of things they covet [354]
Women and sons,
Heaped-up hoards
Of gold and silver, horses
Branded (for blood and excellence),
And (wealth of) cattle
And well-tilled land
Such are the possessions
Of this world's life,
But nearness to God
Is the best of the goals
(To aim at)

١٤- زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوٰتِ مِنَ
النِّسَآءِ وَالْبَنِيْنَ وَالْقَنَاطِيْرِ الْمُقَنْطَرَةِ
مِنَ الذَّهَبِ وَالْفِضَّةِ
وَالْخَيْلِ الْمُسَوَّمَةِ
وَالْاَنْعَامِ وَالْحَرْثِ ۚ
ذٰلِكَ مَتَاعُ الْحَيٰوةِ الدُّنْيَا ۚ
وَاللّٰهُ عِنْدَهٗ حُسْنُ الْمَاٰبِ ۝

15 Say Shall I give you
Glad tidings of things
Far better than those?
For the righteous are Gardens

١٥- قُلْ اَؤُنَبِّئُكُمْ بِخَيْرٍ مِّنْ ذٰلِكُمْ ۚ
لِلَّذِيْنَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنّٰتٌ

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352 This refers to the battle of Badr in Ramadhan in the second year of the Hijra The little exiled community of Mecca Muslims with their friends in Medina had organised themselves into a God fearing community but were constantly in danger of being attacked by their Pagan enemies of Mecca in alliance with some of the disaffected elements (Jews and Hypocrites) in or near Medina itself The design of the Meccans was to gather all the resources they could and with an over whelming force to crush and annihilate Muhammad and his party To this end Abū Sufyān was leading a richly laden caravan from Syria to Mecca He called for armed aid from Mecca The battle was fought in the plain of Badr about 50 miles south west of Medina The Muslim force consisted of only about 313 men mostly unarmed but they were led by Muhammad and they were fighting for their Faith The Meccan army well armed and well equipped numbered over a thousand and had among its leaders some of the most experienced warriors of Arabia including Abū Jahl the inveterate foe and persecutor of Islam Against all odds the Muslims won a brilliant victory and many of the enemy leaders including Abu Jahl were killed

353 It was impossible without the miraculous aid of God for such a small and ill equipped force as was the Muslim band to defeat the large and well found force of the enemy But their firmness zeal and discipline won them divine aid Enemy prisoners stated that the enemy ranks saw the Muslim force to be many times larger than it was

354 The pleasures of this world are first enumerated women for love sons for strength and pride, hoarded riches which procure all luxuries the best and finest pedigree horses cattle the measure of wealth in the ancient world as well as the means and symbols of good farming in the modern world and broad acres of well tilled land By analogy we may include for our mechanized age machines of all kinds —tractors motor-cars aeroplanes the best internal combustion engines, etc etc In ' heaped up hoards of gold and silver the Arabic word translated *hoards* is *qanāṭīr* plural of *quintār* which literally means a Talent of 1 200 ounces of gold That quantity of pure gold would coin into 5 097 sterling gold Sovereigns each containing 123 274 grains of gold 22 carats fine These at present prices (say Rs 20 to the sovereign) would be worth more than a lakh of rupees Heaped hoards of *qanāṭīr* would therefore be boundless wealth as wish can claim

In nearness to their Lord,
With rivers flowing beneath,
Therein is their eternal home,
With Companions pure (and holy),[355]
And the good pleasure of God
For in God's sight
Are (all) His servants,—

تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ
وَرِضْوَانٌ مِّنَ اللَّهِ ۗ
وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ۝

16. Namely, those who say
"Our Lord! we have indeed
Believed forgive us, then,
Our sins, and save us
From the agony of the Fire,"—

١٦- الَّذِينَ يَقُولُونَ رَبَّنَا
إِنَّنَا آمَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا
وَقِنَا عَذَابَ النَّارِ ۝

17 Those who show patience,
Firmness and self-control,[356]
Who are true (in word and deed),
Who worship devoutly,
Who spend (in the way of God),
And who pray for forgiveness
In the early hours of the morning[357]

١٧- الصَّابِرِينَ وَالصَّادِقِينَ
وَالْقَانِتِينَ وَالْمُنفِقِينَ
وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ ۝

18 There is no god but He
That is the witness of God,
His angels, and those endued
With knowledge, standing firm[358]
On justice There is no god but He,
The Exalted, the Wise

١٨- شَهِدَ اللَّهُ أَنَّهُ لَا إِلَٰهَ إِلَّا هُوَ
وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ ۚ
لَا إِلَٰهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ۝

19 The Religion before God
Is Islam (submission to His Will)
Nor did the People of the Book
Dissent therefrom except

١٩- إِنَّ الدِّينَ عِندَ اللَّهِ الْإِسْلَامُ ۗ
وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ

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355 *Cf* ii 25 and note

356 *Ṣabr* (Ṣābirīn) includes many shades of meaning I have specified three here *viz*, patience, firmness, and self control See ii 45 and ii 153 and notes thereon

357 True servants of God are described in *vv* 16 and 17 They have faith humility, and hope (*v* 16) and they have certain virtues (*v* 17) *viz* (1) patience steadfastness self restraint and all that goes under the full definition of Ṣabr this shows a certain attitude of mind (2) in all their dealings they are true and sincere as they are also in their promises and words this marks them out in social conduct (3) further their spiritual worship is earnest and deep an inner counterpart of their outward conduct, (4) their worship of God shows itself in their love of their fellow men for they are ready and liberal in charity and (5) their self discipline is so great that the first thing they do every morning is humbly to approach their God

358 God Himself speaks to us through His revelations (through angels) and through His Creation for all Nature glorifies God No thinking mind, if it only judges the matter fairly can fail to find the same witness in his own heart and conscience All this points to the Unity of God His exalted nature, and His wisdom

Through envy of each other,[359]
After knowledge had come to them
But if they deny the Signs of God,
God is swift in calling to account

الا من بعد ما جاءهم العلم بغيا بينهم و
من يكفر بايت الله فان الله سريع الحساب ○

20 So if they dispute with thee,
Say "I have submitted
My whole self[360] to God
And so have those
Who follow me"
And say to the People of the Book
And to those who are unlearned[361]
"Do ye (also) submit yourselves?"
If they do, they are in right guidance,
But if they turn back,
Thy duty is to preach the Message,
And in God's sight
Are (all) His servants[362]

٢٠- فان حاجوك فقل اسلمت وجهي
لله ومن اتبعن ط
وقل للذين اوتوا الكتب
والاميين ءاسلمتم ط
فان اسلموا فقد اهتدوا ج
وان تولوا فانما عليك البلغ ط
والله بصير بالعباد ○

C 55—If the People who received
(III 21 30) Earlier revelations confine themselves
To partial truths, and in their pride
Shut their eyes to the whole of the Book
Of God, their day is done
Let the Muslims seek the society
And friendship of their own, and trust
In God, who knows all, and holds
Every soul responsible for its own deeds

SECTION 3

21 As to those who deny
The Signs of God, and in defiance

٢١- ان الذين يكفرون بايت الله

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359 *Bagyan* through envy through selfish contumacy or obstinacy through sheer contrary mindedness or desire to resist or rebel *Cf* II 90 and II 213

360 *Wajh* whole self See note to II 112

361 The People of the Book may be supposed to know something about the previous religious history of mankind To them the appeal should be easy and intelligible as all Religion is one and it is only being renewed in Islam But the appeal is also made to the Pagan Arabs who are unlearned and who can well be expected to follow the example of one of their own who received divine enlightenment and was able to bring new knowledge to them A great many of both these classes did so But the few who resisted God's grace and actually threatened and persecuted those who believed, are told that God will look after His own

362 Note the literary skill in the argument as it proceeds The mystery of birth faintly suggests that we are coming to the story of Jesus The exposition of the Book suggests that Islam is the same religion as that of the People of the Book Next we are told that the People of the Book made their religion one sided and through the priesthood of the family of Imrān we are brought to the story of Jesus who was rejected by a body of the Jews as Muḥammad was rejected by a body of both Jews and Christians

Of right,[363] slay the prophets,
And slay those who teach
Just dealing with mankind,[364]
Announce to them a grievous
penalty

22 They are those whose works
Will bear no fruit[365]
In this world
And in the Hereafter,
Nor will they have
Any one to help

23 Hast thou not turned
Thy vision to those
Who have been given a portion[366]
Of the Book? They are
Invited to the Book of God,
To settle their dispute,
But a party of them
Turn back and decline
(The arbitration)[367]

24 This because they say
"The Fire shall not touch us
But for a few numbered days"[368]
For their forgeries deceive them
As to their own religion

25 But how (will they fare)
When We gather them together

وَيَقْتُلُونَ النَّبِيّٖنَ بِغَيْرِ حَقٍّ وَّيَقْتُلُونَ
الَّذِيْنَ يَأْمُرُوْنَ بِالْقِسْطِ مِنَ النَّاسِ
فَبَشِّرْهُمْ بِعَذَابٍ اَلِيْمٍ ○

٢٢- اُولٰٓئِكَ الَّذِيْنَ حَبِطَتْ اَعْمَالُهُمْ
فِي الدُّنْيَا وَالْاٰخِرَةِ
وَمَا لَهُمْ مِّنْ نّٰصِرِيْنَ ○

٢٣- اَلَمْ تَرَ اِلَى الَّذِيْنَ اُوْتُوْا نَصِيْبًا مِّنَ
الْكِتٰبِ يُدْعَوْنَ اِلٰى كِتٰبِ اللّٰهِ
لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلّٰى فَرِيْقٌ مِّنْهُمْ
وَهُمْ مُّعْرِضُوْنَ ○

٢٤- ذٰلِكَ بِاَنَّهُمْ قَالُوْا لَنْ تَمَسَّنَا النَّارُ
اِلَّآ اَيَّامًا مَّعْدُوْدٰتٍ
وَّغَرَّهُمْ فِيْ دِيْنِهِمْ مَّا كَانُوْا يَفْتَرُوْنَ ○

٢٥- فَكَيْفَ اِذَا جَمَعْنٰهُمْ

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363 *Right* *haqq* has many shades of meaning (1) right in the sense of having a right to something (2) right in the sense of straight conduct as opposed to wrong (3) truth (4) justice All these shades are implied here

364 Examples of the Prophets slain were the righteous blood shed upon the earth from the blood of righteous Abel unto the blood of Zacharias son of Barachias whom ye slew between the temple and the altar Matt xxiii 35 *Cf* Q ii 61 and second note Again John the Baptist (Yahyā noble chaste a prophet of the goodly company of the righteous Q iii 39) was bound imprisoned and beheaded and his head presented to a dancing harlot Matt xiv 1 11 An example of a just man in another nation who taught righteousness and was put to death was Socrates the Greek philosopher

365 *Cf* ii 217 end

366 *A portion of the Book* I conceive that God s revelation as a whole throughout the ages is The Book The Law of Moses and the Gospel of Jesus were portions of the Book The Quran completes the revelation and is ***par excellence*** the Book of God

367 The Commentators mention a particular incident when a dispute was submitted by the Jews for arbitration to the Holy Apostle He appealed to the authority of their own books but they tried to conceal and prevaricate The general lesson is that the People of the Book should have been the first to welcome in Muḥammad the living exponent of the Message of God as a whole and some of them did so but others turned away from guilty arrogance, relying on corrupted texts and doctrines forged out of their own fancies, though they were not conformable to reason and good sense

368 *Cf* Q ii 80

Against a Day about which
There is no doubt,
And each soul will be paid out
Just what it has earned,
Without (favour or) injustice ?

لِيَوْمٍ لَّا رَيْبَ فِيهِ
وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ
وَهُمْ لَا يُظْلَمُونَ ○

26 Say "Oh God!
Lord of Power (and Rule)
Thou givest Power
To whom Thou pleasest,
And Thou strippest off Power
From whom Thou pleasest
Thou enduest with honour
Whom Thou pleasest,
And Thou bringest low
Whom Thou pleasest
In Thy hand is all Good [369]
Over all things
Thou hast power

٢٦- قُلِ اللّٰهُمَّ مٰلِكَ الْمُلْكِ
تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ
وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ
وَتُعِزُّ مَنْ تَشَاءُ
وَتُذِلُّ مَنْ تَشَاءُ
بِيَدِكَ الْخَيْرُ
إِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيرٌ ○

27 " Thou causest the Night
To gain on the Day,
And Thou causest the Day
To gain on the Night , [370]
Thou bringest the Living
Out of the Dead,
And Thou bringest the Dead
Out of the Living, [371]
And Thou givest sustenance
To whom Thou pleasest,
Without measure " [372]

٢٧- تُولِجُ الَّيْلَ فِي النَّهَارِ
وَتُولِجُ النَّهَارَ فِي الَّيْلِ
وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ
وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ
وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ ○

28 Let not the Believers
Take for friends or helpers

٢٨- لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكٰفِرِينَ أَوْلِيَاءَ

369 Another glorious passage full of meaning both obvious and mystic The governing phrase in it all is In Thy hand is all Good What is the standard by which we may judge Good ? It is God's Will Therefore when we submit to God's Will and real Islam illuminates us we see the highest Good There has been and is much controversy as to what is the Highest Good To the Muslim there is no difficulty it is the Will of God He must ever strive to learn and understand that Will But once in that fortress he is secure He is not troubled with the nature of Evil Evil is the negation of God's Will Good is conformity to God's Will He does not cry with impatience against many things which give him pain and sorrow He knows that ' God is in His world and that God is Good God's Will is another name for God's Plan There is nothing arbitrary or haphazard We do not see the whole Plan or Will But we have Faith All is will be must be right in the end

370 True in many senses In every twenty four hours night merges into day and day into night and there is no clear boundary between them In every solar year the night gains on the day after the summer solstice and the day gains on the night after the winter solstice But further, if light and darkness are viewed as symbols of (a) knowledge and ignorance, (b) happiness and misery (c) spiritual insight and spiritual blindness God's Plan or Will works here too as in the physical world and in His hand is all Good

371 We can interpret Dead and Living in even more senses than Day and Night death physical, intellectual, emotional, spiritual Life and Death may also apply to collective group or national life And who has ever solved the mystery of Life ? But Faith refers it to God's Will and Plan

372. Again true in all the senses suggested in the two previous notes The only true Reality is God All else has its basis and sustenance in Him Lest our little minds create fear out of ' nicely calculated less or more , we are told at once that God's bounty is without measure or account

Unbelievers rather than
Believers if ye do that,
In nothing will there be help
From God except by way
Of precaution, that ye may
Guard yourselves from them [373]
But God cautions you
(To remember) Himself,
For the final goal
Is to God

مِنْ دُونِ الْمُؤْمِنِينَ ۚ
وَمَنْ يَفْعَلْ ذٰلِكَ فَلَيْسَ مِنَ اللّٰهِ فِي
شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقٰىةً ۗ
وَيُحَذِّرُكُمُ اللّٰهُ نَفْسَهُ ۗ
وَإِلَى اللّٰهِ الْمَصِيرُ ○

29 Say " Whether ye hide
What is in your hearts
Or reveal it,
God knows it all
He knows what is
In the heavens,
And what is on earth
And God has power
Over all things

٢٩- قُلْ إِنْ تُخْفُوا مَا فِي صُدُورِكُمْ
أَوْ تُبْدُوهُ يَعْلَمْهُ اللّٰهُ ۗ
وَيَعْلَمُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۗ
وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيرٌ ○

30 " On the Day when every soul
Will be confronted
With all the good it has done,
And all the evil it has done,
It will wish there were
A great distance
Between it and its evil
But God cautions you
(To remember) Himself
And God is full of kindness
To those that serve Him"

٣٠- يَوْمَ تَجِدُ كُلُّ نَفْسٍ
مَا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا ۚ
وَمَا عَمِلَتْ مِنْ سُوءٍ ۚ
تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا ۗ
وَيُحَذِّرُكُمُ اللّٰهُ نَفْسَهُ ۗ
وَاللّٰهُ رَءُوفٌ بِالْعِبَادِ ○

C 56 —God's truth is continuous, and His Apostles
(III 31 63) From Adam, through Noah and Abraham,
Down to the last of the Prophets, Muhammad,
Form one brotherhood Of the progeny
Of 'Imrān, father of Moses and Aaron,
Sprang a woman, who devoted
Her unborn offspring to God
The child was Mary the mother of Jesus
Her cousin was the wife of the priest
Zakarīya, who took charge of Mary

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373 If Faith is a fundamental matter in our lives our associations and friendships will naturally be with those who share our Faith Evil communications corrupt good manners and evil company may corrupt Faith In our ordinary every day affairs of business we are asked to seek the help of Believers rather than Unbelievers Only in this way can our community be strong in organisation and unity But where there is no question of preference or where in self defence we have to take the assistance of those not belonging to our Faith that is permissible In any case we must not weaken our Brotherhood we must try to make it stronger if possible

To *Zakarīya*, in his old age, was born
A son Yahyā, amid prodigies
Yahyā was the herald of Jesus
The son of Mary, and was known
As John the Baptist Jesus
Was of virgin birth,
And performed many miracles
But those to whom he came as Prophet
Rejected him, and plotted for his death
Their plots failed, for God's Plan
Is above man's plots So will it be
With Islam, the Truth from all eternity

Section 4

31 Say "If ye do love God,
Follow me God will love you
And forgive you your sins
For God is Oft-Forgiving,
Most Merciful"

٣١- قُلْ إِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ
فَاتَّبِعُوْنِيْ يُحْبِبْكُمُ اللّٰهُ
وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ○

32 Say "Obey God
And His Apostle"
But if they turn back,
God loveth not those
Who reject Faith

٣٢- قُلْ أَطِيْعُوا اللّٰهَ وَالرَّسُوْلَ
فَإِنْ تَوَلَّوْا
فَإِنَّ اللّٰهَ لَا يُحِبُّ الْكٰفِرِيْنَ ○

33 God did choose
Adam and Noah, the family
Of Abraham, and the family
Of 'Imrān above all people,—

٣٣- إِنَّ اللّٰهَ اصْطَفٰىٓ اٰدَمَ وَنُوْحًا وَّاٰلَ
إِبْرٰهِيْمَ وَاٰلَ عِمْرٰنَ عَلَى الْعٰلَمِيْنَ ○

34 Offspring, one of the other [374]
And God heareth
And knoweth all things

٣٤- ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ
وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ○

35 Behold! a woman of 'Imrān[375]
Said "Oh my Lord! I do

٣٥- إِذْ قَالَتِ امْرَاَتُ عِمْرٰنَ رَبِّ إِنِّيْ

374 The Prophets in the Jewish Christian Muslim Dispensation form one family literally But the argument is wider All men of God form spiritually one family If you love and obey God love and obey His Messenger who is actually present with you (in the flesh or in his teaching) Your love obedience and discipline will be the test of your Faith

375 Now we begin the story of Jesus As a prelude we have the birth of Mary and the parallel story of John the Baptist Yahyā the son of Zakarīya Yaḥyā s mother Elisabeth was a cousin of Mary the mother of Jesus (Luke i 36), and therefore John and Jesus were cousins by blood and there was a spiritual cousinhood in their birth and career Elisabeth was of the daughters of Aaron (Luke i 5) of a priestly family which went back to Aaron the brother of Moses and son of Imran Her husband Zakarīya was actually a priest and her cousin Mary was presumably also of a priestly family By tradition Mary s mother was called Hannah (in Latin Anna and in English Anne), and her father was called Imrān Hannah is therefore both a descendant of the priestly house of Imrān and the wife of Imrān,— 'a woman of Imrān in a double sense

Dedicate unto Thee
What is in my womb
For Thy special service [376]
So accept this of me
For Thou hearest
And knowest all things "

نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا
فَتَقَبَّلْ مِنِّي ۚ
إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ○

36 When she was delivered,
She said, "Oh my Lord!
Behold! I am delivered
Of a female child!"—
And God knew best
What she brought forth—[377]
"And nowise is the male
Like the female [378]
I have named her Mary,
And I commend her
And her offspring
To Thy protection
From the Evil One,
The Rejected "

٣٦- فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا
أُنْثَىٰ ؕ
وَاللَّهُ أَعْلَمُ بِمَا وَضَعَتْ ؕ
وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ ۚ
وَإِنِّي سَمَّيْتُهَا مَرْيَمَ
وَإِنِّي أُعِيذُهَا بِكَ
وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ ○

37 Right graciously
Did her Lord accept her
He made her grow
In purity and beauty
To the care of Zakariya
Was she assigned
Every time that he entered
(Her) chamber to see her,
He found her supplied
With sustenance He said
"Oh Mary! Whence (comes) this
To you?" She said
"From God for God
Provides sustenance
To whom He pleases,
Without measure "[379]

٣٧- فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ
وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا ۖ
كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ ۙ
وَجَدَ عِنْدَهَا رِزْقًا ۖ
قَالَ يَا مَرْيَمُ أَنَّىٰ لَكِ هَٰذَا ؕ
قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ ؕ
إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ
بِغَيْرِ حِسَابٍ ○

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376 Muḥarrar—freed from all worldly affairs and specially dedicated to God's service She expected a son who was to be a special devotee a miraculous son of the old age of his parents but God gave her instead a daughter But that daughter was Mary the mother of Jesus the chosen one among the women iii 42

377 The mother of Mary expected a male child Was she disappointed that it was a female child? No for she had Faith and she knew that God's Plan was better than any wishes of hers Mary was no ordinary girl only God knew what it was that her mother brought forth

378 The female child could not be devoted to Temple service under the Mosaic law as she intended But she was marked out for a special destiny as a miracle child, to be the mother of the miracle child Jesus She was content to seek God's protection for her against all evil There is a certain sense of pride in the girl on the part of the mother

379 Mary grew under God's special protection Her sustenance under which we may include both her physical needs and her spiritual food came from God and her growth was indeed a "goodly growth which I have tried to express in the Text by the words "purity and beauty Some apocryphal Christian writings say that she was brought up in the Temple to the age of twelve like a dove, and that she was fed by angels

38 There did Zakarīya
Pray to his Lord, saying
"Oh my Lord! Grant unto me
From Thee a progeny
That is pure for Thou
Art He that heareth prayer!"[380]

٣٨- هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ ۚ قَالَ رَبِّ هَبْ
لِي مِن لَّدُنكَ ذُرِّيَّةً طَيِّبَةً ۚ
إِنَّكَ سَمِيعُ الدُّعَاءِ ○

39 While he was standing
In prayer in the chamber,
The angels called unto him
"God doth give thee
Glad tidings of Yaḥyā,
Who would testify to the truth
Of a Word from God,[381] and (be
Besides) noble, chaste,
And a Prophet,—
Of the (goodly) company
Of the righteous"

٣٩- فَنَادَتْهُ الْمَلَٰٓئِكَةُ
وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ
أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ
مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللَّهِ
وَسَيِّدًا وَحَصُورًا
وَنَبِيًّا مِّنَ الصَّٰلِحِينَ ○

40 He said "Oh my Lord!
How shall I have a son,
Seeing I am very old,
And my wife is barren?"
"Thus," was the answer,
"Doth God accomplish
What He willeth"

٤٠- قَالَ رَبِّ أَنَّىٰ يَكُونُ لِي غُلَٰمٌ
وَقَدْ بَلَغَنِيَ الْكِبَرُ
وَامْرَأَتِي عَاقِرٌ ۖ
قَالَ كَذَٰلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ ○

41 He said "Oh my Lord!
Give me a Sign!"
"Thy Sign," was the answer,
"Shall be that thou
Shalt speak to no man
For three days
But with signals
Then celebrate
The praises of thy Lord
Again and again,
And glorify Him
In the evening
And in the morning"

٤١- قَالَ رَبِّ اجْعَل لِّي آيَةً ۖ
قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ
ثَلَٰثَةَ أَيَّامٍ
إِلَّا رَمْزًا ۗ
وَاذْكُر رَّبَّكَ كَثِيرًا
وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَٰرِ ○ ع

380 The birth of Mary, the mystic mother of Jesus, of John the Baptist, the precursor of Jesus and of Jesus the mystic prophet of Israel whom Israel rejected, occurred in that order chronologically, and are told in that order They are all inter connected Zakarīya prayed for no ordinary son He and his wife were past the age of parenthood Seeing the growth of the mystic girl Mary he prayed for some mystic child from God,— from Thee a progeny that is pure Perhaps he had adoption in his mind Did he want to adopt Mary? To his surprise, he is given a son in the flesh ushered in by a mystic Sign

381 Notice a Word from God not *the* Word of God, the epithet that mystical Christianity uses for Jesus As stated in *v* 59 below Jesus was created by a miracle, by God's word Be, and he was

Section 5

42 Behold! the angels said
"Oh Mary! God hath chosen thee
And purified thee—chosen thee
Above the women of all nations[382]

۴۲- وَإِذْ قَالَتِ الْمَلٰٓئِكَةُ يٰمَرْيَمُ إِنَّ اللّٰهَ
اصْطَفٰىكِ وَطَهَّرَكِ وَاصْطَفٰىكِ عَلٰى نِسَآءِ
الْعٰلَمِينَ ○

43 "Oh Mary! worship
Thy Lord devoutly
Prostrate thyself,
And bow down (in prayer)
With those who bow down"

۴۳- يٰمَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي
وَارْكَعِي مَعَ الرّٰكِعِينَ ○

44 This is part of the tidings
Of the things unseen,[383]
Which We reveal unto thee
(Oh Apostle!) by inspiration
Thou wast not with them
When they cast lots
With arrows,[384] as to which
Of them should be charged
With the care of Mary
Nor wast thou with them
When they disputed (the point)[385]

۴۴- ذٰلِكَ مِنْ أَنْۢبَآءِ الْغَيْبِ
نُوحِيهِ إِلَيْكَ ۚ وَمَا كُنْتَ لَدَيْهِمْ
إِذْ يُلْقُونَ أَقْلٰمَهُمْ
أَيُّهُمْ يَكْفُلُ مَرْيَمَ
وَمَا كُنْتَ لَدَيْهِمْ
إِذْ يَخْتَصِمُونَ ○

45 Behold! the angels said
"Oh Mary! God giveth thee
Glad tidings of a Word
From Him his name
Will be Christ Jesus,[386]
The son of Mary, held in honour
In this world and the Hereafter
And of (the company of) those
Nearest to God,[387]

۴۵- إِذْ قَالَتِ الْمَلٰٓئِكَةُ يٰمَرْيَمُ إِنَّ اللّٰهَ
يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ ۖ
اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ
وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ
وَمِنَ الْمُقَرَّبِينَ ○

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382 Mary the mother of Jesus was unique in that she gave birth to a son by a special miracle without the intervention of the customary physical means This of course does not mean that she was more than human any more than that her son was more than human She had as much need to pray to God as anyone else The Christian dogma in all sects except the Unitarian holds that Jesus was God and the son of God The worship of Mary became the practice in the Roman Catholic Church which calls Mary the Mother of God This seems to have been endorsed by the Council of Ephesus in 431, in the century before Muḥammad was born to sweep away the corruptions of the Church of Christ For *ālamīn* as meaning all nations see iii 96 n 423

383 *Things unseen* mystic spiritual The whole story has a mystic meaning and it would be unseemly to dispute or speculate about it

384 Literally *reeds aqlam* For the Arab custom of casting lots with arrows see ii 219, second note

385 Christian apocryphal writings mention the contention between the priests as to the honour of taking charge of Mary and how it was decided by means of rods or reeds in favour of Zakariya

386 *Christ* Greek, *Christos*=anointed kings and priests were anointed to symbolise consecration to their office The Hebrew and Arabic form is Masīḥ

387 Nearest to God *Muqarrabīn*, *Cf* Q lvi 11

46 "He shall speak to the people
In childhood and in maturity [388]
And he shall be (of the company)
Of the righteous"

٤٦- وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا
وَمِنَ الصّٰلِحِيْنَ ○

47 She said "Oh my Lord! [389]
How shall I have a son
When no man hath touched me?"
He said "Even so
God createth
What He willeth
When He hath decreed
A Plan, He but saith
To it, 'Be,' and it is!

٤٧- قَالَتْ رَبِّ أَنّٰى يَكُوْنُ لِيْ وَلَدٌ
وَّلَمْ يَمْسَسْنِيْ بَشَرٌ ۖ
قَالَ كَذٰلِكِ اللّٰهُ يَخْلُقُ مَا يَشَآءُ ۚ
إِذَا قَضٰٓى أَمْرًا
فَإِنَّمَا يَقُوْلُ لَهٗ كُنْ فَيَكُوْنُ ○

48 "And God will teach him
The Book and Wisdom,
The Law and the Gospel,

٤٨- وَيُعَلِّمُهُ الْكِتٰبَ وَالْحِكْمَةَ
وَالتَّوْرٰىةَ وَالْإِنْجِيْلَ ○ۚ

49 "And (appoint him)
An apostle to the Children
Of Israel, (with this message)
"'I have come to you,
With a Sign from your Lord,
In that I make for you
Out of clay, as it were,
The figure of a bird,
And breathe into it,
And it becomes a bird
By God's leave [390]
And I heal those
Born blind, and the lepers,
And I quicken the dead,
By God's leave,
And I declare to you
What ye eat, and what ye store [391]
In your houses Surely
Therein is a Sign for you
If ye did believe,

٤٩- وَرَسُوْلًا إِلٰى بَنِيْٓ إِسْرَآءِيْلَ ۙ۬
أَنِّيْ قَدْ جِئْتُكُمْ بِاٰيَةٍ مِّنْ رَّبِّكُمْ ۙ
أَنِّيْٓ أَخْلُقُ لَكُمْ مِّنَ الطِّيْنِ كَهَيْـَٔةِ الطَّيْرِ
فَأَنْفُخُ فِيْهِ فَيَكُوْنُ طَيْرًا
بِإِذْنِ اللّٰهِ ۚ
وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ
وَأُحْيِ الْمَوْتٰى بِإِذْنِ اللّٰهِ ۚ
وَأُنَبِّئُكُمْ بِمَا تَأْكُلُوْنَ وَمَا تَدَّخِرُوْنَ ۙ
فِيْ بُيُوْتِكُمْ ۭ إِنَّ فِيْ ذٰلِكَ لَاٰيَةً لَّكُمْ إِنْ
كُنْتُمْ مُّؤْمِنِيْنَ ○ۚ

388 The ministry of Jesus lasted only about three years from 30 to 33 years of his age when in the eyes of his enemies he was crucified But the Gospel of Luke (ii 46) describes him as disputing with the doctors in the Temple at the age of 12 and even earlier as a child he was strong in spirit filled with wisdom (Luke ii 40) Some apocryphal Gospels describe him as preaching from infancy

389 She was addressed by angels who gave her God's message In reply she speaks as to God In reply apparently an angel again gives God's message

390 This miracle of the clay birds is found in some of the apocryphal Gospels those of curing the blind and the lepers and raising the dead are in the canonical Gospels The original Gospel (see v 48) was not the various stories written afterwards by disciples but the real Message taught direct by Jesus

391 I do not know whether this clause refers to a particular incident, or generally to a prophetic knowledge of what is not known to ordinary people

50 "'(I have come to you),
To attest the Law
Which was before me
And to make lawful
To you part of what was
(Before) forbidden to you;
I have come to you
With a Sign from your Lord.
So fear God,
And obey me.

٥٠- وَمُصَدِّقًا لِّمَا
بَيْنَ يَدَيَّ مِنَ التَّوْرٰىةِ
وَلِأُحِلَّ لَكُمْ بَعْضَ الَّذِيْ
حُرِّمَ عَلَيْكُمْ وَجِئْتُكُمْ بِاٰيَةٍ مِّنْ رَّبِّكُمْ
فَاتَّقُوا اللّٰهَ وَاَطِيْعُوْنِ ○

51 "'It is God
Who is my Lord
And your Lord;
Then worship Him.
This is a Way
That is straight.'"

٥١- اِنَّ اللّٰهَ رَبِّيْ
وَرَبُّكُمْ فَاعْبُدُوْهُ ؕ
هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ ○

52. When Jesus found
Unbelief on their part
He said: "Who will be
My helpers to (the work
Of) God?" Said the Disciples:
"We are God's helpers:
We believe in God,
And do thou bear witness
That we are Muslims.[392]

٥٢- فَلَمَّآ اَحَسَّ عِيْسٰى مِنْهُمُ الْكُفْرَ
قَالَ مَنْ اَنْصَارِيْٓ اِلَى اللّٰهِ ؕ
قَالَ الْحَوَارِيُّوْنَ نَحْنُ اَنْصَارُ اللّٰهِ ۚ
اٰمَنَّا بِاللّٰهِ ۚ
وَاشْهَدْ بِاَنَّا مُسْلِمُوْنَ ○

53. "Our Lord! we believe
In what Thou hast revealed,
And we follow the Apostle;
Then write us down
Among those who bear witness."

٥٣- رَبَّنَآ اٰمَنَّا بِمَآ اَنْزَلْتَ
وَاتَّبَعْنَا الرَّسُوْلَ
فَاكْتُبْنَا مَعَ الشّٰهِدِيْنَ ○

54 And (the unbelievers)
Plotted and planned,
And God too planned,[393]
And the best of planners
Is God.

٥٤- وَمَكَرُوْا وَمَكَرَ اللّٰهُ ؕ
وَاللّٰهُ خَيْرُ الْمٰكِرِيْنَ ○

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392 The story of Jesus is told with special application to the time of the Apostle Muḥammad. Note the word helpers (Anṣār) in this connection and the reference to plotters in v. 54. It was the one Religion—the Religion of God which was in essence the religion of Abraham, Moses, and Jesus. The argument runs: why do ye then now make divisions and reject the living Teacher? Islam is bowing to the Will of God. All who have faith should bow to the Will of God and be Muslims.

393 The Arabic *makara* has both a bad and a good meaning, that of making an intricate plan to carry out some secret purpose. The enemies of God are constantly doing that. But God—in whose hands is all good—has His plans also, against which the evil ones will have no chance whatever.

SECTION 6

55 Behold! God said
"Oh Jesus! I will take thee[394]
And raise thee to Myself
And clear thee (of the
falsehoods)[395]
Of those who blaspheme,
I will make those
Who follow thee superior[396]
To those who reject faith,
To the Day of Resurrection
Then shall ye all
Return unto me,
And I will judge
Between you of the matters
Wherein ye dispute[397]

٥٥- إِذْ قَالَ اللَّهُ يٰعِيسَىٰٓ إِنِّي مُتَوَفِّيكَ
وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ
مِنَ الَّذِينَ كَفَرُوا
وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ
الَّذِينَ كَفَرُوٓا إِلَىٰ يَوْمِ الْقِيٰمَةِ
ثُمَّ إِلَيَّ مَرْجِعُكُمْ
فَأَحْكُمُ بَيْنَكُمْ
فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ○

56 "As to those who reject faith,
I will punish them
With terrible agony
In this world and in the Hereafter,
Nor will they have
Any one to help

٥٦- فَأَمَّا الَّذِينَ كَفَرُوا فَأُعَذِّبُهُمْ عَذَابًا
شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ
وَمَا لَهُمْ مِنْ نٰصِرِينَ ○

57 "As to those who believe
And work righteousness,
God will pay them in full
Their reward,
But God loveth not
Those who do wrong

٥٧- وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصّٰلِحٰتِ
فَيُوَفِّيهِمْ أُجُورَهُمْ
وَاللَّهُ لَا يُحِبُّ الظّٰلِمِينَ ○

58 "This is what we rehearse
Unto thee of the Signs
And the Message
Of Wisdom"

٥٨- ذٰلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيٰتِ
وَالذِّكْرِ الْحَكِيمِ ○

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394 Read this with iv 157 where it is said that the Jews neither crucified nor killed Jesus but that another was killed in his likeness The guilt of the Jews remained but Jesus was eventually taken up to God

395 Jesus was charged by the Jews with blasphemy as claiming to be God or the Son of God The Christians (except a few early sects which were annihilated by persecution and the modern sect of Unitarians who are almost Muslims) adopted the substance of the claim and made it the corner-stone of their faith God clears Jesus of such a charge or claim

396 *Those who follow thee* The Muslims are the true Christians for they follow (or should follow) the true teaching of Christ which did not include the blasphemy that he was God or the Son of God in the literal sense But there is a large body of men who by birth inherit such teaching nominally but their hearts do not consent to it Their real Muslim virtues (which from their point of view they call Christian virtues) entitle them to be called Christians and to receive the leading position which they at present occupy in the world of men

397 All the controversies about dogma and faith will disappear when we appear before God He will judge not by what we profess but by what we are

59 The similitude of Jesus
Before God is as that of Adam,[398]
He created him from dust,
Then said to him "Be"
And he was

٥٩ - إِنَّ مَثَلَ عِيسَىٰ عِندَ اللَّهِ كَمَثَلِ آدَمَ
خَلَقَهُ مِن تُرَابٍ
ثُمَّ قَالَ لَهُ كُن فَيَكُونُ ○

60 The Truth (comes)
From God alone,
So be not of those
Who doubt[399]

٦٠ - الْحَقُّ مِن رَّبِّكَ
فَلَا تَكُن مِّنَ الْمُمْتَرِينَ ○

61 If any one disputes
In this matter with thee,
Now after (full) knowledge
Hath come to thee,
Say "Come! let us
Gather together,—
Our sons and your sons,
Our women and your women,
Ourselves and yourselves
Then let us earnestly pray,
And invoke the curse
Of God on those who lie!"[400]

٦١ - فَمَنْ حَاجَّكَ فِيهِ
مِن بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا
نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ
وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنفُسَنَا وَأَنفُسَكُمْ
ثُمَّ نَبْتَهِلْ فَنَجْعَل
لَّعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ ○

62 This is the true account[401]
There is no god
Except God,
And God—He is

٦٢ - إِنَّ هَٰذَا لَهُوَ الْقَصَصُ الْحَقُّ
وَمَا مِنْ إِلَٰهٍ إِلَّا اللَّهُ وَإِنَّ اللَّهَ لَهُوَ

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398 After a description of the high position which Jesus occupies as a prophet we have a repudiation of the dogma that he was God or the Son of God or anything more than a man If it is said that he was born without a human father Adam was also so born Indeed Adam was born without either a human father or mother As far as our physical bodies are concerned they are mere dust In God s sight Jesus was as dust just as Adam was or humanity is The greatness of Jesus arose from the divine command Be for after that he was -more than dust—a great spiritual leader and teacher

399 The truth does not necessarily come from priests or from the superstitions of whole peoples It comes from God, and where there is a direct revelation there is no room for doubt

400 In the year of Deputations 10th of the Hijra came a Christian embassy from Najrān (towards Yaman about 150 miles north of Ṣana ā) They were much impressed on hearing this passage of the Qurān explaining the true position of Christ and they entered into tributary relations with the new Muslim State But ingrained habits and customs prevented them from accepting Islam as a body The Holy Apostle firm in his faith proposed a *Mubahala* i e a solemn meeting in which both sides should summon not only their men but their women and children earnestly pray to God and invoke the curse of God on those who should lie Those who had a pure and sincere faith would not hesitate The Christians declined and they were dismissed in a spirit of tolerance with a promise of protection from the State in return for tribute, the wages of rule as it is called in the *Āīn i Akbārī*

401 We are now in a position to deal with the questions which we left over at ii 87 Jesus is no more than a man It is against reason and revelation to call him God or the Son of God He is called the son of Mary to emphasize this He had no known human father as his birth was miraculous But it is not this which raises him to his high spiritual position as a prophet but because God called him to his office The praise is due to God Who by His word gave him spiritual strength—strengthened him with the holy spirit The miracles which surround his story relate not only to his birth and his life and death but also to his mother Mary and his precursor Yaḥyā These were the ' Clear Signs which he brought It was those who misunderstood him who obscured his clear Signs and surrounded him with mysteries of their own invention,

The Exalted,
The Wise

الْعَزِيْزُ الْحَكِيْمُ ۝

63 But if they turn back,
God hath full knowledge
Of those who do mischief

٦٣- فَإِنْ تَوَلَّوْا
فَإِنَّ اللّٰهَ عَلِيْمٌ بِالْمُفْسِدِيْنَ ۝ ع

C 57 (III 64 120) Islam doth invite all people
To the Truth there is no cause
For dissembling or disputing
False are the people who corrupt
God's truth, or hinder men
From coming to God Let the Muslims
Hold together in unity and discipline,
Knowing that they have a mission
Of righteousness for humanity
No harm can come to them
Though there are good men and true
In other Faiths, Muslims must
Be true to their own Brotherhood
They should seek help and friendship
From their own, and stand firm
In constancy and patient perseverance

Section 7

64 Say "Oh People
Of the Book! come
To common terms
As between us and you
That we worship
None but God,
That we associate
No partners with Him,
That we erect not,
From among ourselves,
Lords and patrons
Other than God "[402]
If then they turn back,
Say ye "Bear witness
That we (at least)
Are Muslims (bowing
To God's Will) "

٦٤- قُلْ يٰۤاَهْلَ الْكِتٰبِ تَعَالَوْا اِلٰى كَلِمَةٍ
سَوَآءٍۢ بَيْنَنَا وَبَيْنَكُمْ
اَلَّا نَعْبُدَ اِلَّا اللّٰهَ
وَلَا نُشْرِكَ بِهٖ شَيْـًٔا وَّلَا يَتَّخِذَ
بَعْضُنَا بَعْضًا اَرْبَابًا
مِّنْ دُوْنِ اللّٰهِ ؕ فَاِنْ تَوَلَّوْا
فَقُوْلُوا اشْهَدُوْا
بِاَنَّا مُسْلِمُوْنَ ۝

402 In the abstract the People of the Book would agree to all three propositions In practice they fail Apart from doctrinal lapses from the unity of the One True God there is the question of a consecrated Priesthood (among the Jews it was hereditary also) as if a mere human being—Cohen or Pope or Priest or Brahman —could claim superiority apart from his learning and the purity of his life or could stand between man and God in some special sense The same remarks apply to the worship of saints They may be pure and holy but no one can protect us or claim Lordship over us except God For *Rabb* see i 2 n Abraham was a true man of God but he could not be called a Jew or a Christian as he lived long before the Law of Moses or the Gospel of Jesus was revealed

65 Ye People of the Book!
Why dispute ye
About Abraham,
When the Law and the Gospel
Were not revealed
Till after him?
Have ye no understanding?

٦٥- يٰٓاَهْلَ الْكِتٰبِ
لِمَ تُحَآجُّوْنَ فِيْٓ اِبْرٰهِيْمَ
وَمَآ اُنْزِلَتِ التَّوْرٰىةُ وَالْاِنْجِيْلُ
اِلَّا مِنْۢ بَعْدِهٖ ؕ اَفَلَا تَعْقِلُوْنَ ○

66 Ah! Ye are those
Who fell to disputing
(Even) in matters of which
Ye had some knowledge![403]
But why dispute ye
In matters of which
Ye have no knowledge?
It is God Who knows,
And ye who know not!

٦٦- هٰٓاَنْتُمْ هٰٓؤُلَآءِ حَاجَجْتُمْ
فِيْمَا لَكُمْ بِهٖ عِلْمٌ
فَلِمَ تُحَآجُّوْنَ فِيْمَا
لَيْسَ لَكُمْ بِهٖ عِلْمٌ ؕ
وَاللّٰهُ يَعْلَمُ وَاَنْتُمْ لَا تَعْلَمُوْنَ ○

67 Abraham was not a Jew
Nor yet a Christian,
But he followed the Truth
And bowed his will to God's,
(Which is Islam),
And he joined not gods with
God.[404]

٦٧- مَا كَانَ اِبْرٰهِيْمُ يَهُوْدِيًّا
وَّلَا نَصْرَانِيًّا
وَّلٰكِنْ كَانَ حَنِيْفًا مُّسْلِمًا ؕ
وَمَا كَانَ مِنَ الْمُشْرِكِيْنَ ○

68 Without doubt, among men,
The nearest of kin to Abraham,
Are those who follow him,
As are also this Apostle
And those who believe
And God is the Protector
Of those who have faith

٦٨- اِنَّ اَوْلَى النَّاسِ بِاِبْرٰهِيْمَ
لَلَّذِيْنَ اتَّبَعُوْهُ وَهٰذَا النَّبِيُّ
وَالَّذِيْنَ اٰمَنُوْا ؕ
وَاللّٰهُ وَلِيُّ الْمُؤْمِنِيْنَ ○

69 It is the wish of a section
Of the People of the Book
To lead you astray
But they shall lead astray
(Not you), but themselves,
And they do not perceive!

٦٩- وَدَّتْ طَّآئِفَةٌ مِّنْ اَهْلِ الْكِتٰبِ
لَوْ يُضِلُّوْنَكُمْ ؕ وَمَا يُضِلُّوْنَ اِلَّآ اَنْفُسَهُمْ
وَمَا يَشْعُرُوْنَ ○

70 Oh People of the Book!
Why reject ye

٧٠- يٰٓاَهْلَ الْكِتٰبِ لِمَ تَكْفُرُوْنَ

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403 The number of sects among the Jews and Christians shows that they wrangled and disputed even about some of the matters of their own religion of which they should have had some knowledge But when they talk of Father Abraham they are entirely out of court, as he lived before their peculiar systems were evolved

404 *Cf* ii 135 and the whole argument in that passage

The Signs of God,
Of which ye are
Yourselves witnesses?

بِاٰيٰتِ اللّٰهِ
وَاَنْتُمْ تَشْهَدُوْنَ ○

71 Oh ye People of the Book!
Why do ye clothe
Truth with falsehood,
And conceal the Truth,
While ye have knowledge?[405]

۷۱- يٰاَهْلَ الْكِتٰبِ لِمَ تَلْبِسُوْنَ
الْحَقَّ بِالْبَاطِلِ
وَتَكْتُمُوْنَ الْحَقَّ وَاَنْتُمْ تَعْلَمُوْنَ ○ ع

Section 8

72 A section of the People
Of the Book say
"Believe in the morning[406]
What is revealed
To the Believers,
But reject it at the end
Of the day, perchance
They may (themselves)
Turn back,

۷۲- وَقَالَتْ طَّآئِفَةٌ مِّنْ اَهْلِ الْكِتٰبِ
اٰمِنُوْا بِالَّذِيْٓ
اُنْزِلَ عَلَى الَّذِيْنَ
اٰمَنُوْا وَجْهَ النَّهَارِ
وَاكْفُرُوْٓا اٰخِرَهٗ لَعَلَّهُمْ يَرْجِعُوْنَ ○

73 "And believe no one
Unless he follows
Your religion"
Say "True guidance
Is the guidance of God
(Fear ye) lest a revelation[407]
Be sent to some one (else)
Like unto that which was sent
Unto you? Or that those
(Receiving such revelation)
Should engage you in argument
Before your Lord?"[408]
Say "All bounties
Are in the hand of God
He granteth them
To whom He pleaseth

۷۳- وَلَا تُؤْمِنُوْٓا
اِلَّا لِمَنْ تَبِعَ دِيْنَكُمْ
قُلْ اِنَّ الْهُدٰى هُدَى اللّٰهِ
اَنْ يُّؤْتٰٓى اَحَدٌ
مِّثْلَ مَآ اُوْتِيْتُمْ
اَوْ يُحَآجُّوْكُمْ عِنْدَ رَبِّكُمْ
قُلْ اِنَّ الْفَضْلَ بِيَدِ اللّٰهِ
يُؤْتِيْهِ مَنْ يَّشَآءُ

405 There are many ways of preventing the access of people to the truth One is to tamper with it or trick it out in colours of falsehood half truths are often more dangerous than obvious falsehoods Another is to conceal it altogether Those who are jealous of a man of God whom they actually see before them do not allow his credentials or virtues to be known or vilify him or conceal facts which would attract people to him When people do this of set purpose against their own light (of which ye are yourselves witnesses') they are descending to the lowest depths of degradation and they are doing more harm to themselves than to any one else

406 *Wajh* here has rhe sense of beginning', early part The cynics who plotted against Islam actually asked their accomplices to join the Believers and then repudiate them

407 The two clauses following have been variously construed and some translations leave the sense ambiguous I have construed the conjunction *an* to mean lest as it undoubtedly does in vii 172, '*an taqūlū*", etc

408 *Cf* ii 76 The People of the Book were doubly annoyed at the Muslims (*1*) that they should (being outside their ranks) receive God's revelations and (2) that having received such revelations they should be able to convict them out of their own scriptures before their Lord!

And God careth for all,
And He knoweth all things "

وَاللّٰهُ وَاسِعٌ عَلِيمٌ ۝

74 For His Mercy He specially chooseth
Whom He pleaseth,
For God is the Lord
Of bounties unbounded

٧٤- يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ ۚ
وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيمِ ۝

75 Among the People of the Book
Are some who, if entrusted
With a hoard of gold,[409]
Will (readily) pay it back,
Others, who, if entrusted
With a single silver coin,[410]
Will not repay it unless
Thou constantly stoodest
Demanding, because,
They say, "there is no call
On us (to keep faith)
With these ignorant (Pagans) "[411]
But they tell a lie against God,
And (well) they know it

٧٥- وَمِنْ أَهْلِ الْكِتٰبِ مَنْ إِنْ تَأْمَنْهُ
بِقِنْطَارٍ يُؤَدِّهِ إِلَيْكَ ۚ
وَمِنْهُمْ مَنْ إِنْ تَأْمَنْهُ بِدِينَارٍ لَا يُؤَدِّهِ
إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا ۗ
ذٰلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا
فِي الْأُمِّيِّينَ سَبِيلٌ ۚ
وَيَقُولُونَ عَلَى اللّٰهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ۝

76 Nay —Those that keep
Their plighted faith
And act aright,—verily
God loves those
Who act aright

٧٦- بَلٰى مَنْ أَوْفٰى بِعَهْدِهِ
وَاتَّقٰى
فَإِنَّ اللّٰهَ يُحِبُّ الْمُتَّقِينَ ۝

77 As for those who sell
The faith they owe to God
And their own plighted word
For a small price,[412]
They shall have no portion
In the Hereafter

٧٧- إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللّٰهِ
وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا
أُولٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ

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409 *Hoard of gold* qinṭār a talent of 1200 ounces of gold more than a lakh of rupees See iii 14 n

410 *Silver coin dīnār* In the later Roman Empire the denarius was a small silver coin about the size of a four anna piece It must have been current in Syria and the markets of Arabia in the time of our Apostle It was the coin whose name is translated in the English Bible by the word penny Matt xxii 19 hence the abbreviation of penny is *d* (=denarius) The later Arabian coin *dīnār* coined by the Umaiyads was a gold coin after the pattern of the Byzantine (Roman) *denarius aureus* and weighed about 66 319 grains troy just a little more than a half sovereign

411 Every race imbued with race arrogance resorts to this kind of moral or religious subterfuge Even if its members are usually honest or just among themselves they are contemptuous of those outside their circle and cheat and deceive them without any qualms of conscience This is a lie against God

412 All our duties to our fellow creatures are referred to the service and faith we owe to God But in the matter of truth an appeal is made to our own self respect as responsible beings is it becoming that we should be false to our own word to ourselves? And then we are reminded that the utmost we can gain by falsifying God's word or being untrue to ourselves is but a miserable price We get at best something very paltry as the price for selling our very souls.

Nor will God
Deign to speak to them
Or look at them
On the Day of Judgment
Nor will He cleanse them[413]
(Of sin) they shall have
A grievous Penalty

وَلَا يُكَلِّمُهُمُ اللّٰهُ
وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيٰمَةِ
وَلَا يُزَكِّيْهِمْ
وَلَهُمْ عَذَابٌ أَلِيْمٌ ○

78 There is among them
A section who distort
The Book with their tongues
(As they read) you would think
It is a part of the Book,
But it is no part
Of the Book, and they say,
"That is from God,"
But it is not from God
It is they who tell
A lie against God,
And (well) they know it!

٧٨- وَإِنَّ مِنْهُمْ لَفَرِيْقًا يَّلْوٗنَ أَلْسِنَتَهُمْ
بِالْكِتٰبِ لِتَحْسَبُوْهُ مِنَ الْكِتٰبِ
وَمَا هُوَ مِنَ الْكِتٰبِ ۚ وَيَقُوْلُوْنَ هُوَ مِنْ
عِنْدِ اللّٰهِ وَمَا هُوَ مِنْ عِنْدِ اللّٰهِ ۚ
وَيَقُوْلُوْنَ عَلَى اللّٰهِ الْكَذِبَ
وَهُمْ يَعْلَمُوْنَ ○

79 It is not (possible)
That a man, to whom
Is given the Book,
And Wisdom,
And the Prophetic Office,
Should say to people
"Be ye my worshippers
Rather than God's"[414]
On the contrary
(He would say)
"Be ye worshippers
Of Him Who is truly
The Cherisher of all
For ye have taught
The Book and ye
Have studied it earnestly"

٧٩- مَا كَانَ لِبَشَرٍ أَنْ يُّؤْتِيَهُ اللّٰهُ
الْكِتٰبَ وَالْحُكْمَ وَالنُّبُوَّةَ
ثُمَّ يَقُوْلَ لِلنَّاسِ
كُوْنُوْا عِبَادًا لِّيْ
مِنْ دُوْنِ اللّٰهِ
وَلٰكِنْ كُوْنُوْا رَبّٰنِيّٖنَ
بِمَا كُنْتُمْ تُعَلِّمُوْنَ الْكِتٰبَ
وَبِمَا كُنْتُمْ تَدْرُسُوْنَ ○

80 Nor would he instruct you
To take angels and prophets[415]
For Lords and Patrons
What! would he bid you

٨٠- وَلَا يَأْمُرَكُمْ أَنْ تَتَّخِذُوا الْمَلٰٓئِكَةَ
وَالنَّبِيّٖنَ أَرْبَابًا ۗ أَيَأْمُرُكُمْ بِالْكُفْرِ

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413 Even on sinners—ordinary sinners—God will look with compassion and mercy, He will speak words of kindness and cleanse them of their sins But those who are in active rebellion against God and sin against their own light—what mercy can they expect?

414 It is not in reason or in the nature of things that God's messenger should preach against God Jesus came to preach the true God

415 Jesus was a prophet and the Holy Spirit with which he was strengthened was the Angel who brought the revelations to him

To unbelief after ye have
Bowed your will
(To God in Islam)?

بَعْدَ اِذْ اَنْتُمْ مُّسْلِمُوْنَ ○ ع

SECTION 9

81 Behold! God took
The Covenant of the Prophets,[416]
Saying "I give you
A Book and Wisdom,
Then comes to you
An Apostle, confirming
What is with you,
Do ye believe in him
And render him help"
God said "Do ye agree,
And take this my Covenant
As binding on you?"
They said "We agree"
He said "Then bear witness,
And I am with you
Among the witnesses"

٨١- وَاِذْ اَخَذَ اللّٰهُ مِيْثَاقَ النَّبِيّٖنَ
لَمَآ اٰتَيْتُكُمْ مِّنْ كِتٰبٍ وَّحِكْمَةٍ
ثُمَّ جَآءَكُمْ رَسُوْلٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ
لَتُؤْمِنُنَّ بِهٖ وَلَتَنْصُرُنَّهٗ
قَالَ ءَاَقْرَرْتُمْ وَاَخَذْتُمْ عَلٰى ذٰلِكُمْ
اِصْرِيْ قَالُوْٓا اَقْرَرْنَا
قَالَ فَاشْهَدُوْا
وَاَنَا مَعَكُمْ مِّنَ الشّٰهِدِيْنَ ○

82 If any turn back
After this, they are
Perverted transgressors

٨٢- فَمَنْ تَوَلّٰى بَعْدَ ذٰلِكَ
فَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ○

83 Do they seek
For other than the Religion
Of God?—while all creatures
In the heavens and on earth
Have, willing or unwilling,[417]
Bowed to His Will
(Accepted Islam),
And to Him
Shall they all return

٨٣- اَفَغَيْرَ دِيْنِ اللّٰهِ يَبْغُوْنَ وَلَهٗٓ اَسْلَمَ
مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ
طَوْعًا وَّكَرْهًا
وَّاِلَيْهِ يُرْجَعُوْنَ ○

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416 *Cf* ii 63 and note The argument is You (People of the Book) are bound by your own oaths sworn solemnly in the presence of your own Prophets In the Old Testament as it now exists Muḥammad is foretold in Deut xviii 18, and the rise of the Arab nation in Isaiah xlii 11 for Kedar was a son of Ismā il and the name is used for the Arab nation in the New Testament as it now exists Muḥammad is foretold in the Gospel of St John, xiv 16 xv 26 and xvi 7 the *future* Comforter cannot be the Holy Spirit as understood by Christians because the Holy Spirit already was present helping and guiding Jesus The Greek word translated Comforter is Paracletos" which is an easy corruption from Periclytos which is almost a literal translation of Muḥammad or Aḥmad see Q lxi 6 Further there were other Gospels that have perished but of which traces still remain which were even more specific in their reference to Muḥammad *e g* the Gospel of St Barnabas of which an Italian translation is extant in the State Library at Vienna It was edited in 1907 with an English translation by Mr Lonsdale and Laura Ragg

417 God's Truth is manifest and all that is good and true and sane and normal accepts it with joy But even where there is disease in the heart (Q ii 10), or judgment is obscured by perversity every creature must eventually see and acknowledge God and His power (ii 167) *Cf* R Bridges Testament of Beauty ' iv 1419 22 — For God s love is unescapable as nature s environment which if a man ignore or think to thrust it off he is the ill natured fool that runneth blindly on death All Nature adores God and Islam asks for nothing peculiar or sectarian it but asks that we follow our nature and make our will conformable to God's Will as seen in Nature, history, and revelation Its message is universal

84 Say "We believe
In God, and in what
Has been revealed to us
And to Abraham, Ismā'īl,
Isaac, Jacob, and the Tribes,
And in (the Books)
Given to Moses, Jesus,
And the Prophets,
From their Lord
We make no distinction
Between one and another
Among them, and to God
Do we submit (in Islam) "

٨٤- قُلْ اٰمَنَّا بِاللّٰهِ وَمَآ اُنْزِلَ عَلَيْنَا
وَمَآ اُنْزِلَ عَلٰٓى اِبْرٰهِيْمَ وَاِسْمٰعِيْلَ
وَاِسْحٰقَ وَيَعْقُوْبَ وَالْاَسْبَاطِ
وَمَآ اُوْتِيَ مُوْسٰى وَعِيْسٰى
وَالنَّبِيُّوْنَ
مِنْ رَّبِّهِمْ لَا نُفَرِّقُ
بَيْنَ اَحَدٍ مِّنْهُمْ
وَنَحْنُ لَهٗ مُسْلِمُوْنَ ○

85 If any one desires
A religion other than
Islam (submission to God),[418]
Never will it be accepted
Of him, and in the Hereafter
He will be in the ranks
Of those who have lost
(All spiritual good)—

٨٥- وَمَنْ يَّبْتَغِ
غَيْرَ الْاِسْلَامِ دِيْنًا
فَلَنْ يُّقْبَلَ مِنْهُ ۚ
وَهُوَ فِي الْاٰخِرَةِ
مِنَ الْخٰسِرِيْنَ ○

86 How shall God
Guide those who reject
Faith after they accepted it
And bore witness
That the Apostle was true
And that Clear Signs
Had come unto them ?
But God guides not
A people unjust

٨٦- كَيْفَ يَهْدِي اللّٰهُ قَوْمًا
كَفَرُوْا بَعْدَ اِيْمَانِهِمْ
وَشَهِدُوْٓا
اَنَّ الرَّسُوْلَ حَقٌّ
وَّجَآءَهُمُ الْبَيِّنٰتُ ۭ
وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ○

87 Of such the reward
Is that on them (rests)

٨٧- اُولٰٓئِكَ جَزَآؤُهُمْ

418 The Muslim position is clear The Muslim does not claim to have a religion peculiar to himself Islam is not a sect or an ethnic religion In its view all Religion is one for the Truth is one It was the religion preached by all the earlier Prophets It was the truth taught by all the inspired Books In essence it amounts to a consciousness of the Will and Plan of God and a joyful submission to that Will and Plan If any one wants a religion other than that he is false to his own nature as he is false to God's Will and Plan Such a one cannot expect guidance for he has deliberately renounced guidance

The curse of God,
Of His angels,
And of all mankind,—

أن عليهم لعنة الله
والملائكة والناس أجمعين ○

88 In that will they dwell;
Nor will their penalty
Be lightened, nor respite
Be their (lot),—[418a]

٨٨- خالدين فيها لا يخفف
عنهم العذاب ولا هم ينظرون ○

89 Except for those that repent
(Even) after that,
And make amends,
For verily God
Is Oft-Forgiving,
Most Merciful

٨٩- إلا الذين تابوا
من بعد ذلك
وأصلحوا
فإن الله غفور رحيم ○

90 But those who reject
Faith after they accepted it,
And then go on adding
To their defiance of Faith,—
Never will their repentance
Be accepted, for they
Are those who have
(Of set purpose) gone astray

٩٠- إن الذين كفروا
بعد إيمانهم
ثم ازدادوا كفرا
لن تقبل توبتهم
وأولئك هم الضالون ○

91 As to those who reject
Faith, and die rejecting,—
Never would be accepted
From any such as much
Gold as the earth contains,
Though they should offer it
For ransom For such
Is (in store) a penalty grievous,
And they will find no helpers

٩١- إن الذين كفروا وماتوا وهم كفار
فلن يقبل من أحدهم
ملء الأرض ذهبا ولو افتدى به
أولئك لهم عذاب أليم
وما لهم من ناصرين ○

3/30

418a Cf ii 161 2

Section 10

92 By no means shall ye
Attain righteousness unless
Ye give (freely) of that[419]
Which ye love, and whatever
Ye give, of a truth
God knoweth it well

۹۲-لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ ۬ؕ
وَمَا تُنْفِقُوْا مِنْ شَيْءٍ
فَاِنَّ اللّٰهَ بِهٖ عَلِيْمٌ ○

93 All food was lawful
To the Children of Israel,
Except what Israel[420]
Made unlawful for itself,
Before the Law (of Moses)
Was revealed Say
"Bring ye the Law
And study it,
If ye be men of truth"

۹۳-كُلُّ الطَّعَامِ كَانَ حِلًّا لِّبَنِيْٓ اِسْرَآءِيْلَ
اِلَّا مَا حَرَّمَ اِسْرَآءِيْلُ عَلٰى نَفْسِهٖ
مِنْ قَبْلِ اَنْ تُنَزَّلَ التَّوْرٰىةُ ؕ
قُلْ فَاْتُوْا بِالتَّوْرٰىةِ فَاتْلُوْهَآ
اِنْ كُنْتُمْ صٰدِقِيْنَ ○

94 If any, after this, invent
A lie and attribute it
To God, they are indeed
Unjust wrong-doers

۹۴-فَمَنِ افْتَرٰى عَلَى اللّٰهِ الْكَذِبَ مِنْ بَعْدِ
ذٰلِكَ فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ ○

95 Say "God speaketh
The Truth follow
The religion of Abraham,
The sane in faith, he
Was not of the Pagans"[421]

۹۵-قُلْ صَدَقَ اللّٰهُ ۫
فَاتَّبِعُوْا مِلَّةَ اِبْرٰهِيْمَ حَنِيْفًا ؕ
وَمَا كَانَ مِنَ الْمُشْرِكِيْنَ ○

96 The first House (of worship)
Appointed for men
Was that at Bakka[422]
Full of blessing

۹۶-اِنَّ اَوَّلَ بَيْتٍ وُّضِعَ لِلنَّاسِ
لَلَّذِيْ بِبَكَّةَ مُبٰرَكًا

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419 The test of charity is do you give something that you value greatly something that you love? If you give your life in a Cause that is the greatest gift you can give If you give yourself that is your personal efforts your talents your skill your learning that comes next in degree If you give your earnings your property your possessions that is also a great gift for many people love them even more than other things And there are less tangible things such as position reputation the well being of those we love the regard of those who can help us etc It is unselfishness that God demands and there is no act of unselfishness however small or intangible but is well within the knowledge of God

420 The Arabs ate the flesh of the camel which is lawful in Islam but it was prohibited by the Jewish Law of Moses (Leviticus xi 4) But that Law was very strict because of the hardness of heart of Israel because of Israel s insolence and iniquity (Q vi 146) Before it was promulgated Israel was free to choose its own food I take Israel here to stand for the people of Israel

421 The greater freedom of Islam in the matter of the ceremonial law compared with the Mosaic Law is not a reproach but a recommendation We go back to an older source than Judaism—the institutions of Abraham By common consent his Faith was sound and he was certainly not a Pagan a term contemptuously applied to the Arabs by the Jews

422 *Bakka* same as Mecca perhaps an older name The foundation of the Ka ba goes back to Abraham but there are place associations in the sacred territory with the names of Adam and Eve *e g* at Arafāt, the Mount of Mercy (see n 217 to ii 197)

And of guidance
For all kinds of beings [423]

وَهُدًى لِّلْعٰلَمِيْنَ ○

97 In it are Signs
Manifest, (for example),
The Station of Abraham, [424]
Whoever enters it
Attains security, [425]
Pilgrimage thereto is a duty
Men owe to God,—
Those who can afford
The journey, but if any
Deny faith, God stands not
In need of any of His creatures

٩٧- فِيْهِ اٰيٰتٌۢ بَيِّنٰتٌ مَّقَامُ اِبْرٰهِيْمَ ۚ
وَمَنْ دَخَلَهٗ كَانَ اٰمِنًا ؕ
وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ
مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا ؕ
وَمَنْ كَفَرَ
فَاِنَّ اللّٰهَ غَنِيٌّ عَنِ الْعٰلَمِيْنَ ○

98 Say "O People of the Book!
Why reject ye the Signs
Of God, when God
Is Himself witness
To all ye do?"

٩٨- قُلْ يٰۤاَهْلَ الْكِتٰبِ
لِمَ تَكْفُرُوْنَ بِاٰيٰتِ اللّٰهِ ۖ
وَاللّٰهُ شَهِيْدٌ عَلٰى مَا تَعْمَلُوْنَ ○

99 Say "O ye People of the Book!
Why obstruct ye
Those who believe,
From the Path of God,
Seeking to make it crooked,
While ye were yourselves
Witnesses (to God's Covenant)? [426]
But God is not unmindful
Of all that ye do"

٩٩- قُلْ يٰۤاَهْلَ الْكِتٰبِ
لِمَ تَصُدُّوْنَ عَنْ سَبِيْلِ اللّٰهِ
مَنْ اٰمَنَ تَبْغُوْنَهَا عِوَجًا
وَّاَنْتُمْ شُهَدَآءُ ؕ
وَمَا اللّٰهُ بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ○

100 O ye who believe!
If ye listen
To a faction
Among the People of the Book,
They would (indeed)
Render you apostates
After ye have believed!

١٠٠- يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا
اِنْ تُطِيْعُوْا فَرِيْقًا
مِّنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ
يَرُدُّوْكُمْ بَعْدَ اِيْمَانِكُمْ كٰفِرِيْنَ ○

101 And how would ye
Deny Faith while unto you
Are rehearsed the Signs
Of God, and among you

١٠١- وَكَيْفَ تَكْفُرُوْنَ
وَاَنْتُمْ تُتْلٰى عَلَيْكُمْ اٰيٰتُ اللّٰهِ وَفِيْكُمْ

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423 Ālamīn all the worlds (i. 2 n) all kinds of beings, all nations (iii 42) all creatures (iii 97)

424 *Station of Abraham* see ii 125 and n 125

425 See reference in last note

426 *Cf* iii 81

Lives the Apostle ?
Whoever holds
Firmly to God
Will be shown
A Way that is straight

رَسُوْلُهٗ ؕ وَمَنْ يَّعْتَصِمْ بِاللّٰهِ
فَقَدْ هُدِيَ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ۝ ع

SECTION 11

102 O ye who believe !
Fear God as He should be[427]
Feared, and die not
Except in a state[428]
Of Islam

١٠٢- يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا
اتَّقُوا اللّٰهَ حَقَّ تُقٰتِهٖ وَلَا تَمُوْتُنَّ
اِلَّا وَاَنْتُمْ مُّسْلِمُوْنَ ۝

103 And hold fast,
All together, by the Rope[429]
Which God (stretches out
For you), and be not divided
Among yourselves,
And remember with gratitude
God's favour on you,
For ye were enemies[430]
And He joined your hearts
In love, so that by His Grace,
Ye became brethren,
And ye were on the brink
Of the Pit of Fire,
And He saved you from it
Thus doth God make
His Signs clear to you
That ye may be guided

١٠٣- وَاعْتَصِمُوْا بِحَبْلِ اللّٰهِ جَمِيْعًا
وَّلَا تَفَرَّقُوْا ۪ وَاذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ
اِذْ كُنْتُمْ اَعْدَآءً فَاَلَّفَ بَيْنَ قُلُوْبِكُمْ
فَاَصْبَحْتُمْ بِنِعْمَتِهٖۤ اِخْوَانًا ۚ
وَكُنْتُمْ عَلٰى شَفَا حُفْرَةٍ مِّنَ النَّارِ
فَاَنْقَذَكُمْ مِّنْهَا ؕ
كَذٰلِكَ يُبَيِّنُ اللّٰهُ
لَكُمْ اٰيٰتِهٖ
لَعَلَّكُمْ تَهْتَدُوْنَ ۝

104 Let there arise out of you
A band of people
Inviting to all that is good,
Enjoining what is right,

١٠٤- وَلْتَكُنْ مِّنْكُمْ اُمَّةٌ يَّدْعُوْنَ اِلَى الْخَيْرِ
وَيَاْمُرُوْنَ بِالْمَعْرُوْفِ

427 Fear is of many kinds (1) the abject fear of the coward (2) the fear of a child or an inexperienced person in the face of an unknown danger (3) the fear of a reasonable man who wishes to avoid harm to himself or to people whom he wishes to protect (4) the reverence which is akin to love for it fears to do anything which is not pleasing to the object of love The first is unworthy of man, the second is necessary for one spiritually immature the third is a manly precaution against evil as long as it is unconquered and the fourth is the seed bed of righteousness Those mature in faith cultivate the fourth at earlier stages the third or the second may be necessary they are fear but not the fear of God The first is a feeling of which anyone should be ashamed

428 Our whole being should be permeated with Islam, it is not a mere veneer or outward show

429 The simile is that of people struggling in deep water to whom a benevolent Providence stretches out a strong and unbreakable rope of rescue If all hold fast to it together their mutual support adds to the chance of their safety

430 Yathrib was torn with civil and tribal feuds and dissensions before the Apostle of God set his sacred feet on its soil After that it became the City of the Prophet Medina an unmatched Brotherhood, and the pivot of Islam This poor quarrelsome world is a larger Yathrib can we establish the sacred feet on its soil and make it a new and larger Medina?

And forbidding what is wrong
They are the ones
To attain felicity [431]

وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ
وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ○

105 Be not like those
Who are divided
Amongst themselves
And fall into disputations
After receiving
Clear Signs
For them
Is a dreadful Penalty,—

١٠٥- وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا
وَاخْتَلَفُوا
مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ ۚ
وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ○

106 On the Day when
Some faces will be (lit up
With) white, and some faces
Will be (in the gloom of) black [432]
To those whose faces
Will be black, (will be said)
"Did ye reject Faith
After accepting it?
Taste then the Penalty
For rejecting Faith"

١٠٦- يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ ۚ
فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ
أَكَفَرْتُمْ بَعْدَ إِيمَانِكُمْ
فَذُوقُوا الْعَذَابَ
بِمَا كُنْتُمْ تَكْفُرُونَ ○

107 But those whose faces
Will be (lit with) white,—
They will be in (the light
Of) God's mercy therein
To dwell (for ever)

١٠٧- وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ
فَفِي رَحْمَةِ اللَّهِ ۖ
هُمْ فِيهَا خَالِدُونَ ○

108 These are the Signs
Of God We rehearse them
To thee in Truth
And God means
No injustice to any
Of His creatures

١٠٨- تِلْكَ آيَاتُ اللَّهِ
نَتْلُوهَا عَلَيْكَ بِالْحَقِّ ۗ
وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعَالَمِينَ ○

109 To God belongs all
That is in the heavens

١٠٩- وَلِلَّهِ مَا فِي السَّمَاوَاتِ

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431 *Muflih aflaha falāh* the root idea is attainment of desires happiness, in this world and the next, success prosperity freedom from anxiety care or a disturbed state of mind —the opposite of *azāb* in the next verse which includes failure misery punishment or penalty agony or anguish
The ideal Muslim community is happy untroubled by conflicts or doubts sure of itself strong, united and prosperous because it invites to all that is good, enjoins the right and forbids the wrong,—a master stroke of description in three clauses

432 The face (*wajh*) expresses our Personality our inmost being White is the colour of Light, to become white is to be illumined with Light, which stands for felicity the rays of the glorious light of God Black is the colour of darkness sin rebellion misery, removal from the grace and light of God These are the Signs of heaven and hell The standard of decision in all questions is the justice of God.

And on earth to Him
Do all questions
Go back (for decision) [433]

وَمَا فِي الْأَرْضِ ۚ
ع وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ۝

SECTION 12

110 Ye are the best
Of Peoples, evolved
For mankind,
Enjoining what is right,
Forbidding what is wrong,
And believing in God [434]
If only the People of the Book
Had faith, it were best
For them among them
Are some who have faith,
But most of them
Are perverted transgressors

١١٠- كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ
تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ
وَتُؤْمِنُونَ بِاللَّهِ ۗ
وَلَوْ آمَنَ أَهْلُ الْكِتٰبِ لَكَانَ خَيْرًا لَّهُمْ ۚ
مِنْهُمُ الْمُؤْمِنُونَ
وَأَكْثَرُهُمُ الْفٰسِقُونَ ۝

111 They will do you no harm,
Barring a trifling annoyance,
If they come out to fight you,
They will show you their backs,
And no help shall they get

١١١- لَنْ يَضُرُّوكُمْ إِلَّا أَذًى ۖ
وَإِنْ يُقَاتِلُوكُمْ يُوَلُّوكُمُ الْأَدْبَارَ ۖ
ثُمَّ لَا يُنْصَرُونَ ۝

112 Shame is pitched over them [435]
(Like a tent) wherever
They are found,
Except when under a covenant
(Of protection) from God
And from men, they draw
On themselves wrath from God,
And pitched over them
Is (the tent of) destitution
This because they rejected
The Signs of God, and slew
The Prophets in defiance of
right, [436]

١١٢- ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ أَيْنَ مَا ثُقِفُوا
إِلَّا بِحَبْلٍ مِّنَ اللَّهِ وَحَبْلٍ مِّنَ النَّاسِ
وَبَاءُوْ بِغَضَبٍ مِّنَ اللَّهِ
وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ۚ ذٰلِكَ بِأَنَّهُمْ
كَانُوا يَكْفُرُونَ بِاٰيٰتِ اللَّهِ
وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ ۚ

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433 *Cf* ii 210

434 The logical conclusion to the evolution of religious history is a non sectarian non racial non doctrinal universal religion which Islam claims to be For Islam is just submission to the Will of God This implies (1) Faith, (2) doing right being an example to others to do right and having the power to see that the right prevails (3) eschewing wrong being an example to others to eschew wrong and having the power to see that wrong and injustice are defeated Islam therefore lives, not for itself, but for mankind The People of the Book if only they had faith would be Muslims for they have been prepared for Islam. Unfortunately there is Unfaith but it can never harm those who carry the banner of Faith and Right, which must always be victorious

435 *Dhuribat* I think there is a simile from the pitching of a tent Ordinarily a man s tent is a place of tranquillity and honour for him The tent of the wicked wherever they are found is ignominy shame and humiliation It is pity from God or from men that gives them protection when their pride has a fall. Using the same simile of a tent in another way their home will be destitution and misery

436 *Cf* iii 21 n 363

This because they rebelled
And transgressed beyond bounds

ذٰلِكَ بِمَا عَصَوْا وَّكَانُوْا يَعْتَدُوْنَ ○

113 Not all of them are alike
Of the People of the Book
Are a portion that stand
(For the right), they rehearse
The Signs of God all night long,
And they prostrate themselves[437]
In adoration

١١٣- لَيْسُوْا سَوَآءً ۭ مِنْ اَھْلِ الْكِتٰبِ
اُمَّةٌ قَاۗىِٕمَةٌ
يَّتْلُوْنَ اٰيٰتِ اللّٰهِ
اٰنَاۗءَ الَّيْلِ وَھُمْ يَسْجُدُوْنَ ○

114 They believe in God
And the Last Day,
They enjoin what is right,
And forbid what is wrong,
And they hasten (in emulation)
In (all) good works
They are in the ranks
Of the righteous

١١٤- يُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ
وَيَاْمُرُوْنَ بِالْمَعْرُوْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ
وَيُسَارِعُوْنَ فِي الْخَيْرٰتِ ۭ
وَاُولٰۗىِٕكَ مِنَ الصّٰلِحِيْنَ ○

115 Of the good that they do,
Nothing will be rejected
Of them, for God knoweth well
Those that do right

١١٥- وَمَا يَفْعَلُوْا مِنْ خَيْرٍ فَلَنْ يُّكْفَرُوْهُ ۭ
وَاللّٰهُ عَلِيْمٌۢ بِالْمُتَّقِيْنَ ○

116 Those who reject Faith,—
Neither their possessions
Nor their (numerous) progeny
Will avail them aught against
God
They will be Companions
Of the Fire,—dwelling
Therein (for ever)[438]

١١٦- اِنَّ الَّذِيْنَ كَفَرُوْا لَنْ تُغْنِيَ عَنْھُمْ
اَمْوَالُھُمْ وَلَآ اَوْلَادُھُمْ
مِّنَ اللّٰهِ شَـيْـــًٔـا ۭ وَاُولٰۗىِٕكَ اَصْحٰبُ النَّارِ ۚ
ھُمْ فِيْھَا خٰلِدُوْنَ ○

117 What they spend
In the life
Of this (material) world
May be likened to a Wind
Which brings a nipping frost
It strikes and destroys the harvest
Of men who have wronged

١١٧- مَثَلُ مَا يُنْفِقُوْنَ فِيْ هٰذِهِ الْحَيٰوةِ الدُّنْيَا
كَمَثَلِ رِيْحٍ فِيْھَا صِرٌّ
اَصَابَتْ حَرْثَ
قَوْمٍ ظَلَمُوْٓا اَنْفُسَھُمْ فَاَھْلَكَتْهُ ۭ

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437 In Islam we respect sincere faith and true righteousness in whatever form they appear

438 *Cf* III 10

Their own souls it is not God
That hath wronged them, but
They wrong themselves [439]

وَمَا ظَلَمَهُمُ اللّٰهُ
وَلٰكِنْ اَنْفُسَهُمْ يَظْلِمُوْنَ ○

118 O ye who believe!
Take not into your intimacy
Those outside your ranks
They will not fail
To corrupt you They
Only desire your ruin
Rank hatred has already
Appeared from their mouths
What their hearts conceal
Is far worse
We have made plain
To you the Signs,
If ye have wisdom

١١٨- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا
لَا تَتَّخِذُوْا بِطَانَةً مِّنْ دُوْنِكُمْ
لَا يَاْلُوْنَكُمْ خَبَالًا ۭ وَدُّوْا مَا عَنِتُّمْ ۚ
قَدْ بَدَتِ الْبَغْضَاۗءُ مِنْ اَفْوَاهِهِمْ ښ
وَمَا تُخْفِيْ صُدُوْرُھُمْ اَكْبَرُ ۭ
قَدْ بَيَّنَّا لَكُمُ الْاٰيٰتِ
اِنْ كُنْتُمْ تَعْقِلُوْنَ ○

119 Ah! ye are those
Who love them,
But they love you not,—
Though ye believe
In the whole of the Book [440]
When they meet you,
They say, "We believe" [441]
But when they are alone,
They bite off the very tips
Of their fingers at you
In their rage Say
"Perish in your rage,
God knoweth well
All the secrets of the heart"

١١٩- هٰٓاَنْتُمْ اُولَاۗءِ تُحِبُّوْنَھُمْ وَلَا يُحِبُّوْنَكُمْ
وَتُؤْمِنُوْنَ بِالْكِتٰبِ كُلِّھٖ ۚ
وَاِذَا لَقُوْكُمْ قَالُوْٓا اٰمَنَّا ډ
وَاِذَا خَلَوْا
عَضُّوْا عَلَيْكُمُ الْاَنَامِلَ
مِنَ الْغَيْظِ ۭ قُلْ مُوْتُوْا بِغَيْظِكُمْ ۭ
اِنَّ اللّٰهَ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ○

120 If aught that is good
Befalls you, it grieves them,
But if some misfortune
Overtakes you, they rejoice

١٢٠- اِنْ تَمْسَسْكُمْ حَسَنَةٌ تَسُؤْھُمْ ۡ
وَاِنْ تُصِبْكُمْ سَيِّئَةٌ يَّفْرَحُوْا بِهَا ۭ

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439 False ' spending may be either in false charity or in having a good time For the man who resists God s purpose neither of them is any good The essence of charity is faith and love Where these are wanting charity is no charity Some baser motive is there ostentation or even worse getting a person into the giver s power by a pretence of charity something that is connected with the life of this grasping material world What happens? You expect a good harvest But while you think good easy man full surely your greatness is a ripening there comes a nipping frost and destroys all your hopes The frost is some calamity or the fact that you are found out! Or perhaps it is 'High blown pride as in Shakespeare s *Henry VIII* ii 3 In your despair you may blame blind Fate or you may blame God! Blind Fate does not exist for there is God s Providence which is just and good The harm or injustice has come not from God but from your own soul You wronged your soul and it suffered the frost Your base motive brought you no good it may have reduced you to poverty shame and disgrace All the brave show of the wicked in this life is but a wind charged with evil to themselves

440 Islam gives you the complete revelation the whole of the Book though partial revelations have come in all ages (*Cf* iii 23, and n. 366)

441 *Cf* ii 14

At it But if ye are constant
And do right,
Not the least harm
Will their cunning
Do to you, for God
Compasseth round about
All that they do

وَإِنْ تَصْبِرُوا وَتَتَّقُوا
لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا ۗ
إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ ۝

C 58 —God's help comes to those who strive
(III 121 148) With firmness, as it did at Badr
Much can be learnt from the misfortunes
At Uḥud It is not for us
To question God's Plan, which is full
Of wisdom and mercy for all Our duty
Is to stand firm and unswerving,
To obey, and in steadfast courage
To persevere, to retrieve our mistakes,
Not in grief and despair, but in firm hope
In God and in contempt of pain and death

SECTION 13.

121 Remember that morning
Thou didst leave
Thy household (early)
To post the Faithful
At their stations for battle [442]
And God heareth
And knoweth all things

١٢١- وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ
تُبَوِّئُ الْمُؤْمِنِينَ
مَقَاعِدَ لِلْقِتَالِ ۗ
وَاللَّهُ سَمِيعٌ عَلِيمٌ ۝

442 The battle of Uḥud was a great testing time for the young Muslim community Their mettle and the wisdom and strength of their Leader were shown in the battle of Badr (III 13 and note) in which the Meccan Pagans suffered a crushing defeat The Meccans were determined to wipe off their disgrace and to annihilate the Muslims in Medina To this end they collected a large force and marched to Medina They numbered some 3 000 fighting men under Abū Sufyān and they were so confident of victory that their women folk came with them and showed the most shameful savagery after the battle To meet the threatened danger the Muslim Leader Muḥammad Muṣtafā with his usual foresight, courage and initiative resolved to take his station at the foot of Mount Uḥud which dominates the city of Medina some three miles to the north Early in the morning on the 7th of Shawwāl, A H 3 (January 625) he made his dispositions for battle Medina winters are notoriously rigorous, but the warriors of Islam (700 to 1000 in number) were up early A torrent bed (*Nullah*) was to their south, and the passes in the hills at their back were filled with 50 archers to prevent the enemy attack from the rear The enemy were set the task of attacking the walls of Medina with the Muslims at their rear In the beginning the battle went well for the Muslims The enemy wavered but the Muslim archers in disobedience of their orders left their posts to join in the pursuit and share in the booty There was also treachery on the part of the 300 ' Hypocrites led by Abdullāh ibn Ubai, who deserted The enemy took advantage of the opening left by the archers and there was severe hand to hand fighting in which numbers told in favour of the enemy Many of the Companions and Helpers were killed But there was no rout Among the Muslim martyrs was the gallant Ḥamza a brother of the Apostle s father The graves of the martyrs are still shown at Uḥud The Apostle himself was wounded in his head and face and one of his front teeth was knocked off Had it not been for his firmness courage and coolness all would have been lost As it was, the Apostle in spite of his wound and many of the wounded Muslims inspired by his example returned to the field next day and Abū Sufyān and his Meccan army thought it most prudent to withdraw Medina was saved, but a lesson in faith constancy firmness, and steadfastness was learnt by the Muslims

122 Remember two of your parties[443]
Meditated cowardice,
But God was their protector,
And in God should the Faithful
(Ever) put their trust

١٢٢- إِذْ هَمَّتْ طَّآئِفَتَانِ مِنكُمْ
أَن تَفْشَلَا وَاللَّهُ وَلِيُّهُمَا
وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ○

123 God had helped you
At Badr, when ye were
A contemptible little force,
Then fear God, thus
May ye show your gratitude[444]

١٢٣- وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ
وَأَنتُمْ أَذِلَّةٌ
فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ○

124 Remember thou saidst
To the Faithful "Is it not enough
For you that God should help you
With three thousand angels
(Specially) sent down?[445]

١٢٤- إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَن يَكْفِيَكُمْ
أَن يُمِدَّكُمْ رَبُّكُم
بِثَلَٰثَةِ آلَٰفٍ مِّنَ الْمَلَٰٓئِكَةِ مُنزَلِينَ ○

125 "Yea,—if ye remain firm,
And act aright, even if
The enemy should rush here
On you in hot haste,
Your Lord would help you
With five thousand angels
Making a terrific onslaught"[446]

١٢٥- بَلَىٰٓ إِن تَصْبِرُوا وَتَتَّقُوا
وَيَأْتُوكُم مِّن فَوْرِهِمْ هَٰذَا يُمْدِدْكُمْ
رَبُّكُم بِخَمْسَةِ آلَٰفٍ
مِّنَ الْمَلَٰٓئِكَةِ مُسَوِّمِينَ ○

126 God made it but a message
Of hope for you, and an assurance
To your hearts (in any case)
There is no help
Except from God,
The Exalted, the Wise[447]

١٢٦- وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ
وَلِتَطْمَئِنَّ قُلُوبُكُم بِهِ
وَمَا النَّصْرُ إِلَّا مِنْ عِندِ اللَّهِ
الْعَزِيزِ الْحَكِيمِ ○

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443 The two parties wavering in their minds were probably the Banū Salma Khazraji and the Banū Ḥaritha but they rallied under the Apostle's inspiration That incident shows that man may be weak but if he allows his weak will to be governed by the example of men of God he may yet retrieve his weakness

444 Gratitude to God is not to be measured by words It should show itself in conduct and life If all the Muslims had learnt the true lesson from the victory at Badr their archers would not have left the posts appointed for them nor the two tribes mentioned in the last note ever wavered in their faith

445 Read verse 124 with the following five verses to get its full signification

446 *Musawwim* this is the active voice of the verb not to be confused with the passive voice in iii 14 which has a different signification

447 Whatever happens whether there is a miracle or not all help proceeds from God Man should not be so arrogant as to suppose that his own resources will change the current of the world plan God helps those who show constancy courage and discipline and use all the human means at their disposal not those who fold their hands and have no faith But God's help is determined on considerations exalted far above our petty human motive and by perfect wisdoms of which we can have only faint glimpses

127 That He might cut off
A fringe of the Unbelievers [448]
Or expose them to infamy,
And they should then
Be turned back,
Frustrated of their purpose

١٢٧- لِيَقْطَعَ طَرَفًا
مِّنَ الَّذِينَ كَفَرُوٓا
أَوْ يَكْبِتَهُمْ فَيَنقَلِبُوا خَآئِبِينَ ○

128 Not for thee, (but for God),
Is the decision
Whether He turn in mercy
To them, or punish them,
For they are indeed wrong-
doers [449]

١٢٨- لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ
أَوْ يَتُوبَ عَلَيْهِمْ
أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَٰلِمُونَ ○

129 To God belongeth all
That is in the heavens
And on earth
He forgiveth whom He pleaseth
And punisheth whom He pleaseth,
But God is Oft-Forgiving,
Most Merciful

١٢٩- وَلِلَّهِ مَا فِى السَّمَٰوَٰتِ وَمَا فِى الْأَرْضِ
يَغْفِرُ لِمَن يَشَآءُ
وَيُعَذِّبُ مَن يَشَآءُ
وَاللَّهُ غَفُورٌ رَّحِيمٌ ○ ع

Section 14

130 O ye who believe!
Devour not Usury, [450]
Doubled and multiplied,
But fear God, that
Ye may (really) prosper [451]

١٣٠- يَٰٓأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا الرِّبَوٰٓا
أَضْعَٰفًا مُّضَٰعَفَةً
وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ○

131 Fear the Fire, which is prepared
For those who reject Faith

١٣١- وَاتَّقُوا النَّارَ
الَّتِىٓ أُعِدَّتْ لِلْكَٰفِرِينَ ○

448 *A fringe of the Unbelievers* an extremity an end either upper or lower Here it may mean that the chiefs of the Meccan Pagans who had come to exterminate the Muslims with such confidence went back frustrated in their purpose The shameless cruelty with which they and their women mutilated the Muslim corpses on the battle field will stand recorded to their eternal infamy Perhaps it also exposed their real nature to some of those who fought for them *e g* Khālid ibn Walīd who not only accepted Islam afterwards but became one of the most notable champions of Islam He was with the Muslims in the conquest of Mecca and later on, won distinguished honours in Syria and 'Irāq

449 Uḥud is as much a sign post for Islam as Badr For us in these latter days it carries an even greater lesson God s help will come if we have faith obedience discipline unity and the spirit of acting in righteousness and justice If we fail His mercy is always open to us But it is also open to our enemies and those who seem to us His enemies His Plan may be to bring sinners to repentance and to teach us righteousness and wisdom through those who seem in our eyes to be rebellious or even defiant There may be good in them that He sees and we do not—a humbling thought that must lead to our own self examination and self-improvement

450 *Cf* ii 275 and note The last verse spoke of forgiveness even to enemies. If such mercy is granted by God to erring sinners how much more is it incumbent on us poor sinners to refrain from oppressing our fellow beings in need in matters of mere material and ephemeral wealth? Usury is the opposite extreme of charity unselfishness, striving and giving of ourselves in the service of God and of our fellow men

451 Real prosperity consists not in greed but in giving—the giving of ourselves and of our substance in the cause of God and God s truth and in the service of God's creatures

132 And obey God
And the Apostle,
That ye may obtain mercy

١٣٢- وَأَطِيعُوا اللَّهَ وَالرَّسُولَ
لَعَلَّكُمْ تُرْحَمُونَ ۝

133 Be quick in the race
For forgiveness from your Lord,
And for a Garden whose width
Is that (of the whole)
Of the heavens
And of the earth,[452]
Prepared for the righteous,—

١٣٣- وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ
وَجَنَّةٍ
عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ
أُعِدَّتْ لِلْمُتَّقِينَ ۝

134 Those who spend (freely),[453]
Whether in prosperity,
Or in adversity,
Who restrain anger,
And pardon (all) men,—
For God loves those
Who do good,—

١٣٤- الَّذِينَ يُنفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ
وَالْكَاظِمِينَ الْغَيْظَ
وَالْعَافِينَ عَنِ النَّاسِ
وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ۝

135 And those who,[454]
Having done something
To be ashamed of,
Or wronged their own souls,[455]
Earnestly bring God to mind,
And ask for forgiveness
For their sins,—
And who can forgive
Sins except God?—
And are never obstinate
In persisting knowingly
In (the wrong) they have done

١٣٥- وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً
أَوْ ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ
فَاسْتَغْفَرُوا لِذُنُوبِهِمْ
وَمَن يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ
وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا
وَهُمْ يَعْلَمُونَ ۝

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452 The Fire (iii 131) is as always contrasted with the Garden in a spiritual sense—in other words Hell contrasted with Heaven Lest we should think that heaven is a sort of enclosed material Garden somewhere in the skies we are told that its width alone is that of the whole of the heavens and the earth —all the creation we can imagine In other words our spiritual felicity covers not merely this or that part of our being but all life and all existence Who can measure its width, or length, or depth?

453 Another definition of the righteous (*vv* 134 35) So far from grasping material wealth, they give freely, of themselves and their substance not only when they are well off and it is easy for them to do so but also when they are in difficulties for other people may be in difficulties at the same time They do not get ruffled in adversity or get angry when other people behave badly, or their own good plans fail On the contrary they redouble their efforts For the charity—or good deed—is all the more necessary in adversity And they do not throw the blame on others Even where such blame is due and correction is necessary their own mind is free from a sense of grievance for they forgive and cover other men's faults This as far as other people are concerned. But we may be ourselves at fault and perhaps we brought some calamity on ourselves The righteous man is not necessarily perfect In such circumstances his behaviour is described in the next verse

454 The righteous man when he finds he has fallen into sin or error does not whine or despair but asks for God's forgiveness, and his faith gives him hope If he is sincere, that means that he abandons his wrong conduct and makes amends

455 Sin is a sort of oppression of ourselves by ourselves This follows from the doctrine of personal responsibility as opposed to that of blind fate or of an angry God or gods lying in wait for revenge or injury on mankind

136 For such the reward
Is forgiveness from their Lord,
And Gardens with rivers
Flowing underneath,—
An eternal dwelling
How excellent a recompense
For those who work (and strive) !

١٣٦- أُولَٰٓئِكَ جَزَآؤُهُم
مَّغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّٰتٌ تَجْرِى مِن
تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ
وَنِعْمَ أَجْرُ ٱلْعَٰمِلِينَ ۝

137 Many were the Ways of Life[456]
That have passed away
Before you travel through
The earth, and see what was
The end of those
Who rejected Truth

١٣٧- قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ
فَسِيرُوا۟ فِى ٱلْأَرْضِ
فَٱنظُرُوا۟
كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُكَذِّبِينَ ۝

138 Here is a plain statement
To men, a guidance
And instruction to those
Who fear God!

١٣٨- هَٰذَا بَيَانٌ لِّلنَّاسِ
وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ۝

139 So lose not heart,
Nor fall into despair
For ye must gain mastery
If ye are true in Faith

١٣٩- وَلَا تَهِنُوا۟ وَلَا تَحْزَنُوا۟
وَأَنتُمُ ٱلْأَعْلَوْنَ إِن كُنتُم مُّؤْمِنِينَ ۝

140 If a wound hath touched you,[457]
Be sure a similar wound
Hath touched the others
Such days (of varying fortunes)
We give to men and men
By turns that God may know
Those that believe,
And that He may take
To Himself from your ranks
Martyr-witnesses (to Truth)
And God loveth not
Those that do wrong

١٤٠- إِن يَمْسَسْكُمْ قَرْحٌ
فَقَدْ مَسَّ ٱلْقَوْمَ قَرْحٌ مِّثْلُهُۥ ۚ
وَتِلْكَ ٱلْأَيَّامُ نُدَاوِلُهَا بَيْنَ ٱلنَّاسِ
وَلِيَعْلَمَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟
وَيَتَّخِذَ مِنكُمْ شُهَدَآءَ ۗ
وَٱللَّهُ لَا يُحِبُّ ٱلظَّٰلِمِينَ ۝

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456 *Cf* Tennyson (In Memoriam) Our little systems have their day They have their day and cease to be They are but broken lights of Thee And Thou O Lord! art more than they Only God's Truth will last and it will gain the mastery in the end If there is defeat we must not be dejected lose heart or give up the struggle Faith means hope activity striving steadfastly on to the goal

457 These general considerations apply in particular to the disaster at Uḥud (1) In a fight for truth if you are hurt be sure the adversary has suffered hurt also the more so as he has no faith to sustain him (2) Success or failure in this world comes to all at varying times we must not grumble as we do not see the whole of God's Plan (3) Men's true mettle is known in adversity as gold is assayed in fire *Cf* also iii 154 n 467 (4) Martyrdom is in itself an honour and a privilege how glorious is the fame of Ḥamza the Martyr and in later times, of Hasan and Ḥusain? (5) If there is any dross in us it will be purified by resistance and struggle (6) When evil is given rope a little it works out its own destruction the orgies of cruelty indulged in by the Pagans after what they supposed to be their victory at Uḥud filled up their cup of iniquity it lost them the support and adherence of the best in their own ranks and hastened the destruction of Paganism from Arabia *Cf* iii 127 and n 448

141 God's object also is to purge[458]
Those that are true in Faith
And to deprive of blessing
Those that resist Faith.

١٤١- وَلِيُمَحِّصَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا
وَيَمْحَقَ الْكٰفِرِيْنَ ○

142 Did ye think that ye
Would enter Heaven[459]
Without God testing
Those of you who fought hard
(In His Cause) and
Remained steadfast?

١٤٢- اَمْ حَسِبْتُمْ اَنْ تَدْخُلُوا الْجَنَّةَ
وَلَمَّا يَعْلَمِ اللّٰهُ الَّذِيْنَ جٰهَدُوْا مِنْكُمْ
وَيَعْلَمَ الصّٰبِرِيْنَ ○

143 Ye did indeed
Wish for Death
Before ye met him:
Now ye have seen him
With your own eyes,
(And ye flinch!)

١٤٣- وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ
مِنْ قَبْلِ اَنْ تَلْقَوْهُ
فَقَدْ رَاَيْتُمُوْهُ وَاَنْتُمْ تَنْظُرُوْنَ ○ ع

Section 15

144 Muhammad is no more[460]
Than an Apostle: many
Were the Apostles that passed away
Before him. If he died
Or were slain, will ye then
Turn back on your heels?
If any did turn back
On his heels, not the least
Harm will he do to God,
But God (on the other hand)
Will swiftly reward those
Who (serve him) with gratitude.

١٤٤- وَمَا مُحَمَّدٌ اِلَّا رَسُوْلٌ
قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ اَفَاۡىِٕنْ مَّاتَ
اَوْ قُتِلَ
انْقَلَبْتُمْ عَلٰٓى اَعْقَابِكُمْ
وَمَنْ يَّنْقَلِبْ عَلٰى عَقِبَيْهِ
فَلَنْ يَّضُرَّ اللّٰهَ شَيْـًٔا
وَسَيَجْزِى اللّٰهُ الشّٰكِرِيْنَ ○

145 Nor can a soul die
Except by God's leave,

١٤٥- وَمَا كَانَ لِنَفْسٍ اَنْ تَمُوْتَ اِلَّا بِاِذْنِ اللّٰهِ

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458 The purge or purification was in two senses: (1) It cleared out the Hypocrites from the ranks of the Muslim warriors; (2) The testing time strengthened the faith of the weak and wavering; for suffering has its own mission in life. The Apostle's example—wounded but staunch and firmer than ever—put new life into the Community.

459 Cf. ii. 214.

460 This verse primarily applies to the battle of Uḥud in the course of which a cry was raised that the Apostle was slain. He had indeed been severely wounded, but Ṭalḥa, Abū Bakr, and Alī were at his side, and his own unexampled bravery saved the Muslim army from a rout. This verse was recalled again by Abū Bakr when the Apostle actually died a natural death eight years later, to remind people that God, Whose Message he brought, lives for ever. And we have need to remember this now and often for two reasons: (1) when we feel inclined to pay more than human honour to one who was the truest, the purest and the greatest of men, and thus in a sense to compound for our forgetting the spirit of his teaching, and (2) when we feel depressed at the chances and changes of time, and forget that the eternal God lives and watches over us and over all His creatures now as in all history in the past and in the future.

The term being fixed
As by writing If any
Do desire a reward
In this life, We shall give it [461]
To him, and if any
Do desire a reward
In the Hereafter, We shall
Give it to him
And swiftly shall We reward
Those that (serve us with)
gratitude

كِتٰبًا مُّؤَجَّلًا ۭ
وَمَنْ يُّرِدْ
ثَوَابَ الدُّنْيَا نُؤْتِهٖ مِنْهَا ۚ
وَمَنْ يُّرِدْ ثَوَابَ الْاٰخِرَةِ
نُؤْتِهٖ مِنْهَا ۭ
وَسَنَجْزِي الشّٰكِرِيْنَ ○

146 How many of the Prophets
Fought (in God's way),
And with them (fought)
Large bands of godly men?
But they never lost heart
If they met with disaster
In God's way, nor did
They weaken (in will)
Nor give in And God
Loves those who are
Firm and steadfast

١٤٦- وَكَاَيِّنْ مِّنْ نَّبِيٍّ قٰتَلَ ۙ مَعَهٗ
رِبِّيُّوْنَ كَثِيْرٌ ۚ فَمَا وَهَنُوْا
لِمَآ اَصَابَهُمْ فِيْ سَبِيْلِ اللّٰهِ
وَمَا ضَعُفُوْا
وَمَا اسْتَكَانُوْا ۭ
وَاللّٰهُ يُحِبُّ الصّٰبِرِيْنَ ○

147 All that they said was
"Our Lord! forgive us
Our sins and anything
We may have done
That transgressed our duty
Establish our feet firmly,
And help us against
Those that resist
Faith"

١٤٧- وَمَا كَانَ قَوْلَهُمْ اِلَّآ اَنْ قَالُوْا
رَبَّنَا اغْفِرْ لَنَا
ذُنُوْبَنَا وَاِسْرَافَنَا فِيْٓ اَمْرِنَا
وَثَبِّتْ اَقْدَامَنَا
وَانْصُرْنَا عَلَي الْقَوْمِ الْكٰفِرِيْنَ ○

148 And God gave them
A reward in this world,
And the excellent reward
Of the Hereafter For God
Loveth those who do good

١٤٨- فَاٰتٰىهُمُ اللّٰهُ ثَوَابَ الدُّنْيَا وَحُسْنَ
ثَوَابِ الْاٰخِرَةِ ۭ وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ ○ ع

C 59 —Uhud showed how dangerous it was
(III 149-180) To lend ear to enemy suggestions,
To disobey orders, dispute, lose courage,
Or seek selfish ends, some even followed

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461 There is a slight touch of irony in this As applied to the archers at Uḥud who deserted their posts for the sake of plunder they might have got some plunder, but they put themselves and the whole of their army into jeopardy For a little worldly gain they nearly lost their souls On the other hand those who took the long view and fought with staunchness and discipline,—their reward was swift and sure If they died they got the crown of martyrdom If they lived they were heroes honoured in this life and the next

The evil course of turning back
But great is God's mercy where He helps,
No harm can come Trust your Leader
The Hypocrites, in withdrawing from battle,
Were really helping the Unbelievers,
But glorious were those who knew
No fear those killed in the Cause of God
Yet live and thrive and do rejoice,
And never can those who fight against Faith
Hurt in the least the Cause of God

Section 16

149 O ye who believe!
If ye obey the Unbelievers,
They will drive you back
On your heels, and ye
Will turn back (from Faith)
To your own loss

١٤٩- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنْ تُطِيْعُوا الَّذِيْنَ
كَفَرُوْا يَرُدُّوْكُمْ عَلٰٓى اَعْقَابِكُمْ
فَتَنْقَلِبُوْا خٰسِرِيْنَ ○

150 Nay, God is your Protector,
And He is the best of helpers

١٥٠- بَلِ اللّٰهُ مَوْلٰىكُمْ ۚ وَهُوَ خَيْرُ النّٰصِرِيْنَ ○

151 Soon shall We cast terror
Into the hearts of the Unbelievers,
For that they joined companions
With God, for which He had sent
No authority their abode
Will be the Fire and evil
Is the home of the wrong-doers!

١٥١- سَنُلْقِيْ فِيْ قُلُوْبِ الَّذِيْنَ كَفَرُوا الرُّعْبَ
بِمَآ اَشْرَكُوْا بِاللّٰهِ
مَا لَمْ يُنَزِّلْ بِهٖ سُلْطٰنًا ۚ وَمَاْوٰىهُمُ النَّارُ ۭ
وَبِئْسَ مَثْوَى الظّٰلِمِيْنَ ○

152 God did indeed fulfil
His promise to you
When ye with His permission
Were about to annihilate
Your enemy,—until ye flinched
And fell to disputing
About the order,[462]
And disobeyed it
After He brought you in sight
(Of the Booty) which ye covet
Among you are some
That hanker after this world
And some that desire
The Hereafter Then did He

١٥٢- وَلَقَدْ صَدَقَكُمُ اللّٰهُ وَعْدَهٗٓ اِذْ
تَحُسُّوْنَهُمْ بِاِذْنِهٖ ۚ حَتّٰٓى اِذَا فَشِلْتُمْ
وَتَنَازَعْتُمْ فِي الْاَمْرِ
وَعَصَيْتُمْ مِّنْۢ بَعْدِ مَآ اَرٰىكُمْ مَّا
تُحِبُّوْنَ ۭ
مِنْكُمْ مَّنْ يُّرِيْدُ الدُّنْيَا
وَمِنْكُمْ مَّنْ يُّرِيْدُ الْاٰخِرَةَ ۚ

462 The order was not to run after booty but strictly to maintain discipline Uhud was in the beginning a victory for the Muslims Many of the enemy were slain, and they were retiring when a part of the Muslims, against orders, ran in pursuit, attracted by the prospects of booty See note to iii 121

Divert you from your foes
In order to test you[463]
But He forgave you
For God is full of grace
To those who believe

ثُمَّ صَرَفَكُمْ
عَنْهُمْ لِيَبْتَلِيَكُمْ ۖ وَلَقَدْ عَفَا عَنكُمْ ۗ
وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ ○

153 Behold! ye were climbing up
The high ground, without even
Casting a side glance
At any one, and the Apostle
In your rear was calling you
Back There did God give you
One distress after another
By way of requital,[464]
To teach you not to grieve
For (the booty) that had escaped
you
And for (the ill) that had befallen
you
For God is well aware
Of all that ye do

١٥٣- إِذْ تُصْعِدُونَ
وَلَا تَلْوُونَ عَلَىٰ أَحَدٍ وَالرَّسُولُ
يَدْعُوكُمْ فِي أُخْرَاكُمْ
فَأَثَابَكُمْ غَمًّا بِغَمٍّ
لِّكَيْلَا تَحْزَنُوا
عَلَىٰ مَا فَاتَكُمْ
وَلَا مَا أَصَابَكُمْ ۗ
وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ○

154 After (the excitement)
Of the distress, He sent down
Calm on a band of you
Overcome with slumber,[465]
While another band
Was stirred to anxiety
By their own feelings,
Moved by wrong suspicions
Of God—suspicions due
To Ignorance They said
"What affair is this of ours?"[466]
Say thou "Indeed, this affair

١٥٤- ثُمَّ أَنزَلَ عَلَيْكُم مِّن بَعْدِ الْغَمِّ
أَمَنَةً نُّعَاسًا يَغْشَىٰ طَائِفَةً مِّنكُمْ ۖ
وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ
يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ ۖ
يَقُولُونَ هَل لَّنَا مِنَ الْأَمْرِ مِن شَيْءٍ ۗ
قُلْ إِنَّ الْأَمْرَ

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463 The disobedience seemed at first pleasant they were chasing the enemy and there was the prospect of booty But when the gap was noticed by the enemy they turned the flank round the hill and nearly overwhelmed the Muslims Had it not been for God s grace and the firmness of their Leader and his immediate Companions they would have been finished

464 It would seem that a party of horsemen led by the dashing Khālid ibn Walid came through the gap in the passes where the Muslim archers should have been and in the confusion that arose the retreating foe rallied and turned back on the Muslims From the low ground on the bank of the Nullah the Muslims retreated in their turn and tried to gain the hill They had a double loss (1) they were baulked of the booty they had run after and (2) their own lives and the lives of their whole army were in danger and many lives were actually lost from their ranks Their own lives being in danger they had hardly time to grieve for the loss of booty or the general calamity But it steadied them, and some of them stood the test

465 After the first surprise when the enemy turned on them a great part of the Muslims did their best and seeing their mettle the enemy withdrew to his camp There was a lull the wounded had rest, those who had fought the hard fight were visited by kindly Sleep sweet Nature s nurse In contrast to them was the band of Hypocrites, whose behaviour is described in the next note

466 The Hypocrites withdrew from the fighting Apparently they had been among those who had been counselling the defence of Medina within the walls instead of boldly coming out to meet the enemy Their distress was caused by their own mental state the sleep of the just was denied them and they continued to murmur of what might have been Only fools do so wise men face actualities

Is wholly God's" They hide
In their minds what they
Dare not reveal to thee
They say (to themselves)
"If we had had anything
To do with this affair,
We should not have been
In the slaughter here"
Say "Even if you had remained
In your homes, those
For whom death was decreed
Would certainly have gone forth
To the place of their death",
But (all this was)[467]
That God might test
What is in your breasts
And purge what is
In your hearts
For God knoweth well
The secrets of your hearts

كُلَّهُ لِلّٰهِ ۗ يُخْفُوْنَ فِيْٓ اَنْفُسِهِمْ
مَّا لَا يُبْدُوْنَ لَكَ ۗ يَقُوْلُوْنَ
لَوْ كَانَ لَنَا مِنَ الْاَمْرِ شَيْءٌ
مَّا قُتِلْنَا هٰهُنَا ۗ قُلْ لَّوْ كُنْتُمْ
فِيْ بُيُوْتِكُمْ
لَبَرَزَ الَّذِيْنَ كُتِبَ عَلَيْهِمُ
الْقَتْلُ اِلٰى مَضَاجِعِهِمْ ۚ
وَلِيَبْتَلِيَ اللّٰهُ مَا فِيْ صُدُوْرِكُمْ
وَلِيُمَحِّصَ مَا فِيْ قُلُوْبِكُمْ ۗ
وَاللّٰهُ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ○

155 Those of you[468]
Who turned back
On the day the two hosts
Met,—it was Satan
Who caused them to fail,
Because of some (evil)
They had done But God
Has blotted out (their fault)
For God is Oft-forgiving,
Most Forbearing

١٥٥- اِنَّ الَّذِيْنَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى
الْجَمْعٰنِ ۙ اِنَّمَا اسْتَزَلَّهُمُ الشَّيْطٰنُ
بِبَعْضِ مَا كَسَبُوْا ۚ
وَلَقَدْ عَفَا اللّٰهُ عَنْهُمْ ۗ
اِنَّ اللّٰهَ غَفُوْرٌ حَلِيْمٌ ○ ع

SECTION 17

156 O ye who believe!
Be not like the Unbelievers,
Who say of their brethren,
When they are travelling
Through the earth or engaged
In fighting "If they had stayed
With us, they would not
Have died, or been slain"

١٥٦- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَكُوْنُوْا كَالَّذِيْنَ
كَفَرُوْا وَقَالُوْا لِاِخْوَانِهِمْ
اِذَا ضَرَبُوْا فِي الْاَرْضِ اَوْ كَانُوْا غُزًّى
لَّوْ كَانُوْا عِنْدَنَا مَا مَاتُوْا وَمَا قُتِلُوْا ۚ

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467 That testing by God is not in order that it may add to His knowledge for He knows all It is in order to help us subjectively to mould our will and purge us of any grosser motives that will be searched out by calamity If it is a hardened sinner the test brings conviction out of his own self *Cf* also iii 140

468 It was the duty of all who were able to fight to fight in the sacred cause at Uhud But a small section were timid they were not quite as bad as those who railed against God or those who thoughtlessly disobeyed orders. But they still failed in their duty It is our inner motives that God regards These timorous people were forgiven by God Perhaps they were given another chance perhaps they rose to it and did their duty then

This that God may make it
A cause of sighs and regrets
In their hearts It is God
That gives Life and Death,[469]
And God sees well
All that ye do

لِيَجْعَلَ اللّٰهُ ذٰلِكَ حَسْرَةً فِيْ قُلُوْبِهِمْ ۗ
وَاللّٰهُ يُحْيٖ وَيُمِيْتُ ۗ
وَاللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ۝

157 And if ye are slain, or die,
In the way of God,
Forgiveness and mercy
From God are far better
Than all they could amass [470]

١٥٧- وَلَئِنْ قُتِلْتُمْ فِيْ سَبِيْلِ اللّٰهِ
اَوْ مُتُّمْ لَمَغْفِرَةٌ مِّنَ اللّٰهِ
وَرَحْمَةٌ خَيْرٌ مِّمَّا يَجْمَعُوْنَ ۝

158 And if ye die, or are slain,
Lo ! it is unto God
That ye are brought together

١٥٨- وَلَئِنْ مُّتُّمْ اَوْ قُتِلْتُمْ
لَاِلَى اللّٰهِ تُحْشَرُوْنَ ۝

159 It is part of the Mercy
Of God that thou dost deal
Gently with them [471]
Wert thou severe
Or harsh-hearted,
They would have broken away
From about thee so pass over
(Their faults), and ask
For (God's) forgiveness
For them, and consult
Them in affairs (of moment)
Then, when thou hast
Taken a decision,
Put thy trust in God

١٥٩- فَبِمَا رَحْمَةٍ مِّنَ اللّٰهِ لِنْتَ لَهُمْ ۚ
وَلَوْ كُنْتَ فَظًّا غَلِيْظَ الْقَلْبِ
لَانْفَضُّوْا مِنْ حَوْلِكَ ۠
فَاعْفُ عَنْهُمْ
وَاسْتَغْفِرْ لَهُمْ
وَشَاوِرْهُمْ فِي الْاَمْرِ ۚ
فَاِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللّٰهِ ۭ

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469 It is want of faith that makes people afraid (1) of meeting death (2) of doing their duty when it involves danger as in travelling in order to earn an honest living or fighting in a sacred cause Such fear is part of the punishment for want of faith If you have faith there is no fear in meeting death for it brings you nearer to your goal nor in meeting danger for a sufficient cause because you know that the keys of life and death are in God s hands Nothing can happen without God s Will If it is God s Will that you should die your staying at home will not save you If it is His Will that you should live the danger you incur in a just cause brings you glory Supposing it is His Will that you should lose your life in the danger there are three considerations that would make you eager to meet it (1) dying in doing your duty is the best means of reaching God s Mercy (2) the man of faith knows that he is not going to an unknown country of which he has no news , he is going nearer to God and (3) he is being "brought together unto God *i e* he will meet all his dear ones in faith instead of the separation which the souls without faith fear he looks forward to a surer reunion than is possible in this life

470 Notice a beautiful little literary touch here At first sight you would expect the second person here (*you* could amass) to match the second person in the earlier clause But remember that the second person in earlier clause refers to the man of faith and the third person in the last line refers to the Unbelievers as if it said Of course you as a man of faith would not be for hoarding riches your wealth —duty and the mercy of God —is far more precious than anything the Unbelievers can amass in their selfish lives

471 The extremely gentle nature of Muḥammad endeared him to all and it is reckoned as one of the Mercies of God One of the Apostle s titles is A Mercy to all Creation At no time was this gentleness this mercy this long suffering with human weaknesses more valuable than after a disaster like that at Uḥud It is a God like quality which then as always bound and binds the souls of countless men to him

For God loves those
Who put their trust (in Him)

إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ○

160 If God helps you,
Non can overcome you
If He forsakes you,
Who is there, after that,
That can help you ?
In God, then,
Let Believers put their trust

١٦٠- إِن يَنصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ ۖ
وَإِن يَخْذُلْكُمْ
فَمَن ذَا الَّذِي يَنصُرُكُم مِّن بَعْدِهِ ۗ
وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ○

161 No prophet could (ever)[472]
Be false to his trust
If any person is so false,
He shall, on the Day
Of Judgment, restore
What he misappropriated ,
Then shall every soul
Receive its due,—
Whatever it earned,—
And none shall be
Dealt with unjustly

١٦١- وَمَا كَانَ لِنَبِيٍّ أَن يَغُلَّ ۚ
وَمَن يَغْلُلْ
يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ ۚ
ثُمَّ تُوَفَّىٰ
كُلُّ نَفْسٍ مَّا كَسَبَتْ
وَهُمْ لَا يُظْلَمُونَ ○

162 Is the man who follows
The good pleasure of God
Like the man who draws
On himself the wrath
Of God, and whose abode
Is in Hell ?—
A woeful refuge !

١٦٢- أَفَمَنِ اتَّبَعَ رِضْوَانَ اللَّهِ
كَمَن بَاءَ بِسَخَطٍ مِّنَ اللَّهِ
وَمَأْوَاهُ جَهَنَّمُ ۚ
وَبِئْسَ الْمَصِيرُ ○

163 They are in varying grades
In the sight of God,
And God sees well
All that they do

١٦٣- هُمْ دَرَجَاتٌ عِندَ اللَّهِ ۗ
وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ○

164 God did confer
A great favour

١٦٤- لَقَدْ مَنَّ اللَّهُ

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472 Besides the gentleness of his nature Mustafā was known from his earliest life for his trustworthiness Hence his title of *Al Amīn* Unscrupulous people often read their own low motives into other men and their accusation which is meant to injure fastens on the various virtues for which the man they attack is well known Some of the Hypocrites after Uḥud raised some doubts about the division of the spoils thinking to sow the seeds of poison in the hearts of the men who had deserted their posts in their craving for booty Those low suspicions were never believed in by any sensible people and they have no interest for us now But the general principles here declared are of eternal value (1) Men of God do not act from unworthy motives (2) Those who act from such motives are spiritually the lowest of creatures and they will make no profit (3) A man of God is not to be judged by the same standard as a greedy creature (4) In God's eyes there are various grades of men and we must try to understand and appreciate such grades If we trust our Leader, we shall not question his honesty without cause If he is dishonest, he is not fit to be a leader

On the Believers[473]
When He sent among them
An Apostle from among
Themselves, rehearsing
Unto them the Signs
Of God, sanctifying them,
And instructing them
In Scripture and Wisdom,
While, before that,
They had been
In manifest error

عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ
رَسُولًا مِّنْ أَنفُسِهِمْ
يَتْلُوا عَلَيْهِمْ آيٰتِهٖ
وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ
وَإِن كَانُوا مِن قَبْلُ
لَفِي ضَلٰلٍ مُّبِينٍ ۝

165 What! When a single
Disaster smites you,
Although ye smote (your enemies)
With one twice as great,
Do ye say?—
"Whence is this?"
Say (to them)
"It is from yourselves
For God hath power
Over all things"[474]

١٦٥- أَوَلَمَّا أَصٰبَتْكُم مُّصِيبَةٌ
قَدْ أَصَبْتُم مِّثْلَيْهَا
قُلْتُمْ أَنّٰى هٰذَا ۖ
قُلْ هُوَ مِنْ عِندِ أَنفُسِكُمْ ۗ
إِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيرٌ ۝

166 What ye suffered
On the day the two armies
Met, was with the leave
Of God, in order that
He might test[475] the Believers,—

١٦٦- وَمَا أَصٰبَكُمْ يَوْمَ الْتَقَى الْجَمْعٰنِ
فَبِإِذْنِ اللّٰهِ
وَلِيَعْلَمَ الْمُؤْمِنِينَ ۝

167 And the Hypocrites also[476]
These were told "Come,
Fight in the way of God,
Or (at least) drive
(The foe from your city)"
They said "Had we known
How to fight, we should
Certainly have followed you"

١٦٧- وَلِيَعْلَمَ الَّذِينَ نَافَقُوا ۚ وَقِيلَ لَهُمْ
تَعَالَوْا قٰتِلُوا فِي سَبِيلِ اللّٰهِ
أَوِ ادْفَعُوا ۖ
قَالُوا لَوْ نَعْلَمُ قِتَالًا لَّاتَّبَعْنٰكُمْ ۗ

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473 *Cf* ii 151

474 If Uhud was a reverse to the Muslims they had inflicted a reverse twice as great on the Meccans at Badr This reverse was not without God's permission for He wanted to test and purify the faith of those who followed Islam and to show them that they must strive and do all in their power to deserve God's help If they disobeyed orders and neglected discipline they must attribute the disaster to themselves and not to God

475 *Test* literally *know* See n 467 to iii 154

476 The testing of the Hypocrites was the searching out of their motives and exposing them to the sight of their brethren who might otherwise have been taken in In the first place they gave counsels of caution in their minds it was nothing but cowardice In the second place, what they wished was not the good of the community but its being placed in a contemptible position When others were for self sacrifice, they were for ease and fair words Pretending to be Muslims, they were nearer to Unbelief Ironically they pretended to know nothing of fighting, and left their devout brethren to defend their faith and ideals. If that devout spirit did not appeal to them, they might at least have defended their city of Medina when it was threatened,—defended their hearths and homes as good citizens

They were that day
Nearer to Unbelief
Than to Faith,
Saying with their lips
What was not in their hearts
But God hath full knowledge
Of all they conceal

هُمْ لِلْكُفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ
يَقُولُونَ بِأَفْوَاهِهِمْ
مَا لَيْسَ فِي قُلُوبِهِمْ
وَاللّٰهُ أَعْلَمُ بِمَا يَكْتُمُونَ ○

168 (They are) the ones that say,
(Of their brethren slain),
While they themselves
Sit (at ease) "If only
They had listened to us,
They would not have been slain"
Say "Avert death
From your own selves,
If ye speak the truth"

۱۶۸- اَلَّذِيْنَ قَالُوْا لِإِخْوَانِهِمْ
وَقَعَدُوْا لَوْ أَطَاعُوْنَا مَا قُتِلُوْا
قُلْ فَادْرَءُوْا عَنْ أَنْفُسِكُمُ الْمَوْتَ
إِنْ كُنْتُمْ صٰدِقِيْنَ ○

169 Think not of those
Who are slain in God's way
As dead Nay, they live,[477]
Finding their sustenance
In the Presence of their Lord,

۱۶۹- وَلَا تَحْسَبَنَّ الَّذِيْنَ قُتِلُوْا فِيْ سَبِيْلِ
اللّٰهِ أَمْوَاتًا
بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُوْنَ ○

170 They rejoice in the Bounty
Provided by God
And with regard to those
Left behind, who have not
Yet joined them (in their bliss),
The (Martyrs) glory in the fact
That on them is no fear,
Nor have they (cause to) grieve[478]

۱۷۰- فَرِحِيْنَ بِمَا آتٰهُمُ اللّٰهُ مِنْ فَضْلِهٖ
وَيَسْتَبْشِرُوْنَ
بِالَّذِيْنَ لَمْ يَلْحَقُوْا بِهِمْ مِنْ خَلْفِهِمْ
أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ○

171 They glory in the Grace
And the Bounty from God,
And in the fact that
God suffereth not

۱۷۱- يَسْتَبْشِرُوْنَ بِنِعْمَةٍ مِّنَ اللّٰهِ وَفَضْلٍ
وَأَنَّ اللّٰهَ

477 A beautiful passage about the Martyrs in the cause of Truth They are not dead they live,—and in a far higher and deeper sense than in the life they have left Even those who have no faith in the Hereafter honour those that die in their cause with the crown of immortality in the minds and memories of generations unborn But in Faith we see a higher truer and less relative immortality Perhaps 'immortality is not the right word in this connection as it implies a continuation of this life In their case through the gateway of death they enter the true real Life as opposed to its shadow here Our carnal life is sustained with carnal food and its joys and pleasures at their best are those which are projected on the screen of this material world Their real Life is sustained from the ineffable Presence and Nearness of God *Cf* ii 154 and see how the idea is further developed here.

478 The Martyrs not only rejoice at the bliss they have themselves attained The dear ones left behind are in their thoughts it is part of their glory that they have saved their dear ones from fear sorrow, humiliation and grief, in this life even before they come to share in the glories of the Hereafter

Note how the refrain "on them shall be no fear, nor shall they grieve comes in here with a new and appropriate meaning Besides other things, it means that the dear ones have no cause to grieve at the death of the Martyrs, rather have they cause to rejoice.

The reward of the Faithful
To be lost (in the least)

لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ ۝ ع

SECTION 18

172 Of those who answered
The call of God
And the Apostle,
Even after being wounded,[479]
Those who do right
And refrain from wrong
Have a great reward;—

١٧٢- الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ
مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ ۚ
لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقَوْا
أَجْرٌ عَظِيمٌ ۝

173 Men said to them:
"A great army is gathering
Against you":
And frightened them:
But it (only) increased
Their Faith: they said:
"For us God sufficeth,
And He is the best
Disposer of affairs."

١٧٣- الَّذِينَ قَالَ لَهُمُ النَّاسُ
إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ
فَاخْشَوْهُمْ
فَزَادَهُمْ إِيمَانًا ۖ
وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ۝

174 And they returned
With Grace and Bounty
From God: no harm
Ever touched them:
For they followed
The good pleasure of God:
And God is the Lord
Of bounties unbounded.

١٧٤- فَانْقَلَبُوا بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ
لَمْ يَمْسَسْهُمْ سُوءٌ ۙ
وَاتَّبَعُوا رِضْوَانَ اللَّهِ ۗ
وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ ۝

175 It is only the Evil One
That suggests to you
The fear of his votaries:
Be ye not afraid
Of them, but fear Me,
If ye have Faith.

١٧٥- إِنَّمَا ذَٰلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ ۠
فَلَا تَخَافُوهُمْ
وَخَافُونِ إِنْ كُنْتُمْ مُؤْمِنِينَ ۝

176 Let not those grieve thee
Who rush headlong
Into Unbelief:
Not the least harm
Will they do to God:
God's Plan is that He

١٧٦- وَلَا يَحْزُنْكَ الَّذِينَ يُسَارِعُونَ فِي
الْكُفْرِ ۚ إِنَّهُمْ لَنْ يَضُرُّوا اللَّهَ شَيْئًا ۗ
يُرِيدُ اللَّهُ

479 After the confusion at Uḥud men rallied round the Apostle. He was wounded and they were wounded but they were all ready to fight again. Abū Sufyān with his Meccans withdrew, but left a challenge with them to meet him and his army again at the fair of Badr Ṣugrā next year. The challenge was accepted, and a picked band of Muslims under their intrepid Leader kept the tryst but the enemy did not come. They returned not only unharmed but enriched by the trade at the fair, and (it may be presumed) strengthened by the accession of new adherents to their cause.

Will give them no portion
In the Hereafter,
But a severe punishment

ألا يجعل لهم حظا في الآخرة
ولهم عذاب عظيم ○

177 Those who purchase
Unbelief at the price
Of faith,—
Not the least harm
Will they do to God,
But they will have
A grievous punishment

١٧٧- إن الذين اشتروا
الكفر بالإيمان
لن يضروا الله شيئا
ولهم عذاب أليم ○

178 Let not the Unbelievers
Think that Our respite
To them is good for themselves
We grant them respite
That they may grow [480]
In their iniquity
But they will have
A shameful punishment

١٧٨- ولا يحسبن الذين كفروا
أنما نملي لهم خير لأنفسهم
إنما نملي لهم ليزدادوا إثما
ولهم عذاب مهين ○

179 God will not leave
The Believers in the state
In which ye are now,
Until He separates
What is evil
From what is good [481]
Nor will He disclose
To you the secrets
Of the Unseen [482]
But He chooses
Of His Apostles
(For the purpose)
Whom He pleases
So believe in God
And His Apostles
And if ye believe
And do right,
Ye have a reward
Without measure

١٧٩- ما كان الله ليذر المؤمنين
على ما أنتم عليه
حتى يميز الخبيث من الطيب
وما كان الله
ليطلعكم على الغيب ولكن الله
يجتبي من رسله من يشاء
فآمنوا بالله ورسله
وإن تؤمنوا
وتتقوا فلكم أجر عظيم ○

480 That the cup of their iniquity may be full The appetite for sin grows with what it feeds on The natural result is that the sinner sinks deeper into sin If there is any freedom of will this naturally follows though God's Grace is always ready for the repentant If the Grace is rejected the increase of iniquity makes the nature of iniquity plainer to those who might otherwise be attracted by its glitter The working of God's Law is therefore both just and merciful See also the next verse

481 The testing of good men by calamities and evil men by leaving them in the enjoyment of good things is part of the Universal Plan in which some freedom of choice is left to man The psychological and subjective test is unfailing and the separation is effected partly by the operation of the human wills to which some freedom is allowed But it must be effected if only in the interests of the good

482 Man in his weak state would be most miserable if he could see the secrets of the Future or the secrets of the Unseen But things are revealed to him from time to time as may be expedient for him by Apostles chosen for the purpose Our duty is to hold fast by faith and lead a good life

180 And let not those
Who covetously withhold
Of the gifts which God
Hath given them of His Grace,[483]
Think that it is good for them
Nay, it will be the worse
For them soon shall the things
Which they covetously withheld
Be tied to their necks
Like a twisted collar,[484]
On the Day of Judgment
To God belongs the heritage[485]
Of the heavens and the earth,
And God is well acquainted
With all that ye do

١٨٠- وَلَا يَحْسَبَنَّ الَّذِينَ
يَبْخَلُونَ بِمَآ اٰتٰىهُمُ اللّٰهُ مِنْ فَضْلِهٖ
هُوَ خَيْرًا لَّهُمْ
بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُوْنَ
مَا بَخِلُوْا بِهٖ يَوْمَ الْقِيٰمَةِ
وَلِلّٰهِ مِيْرَاثُ السَّمٰوٰتِ وَالْاَرْضِ
وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ۝

C 60 —Regard, unmoved, the taunts of those
(iii 181 200) Who laugh at faith, nor let their falsehood
Nor their seeming prosperity, raise
Questions in your minds All
Who can read the Signs of God in Nature
Know His wisdom, goodness, power,
And justice They know His promise
Is sure, and in humble prayer,
Wholly put their trust in Him

Section 19

181 God hath heard
The taunt of those
Who say "Truly, God[486]
Is indigent and we
Are rich!"—We shall
Certainly record their word

١٨١- لَقَدْ سَمِعَ اللّٰهُ قَوْلَ الَّذِيْنَ
قَالُوْٓا اِنَّ اللّٰهَ فَقِيْرٌ
وَّنَحْنُ اَغْنِيَآءُ سَنَكْتُبُ مَا قَالُوْا

483 The gifts are of all kinds material gifts such as wealth property strength of limbs etc or intangible gifts such as influence birth in a given set intellect, skill insight etc or spiritual gifts of the highest kind The spending of all these things (apart from what is necessary for ourselves) for those who need them is charity and purifies our own character The withholding of them (apart from our needs) is similarly greed and selfishness, and is strongly condemned

484 By an apt metaphor the miser is told that his wealth or the other gifts which he hoarded will cling round his neck and do him no good He will wish he could get rid of them but he will not be able to do so According to the Biblical phrase in another connection they will hang like a millstone round his neck (Matt xviii 6) The metaphor here is fuller He hugged his wealth or his gifts about him They will become like a heavy collar the badge of slavery round his neck They will be tied tight and twisted and they will give him pain and anguish instead of pleasure *Cf* also xvii 13

485 Another metaphor is now introduced Material wealth or property is only called ours during our short life here it then descends to heirs and heirs until it goes to the ultimate heir the State So all gifts are ours in trust only they ultimately revert to God to Whom belongs all that is in the heavens or on earth

486 In ii 245 we read Who is he that will loan to God a beautiful loan? In other places charity or spending in the way of God is metaphorically described as giving to God The holy Apostle often used that expression in appealing for funds to be spent in the way of God The scoffers mocked and said So God is indigent and we are rich!' This blasphemy was of a piece with all their conduct in history in slaying the Prophets and men of God

And (their act) of slaying
The Prophets in defiance[487]
Of right, and We shall say
"Taste ye the Penalty
Of the Scorching Fire!

وَقَتْلَهُمُ الْأَنْبِيَاءَ
بِغَيْرِ حَقٍّ
وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ ○

182 "This is because
Of the (unrighteous deeds)
Which your hands
Sent on before ye[488]
For God never harms
Those who serve Him"

١٨٢- ذَٰلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ
وَأَنَّ اللَّهَ
لَيْسَ بِظَلَّامٍ لِلْعَبِيدِ ○

183 They (also) said "God took
Our promise not to believe
In an apostle unless
He showed us a sacrifice
Consumed by fire[489]
(From heaven)" Say
"There came to you
Apostles before me,
With Clear Signs
And even with what
Ye ask for why then
Did ye slay them,
If ye speak the truth?"

١٨٣- الَّذِينَ قَالُوا إِنَّ اللَّهَ عَهِدَ إِلَيْنَا
أَلَّا نُؤْمِنَ لِرَسُولٍ
حَتَّىٰ يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ
قُلْ قَدْ جَاءَكُمْ رُسُلٌ مِنْ قَبْلِي
بِالْبَيِّنَاتِ وَبِالَّذِي قُلْتُمْ
فَلِمَ قَتَلْتُمُوهُمْ
إِنْ كُنْتُمْ صَادِقِينَ ○

184 Then if they reject thee,
So were rejected apostles
Before thee, who came
With Clear Signs,
Books of dark prophecies,
And the Book of Enlightenment[490]

١٨٤- فَإِنْ كَذَّبُوكَ فَقَدْ كُذِّبَ رُسُلٌ
مِنْ قَبْلِكَ جَاءُوا بِالْبَيِّنَاتِ
وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ ○

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487 For the expression slaying in defiance of right *Cf* iii 21 and iii 112

488 *Cf* ii 95 and note

489 Burnt sacrifices figured in the Mosaic Law and in the religious ceremonies long before Moses but it is not true that the Mosaic Law laid down a fire from heaven on a burnt sacrifice as a test of the credentials of Prophets Even if it had been so did the Jews obey the Prophets who showed this Sign? In Leviticus ix 23 24 we are told of a burnt offering prepared by Moses and Aaron and there came a fire out from before the Lord and consumed upon the altar the burnt offering and the fat Yet the people rebelled frequently against Moses and rebellion against a Prophet is spiritually an attempt to kill him Abel's offering (sacrifice) was probably a burnt offering it was accepted by God and he was killed by Cain out of jealousy Gen iv 3-8 Mosaic sacrifices were no longer needed by the people of Jesus or the people of Muḥammad

490 The three things mentioned in the Text are (1) Clear Signs (*baiyināt*) (2) *zubūr* and (3) *kitāb il Munīr* The signification of (1) I have explained in the note to iii 62 as far as they relate to Jesus In a more general sense it means the clear evidence which God's dealings furnish about a man of God having a true mission *e g* Moses in relation to Pharaoh I have translated (2) as Books of Dark Prophecies as the root *zabara* implies something hard The Commentators are not agreed but the Prophetic writings which seemed to contemporaries difficult to understand may well come under this description David's Psalms (*Zabūr* iv 163) may also come under this description As to (3) there is no doubt about the literal meaning of the words, the Book of Enlightenment But what does it precisely refer to? I take it to mean the fundamental guide to conduct—the clear rules laid down in all Dispensations to help men to lead good lives

185 Every soul shall have
A taste of death [491]
And only on the Day
Of Judgment shall you
Be paid your full recompense
Only he who is saved
Far from the Fire
And admitted to the Garden
Will have attained
The object (of Life)
For the life of this world
Is but goods and chattels
Of deception [492]

١٨٥- كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ ۗ
وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيٰمَةِ ۖ
فَمَنْ زُحْزِحَ عَنِ النَّارِ
وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ۗ
وَمَا الْحَيٰوةُ الدُّنْيَآ
إِلَّا مَتَاعُ الْغُرُورِ ۝

186. Ye shall certainly
Be tried and tested
In your possessions
And in your personal selves, [493]
And ye shall certainly
Hear much that will grieve you,
From those who received
The Book before you
And from those who
Worship many gods
But if ye persevere
Patiently, and guard
Against evil,—then
That will be
A determining factor
In all affairs.

١٨٦- لَتُبْلَوُنَّ فِيٓ أَمْوَالِكُمْ وَأَنْفُسِكُمْ ۟
وَلَتَسْمَعُنَّ مِنَ الَّذِينَ
أُوتُوا الْكِتٰبَ مِنْ قَبْلِكُمْ
وَمِنَ الَّذِينَ
أَشْرَكُوٓا أَذًى كَثِيرًا ۚ
وَإِنْ تَصْبِرُوا
وَتَتَّقُوا
فَإِنَّ ذٰلِكَ مِنْ عَزْمِ الْأُمُورِ ۝

187 And remember
God took a Covenant
From the People of the Book, [494]
To make it known
And clear to mankind,
And not to hide it,

١٨٧- وَإِذْ أَخَذَ اللّٰهُ مِيثَاقَ
الَّذِينَ أُوتُوا الْكِتٰبَ
لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ ۠

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491 The soul will not die but the death of the body will give a taste of death to the soul when the soul separates from the body The soul will then know that this life was but a probation And seeming inequalities will be adjusted finally on the Day of Judgment

492 *Cf* Longfellow's Psalm of Life 'All this world's a fleeting show For man's illusion given The only Reality will be when we have attained our final goal

493 Not wealth and possessions only (or want of them), are the means of our trial All our personal talents, knowledge opportunities, and their opposites,—in fact everything that happens to us and makes up our personality is a means of our testing So is our Faith we shall have to put up for it many insults from those who do not share it

494 Truth—God's Message—comes to any man or nation as a matter of sacred trust It should be broadcast and published and taught and made clear to all within reach Privileged priesthood at once erects a barrier But worse—when such priesthood tampers with the truth, taking what suits it and ignoring the rest it has sold God's gift for a miserable ephemeral profit, how miserable, it will learn when Nemesis comes

But they threw it away
Behind their backs,[495]
And purchased with it
Some miserable gain!
And vile was the bargain
They made!

فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ
وَاشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا ۖ
فَبِئْسَ مَا يَشْتَرُونَ ○

188 Think not that those
Who exult in what they
Have brought about, and love
To be praised for what
They have not done,—[496]
Think not that they
Can escape the Penalty
For them is a Penalty
Grievous indeed

١٨٨- لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا
وَيُحِبُّونَ أَنْ يُحْمَدُوا
بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ
بِمَفَازَةٍ مِنَ الْعَذَابِ ۖ
وَلَهُمْ عَذَابٌ أَلِيمٌ ○

189 To God belongeth
The dominion
Of the heavens
And the earth,
And God hath power
Over all things

١٨٩- وَلِلَّهِ
مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۗ
وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ○ ع

Section 20

190 Behold! In the creation
Of the heavens and the earth,
And the alternation
Of Night and Day,—[497]
There are indeed Signs
For men of understanding,—

١٩٠- إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ
وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ
لَآيَاتٍ لِأُولِي الْأَلْبَابِ ○

191 Men who celebrate
The praises of God,
Standing, sitting,
And lying down on their sides,[498]
And contemplate
The (wonders of) creation

١٩١- الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا
وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ
وَيَتَفَكَّرُونَ فِي خَلْقِ

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495 *Cf* ii 101

496 A searching picture of the worldly wise! They may cause mischief and misery to others but gloat over any glory it may bring them! They may trample down God's truths and enthrone false standards of worship They may take credit for virtues they do not possess and seeming successes that come in spite of their despicable deceptions

497 See ii 164 The two items mentioned here are just brief symbols recalling the six or seven mentioned in the other passage And those too are but brief symbols and reminders of the glorious majesty of God and His goodness to man

498 That is in all postures which again is symbolical of all circumstances, personal, social, economic, historical and other

In the heavens and the earth,
(With the thought)
"Our Lord! not for naught
Hast Thou created (all) this!
Glory to Thee! Give us[499]
Salvation from the Penalty
Of the Fire

السَّمٰوٰتِ وَالْاَرْضِ
رَبَّنَا مَا خَلَقْتَ هٰذَا بَاطِلًا
سُبْحٰنَكَ
فَقِنَا عَذَابَ النَّارِ ○

192 "Our Lord! any whom Thou
Dost admit to the Fire,
Truly Thou coverest with shame,
And never will wrong doers
Find any helpers!

١٩٢- رَبَّنَآ اِنَّكَ مَنْ تُدْخِلِ النَّارَ
فَقَدْ اَخْزَيْتَهٗ
وَمَا لِلظّٰلِمِيْنَ مِنْ اَنْصَارٍ ○

193 "Our Lord! we have heard
The call of one calling
(Us) to Faith, 'Believe ye
In the Lord,' and we
Have believed Our Lord!
Forgive us our sins,
Blot out from us
Our iniquities, and take
To Thyself our souls
In the company of the righteous

١٩٣- رَبَّنَآ اِنَّنَا سَمِعْنَا
مُنَادِيًا يُّنَادِيْ لِلْاِيْمَانِ
اَنْ اٰمِنُوْا بِرَبِّكُمْ فَاٰمَنَّا
رَبَّنَا فَاغْفِرْ لَنَا ذُنُوْبَنَا
وَكَفِّرْ عَنَّا سَيِّاٰتِنَا
وَتَوَفَّنَا مَعَ الْاَبْرَارِ ○

194 "Our Lord! Grant us
What Thou didst promise
Unto us through Thine Apostles,
And save us from shame
On the Day of Judgment
For Thou never breakest
Thy promise"

١٩٤- رَبَّنَا وَاٰتِنَا مَا وَعَدْتَّنَا
عَلٰى رُسُلِكَ
وَلَا تُخْزِنَا يَوْمَ الْقِيٰمَةِ
اِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ ○

195 And their Lord hath accepted
Of them, and answered them
"Never will I suffer to be lost
The work of any of you,

١٩٥- فَاسْتَجَابَ لَهُمْ رَبُّهُمْ اَنِّيْ لَآ اُضِيْعُ
عَمَلَ عَامِلٍ

499. It is the thought of Salvation that connects all these glories with man Otherwise man would be a miserable contemptible creature in these beauties and wonders of Nature With his high destiny of Salvation he can be lifted even higher than these glories! The Fire is a symbol of penalty We pray for salvation from the penalty

Be he male or female
Ye are members, one of
another [500]
Those who have left their homes,
Or been driven out therefrom,
Or suffered harm in My Cause,
Or fought or been slain,—
Verily, I will blot out
From them their iniquities,
And admit them into Gardens
With rivers flowing beneath ,—
A reward from the Presence [501]
Of God, and from His Presence
Is the best of rewards "

مِّنكُم مِّن ذَكَرٍ أَوْ أُنثَىٰ
بَعْضُكُم مِّن بَعْضٍ فَالَّذِينَ هَاجَرُوا
وَأُخْرِجُوا مِن دِيَارِهِمْ
وَأُوذُوا فِي سَبِيلِي
وَقَاتَلُوا وَقُتِلُوا
لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ
جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ
ثَوَابًا مِّنْ عِندِ اللَّهِ
وَاللَّهُ عِندَهُ حُسْنُ الثَّوَابِ ○

196 Let not the strutting about
Of the Unbelievers
Through the land
Deceive thee

١٩٦- لَا يَغُرَّنَّكَ تَقَلُّبُ الَّذِينَ
كَفَرُوا فِي الْبِلَادِ ○

197 Little is it for enjoyment
Their ultimate abode
Is Hell what an evil bed
(To lie on) !

١٩٧- مَتَاعٌ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ
وَبِئْسَ الْمِهَادُ ○

198 On the other hand, for those
Who fear their Lord,
Are Gardens, with rivers
Flowing beneath , therein
Are they to dwell (for ever),—
A gift from the Presence
Of God , and that which is
In the Presence of God
Is the best (bliss)
For the righteous

١٩٨- لَٰكِنِ الَّذِينَ اتَّقَوْا رَبَّهُمْ
لَهُمْ جَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا
نُزُلًا مِّنْ عِندِ اللَّهِ
وَمَا عِندَ اللَّهِ خَيْرٌ لِّلْأَبْرَارِ ○

199 And there are, certainly,
Among the People of the Book,

١٩٩- وَإِنَّ مِنْ أَهْلِ الْكِتَابِ

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500 In Islam the equal status of the sexes is not only recognised but insisted on If sex distinction which is a distinction in nature does not count in spiritual matters still less of course would count artificial distinctions such as rank wealth position race colour birth etc

501 Here and in iii 198 below and in many places elsewhere stress is laid on the fact that whatever gift or reward or bliss will come to the righteous its chief merit will be that it proceeds from the Presence of God Himself Nearness to God expresses it better than any other symbol

Those who believe in God, In the revelation to you, And in the revelation to them, Bowing in humility to God They will not sell The Signs of God For a miserable gain ! For them is a reward With their Lord, And God is swift in account	لَمَنْ يُّؤْمِنُ بِاللّٰهِ وَمَآ اُنْزِلَ اِلَيْكُمْ وَمَآ اُنْزِلَ اِلَيْهِمْ خٰشِعِيْنَ لِلّٰهِ لَا يَشْتَرُوْنَ بِاٰيٰتِ اللّٰهِ ثَمَنًا قَلِيْلًا اُولٰٓئِكَ لَهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ اِنَّ اللّٰهَ سَرِيْعُ الْحِسَابِ ○
200 O ye who believe ! Persevere in patience[502] And constancy, vie In such perseverance, Strengthen each other, And fear God, That ye may prosper[503]	٢٠٠- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اصْبِرُوْا وَصَابِرُوْا وَرَابِطُوْا وَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُفْلِحُوْنَ ○

502 The full meaning of *Ṣabr* is to be understood here *viz* Patience perseverance constancy, self restraint refusing to be cowed down These virtues we are to exercise for ourselves and in relation to others we are to set an example so that others may vie with us, and we are to vie with them, lest we fall short in this way we strengthen each other and bind our mutual relations closer, in our common service to God

503 Prosperity (*falāh*) here and in other passages is to be understood in a wide sense including prosperity in our mundane affairs as well as in spiritual progress In both cases it implies happiness and the attainment of our wishes, purified by the love of God

INTRODUCTION TO SŪRA IV (*Nisāa*)

This Sūra is closely connected chronologically with Sūra III Its subject matter deals with the social problems which the Muslim community had to face immediately after Uhud While the particular occasion made the necessity urgent, the principles laid down have permanently governed Muslim Law and social practice

Broadly speaking, the Sūra consists of two parts (1) that dealing with women, orphans, inheritance, marriage, and family rights generally, and (2) that dealing with the recalcitrants in the larger family, the community at Medina, *viz*, the Hypocrites and their accomplices

Summary —It begins with an appeal to the solidarity of mankind, the rights of women and orphans, and the implications of family relationship, including an equitable distribution of property after death (iv 1-14 and C 61)

While the decencies of family life should be enforced, women should be held in honour and their rights recognized, in marriage, property, and inheritance, and this principle of goodness should be extended to all beings, great and small (iv 15-42, and C 62)

The sections in Medina, not yet in the Muslim community, should not go after false gods, but should accept the authority of the Apostle, and obey him Then it will be their privilege to be admitted to a great and glorious Fellowship (iv 43 70, and C 63)

The Believers should organize in self defence against their enemies, and beware of the secret plots and mischiefs of the Hypocrites, how deserters should be treated (iv 71 91, and C 64)

Caution about the taking of life, recommendations for leaving places inimical to Islam, religious duties in the midst of war (iv 92 104, and C 65)

Treachery and the lure of evil (iv 105 126, and C 66)

Women and orphans to be justly dealt with, Faith must go with justice, sincerity, and moderation in speech (iv 127 152, and C 67)

Where People of the Book went wrong, with honourable exceptions (iv 153-176, and C 68)

C 61 —All mankind are one, and mutual rights
(iv 1 14) Must be respected the sexes
Must honour, each the other,
Sacred are family relationships
That rise through marriage
And women bearing children,
Orphans need especial loving care,
In trust is held all property,
With duties well defined,
And after death, due distribution
Should be made in equitable shares
To all whose affection, duty,
And trust shed light and joy
On this our life below

Sūra IV

Nisāa, or The Women

In the name of God, Most Gracious
Most Merciful

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝

1 O mankind! reverence
Your Guardian Lord,
Who created you
From a single Person,[504]
Created, of like nature,
His mate, and from them twain
Scattered (like seeds)
Countless men and women ;—
Reverence God, through Whom[505]
Ye demand your mutual (rights),
And (reverence) the wombs[506]
(That bore you) for God
Ever watches over you

١- يٰٓاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمُ
الَّذِيْ خَلَقَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ
وَّخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا
رِجَالًا كَثِيْرًا وَّنِسَآءً ۚ
وَاتَّقُوا اللّٰهَ الَّذِيْ تَسَآءَلُوْنَ بِهٖ
وَالْاَرْحَامَ ۭ
اِنَّ اللّٰهَ كَانَ عَلَيْكُمْ رَقِيْبًا ۝

2 To orphans restore their property
(When they reach their age),
Nor substitute (your) worthless things
For (their) good ones, and devour not
Their substance (by mixing it up)[507]

٢- وَاٰتُوا الْيَتٰمٰٓى اَمْوَالَهُمْ
وَلَا تَتَبَدَّلُوا الْخَبِيْثَ بِالطَّيِّبِ ۠
وَلَا تَاْكُلُوْٓا اَمْوَالَهُمْ

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504 *Nafs* may mean (1) soul (2) self (3) person living person (4) will good pleasure, as in iv 4 below *Minhā* I follow the construction suggested by Imām Rāzi The particle *min* would then suggest here not a portion or a source of something else but a species a nature a similarity The pronoun *hā* refers of course to *Nafs* The Biblical story of the creation of Eve from a rib of Adam may be allegorical but we need not assume it in Quranic teaching

505 All our mutual rights and duties are referred to God We are his creatures His Will is the standard and measure of Good and our duties are measured by our conformity with His Will "Our wills are ours to make them Thine" says Tennyson (*In Memoriam*) Among ourselves (human beings) our mutual rights and duties arise out of God's Law the sense of Right that is implanted in us by him

506 Among the most wonderful mysteries of our nature is that of sex The unregenerate male is apt in the pride of his physical strength to forget the all important part which the female plays in his very existence and in all the social relationships that arise in our collective human lives The mother that bore us must ever have our reverence The wife through whom we enter parentage must have our reverence Sex which governs so much of our physical life and has so much influence on our emotional and higher nature deserves—not our fear, or our contempt or our amused indulgence but —our reverence in the highest sense of the term With this fitting introduction we enter on a discussion of women orphans and family relationships

507 Justice to orphans is enjoined and three things are particularly mentioned as temptations in the way of a guardian (1) He must not postpone restoring all his ward's property when the time comes subject to iv 5 below (2) If there is a list of property it is not enough that that list should be technically followed the property restored must be of equal value to the property received the same principle applies where there is no list (3) If property is managed together, or where perishable goods must necessarily be consumed the strictest probity is necessary when the separation takes place and this is insisted on See also ii 220 and note

With your own For this is
Indeed a great sin

إِلَىٰ أَمْوَالِكُمْ ۚ إِنَّهُ كَانَ حُوبًا كَبِيرًا ○

3 If ye fear that ye shall not
Be able to deal justly
With the orphans,[508]
Marry women of your choice,
Two, or three, or four,
But if ye fear that ye shall not
Be able to deal justly (with them),
Then only one, or (a captive)
That your right hands possess
That will be more suitable,
To prevent you
From doing injustice[509]

٣- وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ
فَانكِحُوا مَا طَابَ لَكُم مِّنَ النِّسَاءِ
مَثْنَىٰ وَثُلَاثَ وَرُبَاعَ
فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً
أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ
ذَٰلِكَ أَدْنَىٰ أَلَّا تَعُولُوا ○

4 And give the women
(On marriage) their dower
As a free gift, but if they,
Of their own good pleasure,
Remit any part of it to you,
Take it and enjoy it
With right good cheer

٤- وَآتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً ۚ
فَإِن طِبْنَ لَكُمْ عَن شَيْءٍ
مِّنْهُ نَفْسًا
فَكُلُوهُ هَنِيئًا مَّرِيئًا ○

5 To those weak of understanding[510]
Make not over your property,[511]
Which God hath made
A means of support for you,
But feed and clothe them
Therewith, and speak to them
Words of kindness and justice

٥- وَلَا تُؤْتُوا السُّفَهَاءَ
أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا
وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ
وَقُولُوا لَهُمْ قَوْلًا مَّعْرُوفًا ○

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508 Notice the conditional clause about orphans introducing the rules about marriage. This reminds us of the immediate occasion of the promulgation of this verse It was after Uhud when the Muslim community was left with many orphans and widows and some captives of war Their treatment was to be governed by principles of the greatest humanity and equity The occasion is past but the principles remain Marry the orphans if you are quite sure that you will in that way protect their interests and their property with perfect justice to them and to your own dependants if you have any If not, make other arrangements for the orphans

509 The unrestricted number of wives of the Times of Ignorance was now strictly limited to a maximum of four provided you could treat them with perfect equality in material things as well as in affection and immaterial things As this condition is most difficult to fulfil I understand the recommendation to be towards monogamy

510 This applies to orphans but the wording is perfectly general and defines principles like those of Chancery in English Law and the Court of Wards in Indian Law Property has not only its rights but also its responsibilities The owner may not do just what he likes absolutely his right is limited by the good of the community of which he is a member and if he is incapable of understanding it his control should be removed This does not mean that he is harshly dealt with On the contrary his interests must be protected and he must be treated with special kindness because of his incapacity

511 *Your* property Ultimately all property belongs to the Community and is intended for the support of *you* i.e the community It is held in trust by a particular individual If he is incapable he is put aside but gently and with kindness While his incapacity remains, the duties and responsibilities devolve on his guardian even more strictly than in the case of the original owner for he may not take any of the profits for himself unless he is poor and in that case his remuneration for his trouble must be on a scale that is no more than just and reasonable

6 Make trial of orphans
Until they reach the age[512]
Of marriage, if then ye find
Sound judgment in them,
Release their property to them,
But consume it not wastefully,
Nor in haste against their growing up
If the guardian is well-off,
Let him claim no remuneration,
But if he is poor, let him
Have for himself what is
Just and reasonable
When ye release their property
To them, take witnesses
In their presence
But all-sufficient
Is God in taking account[513]

٦- وَابْتَلُوا الْيَتٰمٰى حَتّٰى إِذَا بَلَغُوا النِّكَاحَ
فَإِنْ اٰنَسْتُمْ مِّنْهُمْ رُشْدًا
فَادْفَعُوْٓا إِلَيْهِمْ أَمْوَالَهُمْ
وَلَا تَأْكُلُوْهَآ إِسْرَافًا وَّبِدَارًا أَنْ يَّكْبَرُوْا
وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ
وَمَنْ كَانَ فَقِيْرًا فَلْيَأْكُلْ بِالْمَعْرُوْفِ
فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ
فَأَشْهِدُوْا عَلَيْهِمْ
وَكَفٰى بِاللّٰهِ حَسِيْبًا ○

7 From what is left by parents
And those nearest related[514]
There is a share for men
And a share for women,
Whether the property be small
Or large,—a determinate share

٧- لِلرِّجَالِ نَصِيْبٌ مِّمَّا تَرَكَ الْوَالِدٰنِ
وَالْأَقْرَبُوْنَ وَلِلنِّسَآءِ نَصِيْبٌ مِّمَّا تَرَكَ
الْوَالِدٰنِ وَالْأَقْرَبُوْنَ
مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيْبًا مَّفْرُوْضًا ○

8 But if at the time of division
Other relatives, or orphans,
Or poor, are present,
Feed them out of the (property),
And speak to them
Words of kindness and justice

٨- وَإِذَا حَضَرَ الْقِسْمَةَ أُولُوا الْقُرْبٰى وَ
الْيَتٰمٰى وَالْمَسٰكِيْنُ فَارْزُقُوْهُمْ مِّنْهُ
وَقُوْلُوْا لَهُمْ قَوْلًا مَّعْرُوْفًا ○

9 Let those (disposing of an estate)
Have the same fear in their minds
As they would have for their own
If they had left a helpless family behind
Let them fear God, and speak
Words of appropriate (comfort)[515]

٩- وَلْيَخْشَ الَّذِيْنَ لَوْ تَرَكُوْا مِنْ خَلْفِهِمْ
ذُرِّيَّةً ضِعٰفًا خَافُوْا عَلَيْهِمْ
فَلْيَتَّقُوا اللّٰهَ وَلْيَقُوْلُوْا قَوْلًا سَدِيْدًا ○

512 The age of marriage is the age when they reach their majority

513 It is good to take human witnesses when you faithfully discharge your trust but remember that, however fully you satisfy your fellow men when you give your account to them there is a stricter account due from you to God If you are righteous in God's eyes you must follow these stricter standards

514 I have resisted the temptation to translate ' next of kin, as this phrase has a technical meaning in Indian Law referring to certain kinds of heirs whereas here the people meant are those whose inheritance is to be divided The shares are specified Here the genereral principles are laid down that females inherit as well as males and that relatives who have no legal shares orphans and indigent people are not to be treated harshly if present at the division Then ' feed ' may be charged to the property as part of the funeral expenses

515 It is a touching argument addressed to those who have to divide an estate How anxious would you be if you had left a helpless family behind? If others do so help and be kind

10 Those who unjustly
Eat up the property
Of orphans, eat up
A Fire into their own
Bodies they will soon
Be enduring a blazing Fire!

١٠- إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا
إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا ۖ
وَسَيَصْلَوْنَ سَعِيرًا ۞ ع

Section 2

11 God (thus) directs you
As regards your children's[516]
(Inheritance) to the male,
A portion equal to that
Of two females if only
Daughters, two or more,[517]
Their share is two thirds
Of the inheritance,
If only one, her share
Is a half

For parents, a sixth share
Of the inheritance to each,
If the deceased left children,
If no children, and the parents
Are the (only) heirs, the mother
Has a third, if the deceased
Left brothers (or sisters),
The mother has a sixth
(The distribution in all cases
Is) after the payment
Of legacies and debts
Ye know not whether
Your parents or your children
Are nearest to you
In benefit These are
Settled portions ordained[518]

١١- يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ ۖ
لِلذَّكَرِ مِثْلُ حَظِّ الْأُنْثَيَيْنِ ۚ
فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ
فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۖ وَإِنْ كَانَتْ وَاحِدَةً
فَلَهَا النِّصْفُ ۚ وَلِأَبَوَيْهِ
لِكُلِّ وَاحِدٍ مِنْهُمَا السُّدُسُ
مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ ۚ فَإِنْ لَمْ يَكُنْ لَهُ
وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ ۚ
فَإِنْ كَانَ لَهُ إِخْوَةٌ
فَلِأُمِّهِ السُّدُسُ مِنْ بَعْدِ وَصِيَّةٍ
يُوصِي بِهَا أَوْ دَيْنٍ ۗ
آبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ
أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا ۚ فَرِيضَةً

516 The principles of inheritance law are laid down in broad outline in the Qur-ān the precise details have been worked out on the basis of the Apostle's practice and that of his Companions and by interpretation and analogy Muslim jurists have collected a vast amount of learning on this subject and this body of law is enough by itself to form the subject of life long study Here we shall deal only with the broad principles to be gathered from the Text as interpreted by the Jurists

(1) The power of testamentary disposition extends over only one third of the Property the remaining two thirds are distributed among heirs as laid down (2) All distribution takes place after the legacies and debts (including funeral expenses) have first been paid (3) Legacies cannot be left to any of the heirs included in the scheme of distribution or it will amount to upsetting the shares and undue preference of one heir to another (4) Generally but not always the male takes a share double that of a female in his own category

517 At first sight the Arabic words seem to mean if more than two daughters But the alternative in the next clause is if only one daughter Logically therefore the first clause must mean if daughters two or more This is the general interpretation and is confirmed by the supplementary provision in iv 176 at the end of the Sūra which should be read along with this

518. This verse deals with the portions allotted to (a) children and (b) parents The next verse deals with the portions allotted to (c) husband or wife of the deceased and (d) collaterals The children's shares are fixed but their amount will depend upon what goes to the parents If both parents are living and there are also children both father and mother take a sixth each if only one parent is living he or she takes his or her sixth and the rest goes to the children If the parents are living and there is no child or other heir, the mother gets a third (and the father the remaining two thirds) if there are no children, but there are brothers or sisters (this is interpreted strictly in the plural) the mother has a sixth and the father apparently the residue as the father excludes collaterals This is far from being an exhaustive statement but it establishes the proposition that children and parents have always some share if they survive but their shares are affected by the existence and number of the heirs in these categories

By God, and God is
All-knowing, All-wise

مِّنَ اللَّهِ ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ○

12 In what your wives leave,
Your share is a half,
If they leave no child,
But if they leave a child,
Ye get a fourth, after payment
Of legacies and debts
In what ye leave,
Their share is a fourth,[519]
If ye leave no child,
But if ye leave a child,
They get an eighth, after payment
Of legacies and debts

If the man or woman
Whose inheritance is in question,
Has left neither ascendants nor
descendants,[520]
But has left a brother[521]
Or a sister, each one of the two
Gets a sixth, but if more
Than two, they share in a third,
After payment of legacies
And debts, so that no loss[522]
Is caused (to any one)
Thus is it ordained by God,
And God is All-knowing,
Most Forbearing

١٢- وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ
إِنْ لَّمْ يَكُنْ لَّهُنَّ وَلَدٌ ۚ فَإِنْ كَانَ لَهُنَّ
وَلَدٌ فَلَكُمُ الرُّبُعُ مِمَّا تَرَكْنَ مِنْ بَعْدِ
وَصِيَّةٍ يُوصِينَ بِهَا أَوْ دَيْنٍ ۚ
وَلَهُنَّ الرُّبُعُ مِمَّا تَرَكْتُمْ إِنْ لَّمْ يَكُنْ لَّكُمْ
وَلَدٌ ۚ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ
الثُّمُنُ مِمَّا تَرَكْتُمْ مِّنْ بَعْدِ وَصِيَّةٍ
تُوصُونَ بِهَا أَوْ دَيْنٍ ۗ وَإِنْ كَانَ رَجُلٌ
يُّورَثُ كَلَالَةً أَوِ امْرَأَةٌ وَّلَهُ أَخٌ
أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ ۚ
فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَٰلِكَ فَهُمْ شُرَكَاءُ فِي
الثُّلُثِ مِنْ بَعْدِ وَصِيَّةٍ يُّوصَىٰ بِهَا أَوْ دَيْنٍ ۙ
غَيْرَ مُضَارٍّ ۚ وَصِيَّةً مِّنَ اللَّهِ ۗ وَاللَّهُ عَلِيمٌ حَلِيمٌ ○

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519 The husband takes a half of his deceased wife s property if she leaves no child, the rest going to residuaries if she leaves a child the husband gets only a fourth Following the rule that the female share is generally half the male share the widow gets a fourth of her deceased husband s property if he leaves no children and an eighth if he leaves children If there are more widows than one their collective share is a fourth or an eighth as the case may be *inter se* they divide equally

520 The word in Arabic is *kalālat* which is so construed usually But it was nowhere defined authoritatively in the lifetime of the Apostle This was one of the three terms about which *Hadhrat* Umar wished that the Apostle had defined them in his lifetime the other two being *Khilāfat* and *ribā* (usury) On the accepted definition we are concerned with the inheritance of a person who has left no descendant or ascendant (however distant) but only collaterals with or without a widow or widower If there is a widow or widower surviving she or he takes the share as already defined before the collaterals come in

521 A 'brother or sister is here interpreted to mean a uterine brother or sister *i.e* a brother or sister by the same mother but not by the same father as the case of full brothers and sisters or brothers and sisters by the same father but different mothers is understood to be dealt with later in the last verse of this Sūra The uterine brother or sister if only one survives takes a sixth if more than one survive they take a third collectively and divide among themselves, this on the supposition that there are no descendants or ascendants however remote There may however be a widow or widower surviving she or he takes her or his share as already specified

The shares of collaterals generally are calculated on a complicated system which cannot be described in a brief note. For these and the rules about Residuaries (*Aṣaba*) reference should be made to special legal treatises

522. Debts (in which funeral expenses take first rank) and legacies are the first charge on the estate of a deceased person before distribution takes place But equity and fair dealing should be observed in all matters, so that no one's interests are prejudiced Thus funeral expenses should be reasonable, debts must be genuine and not reckless debts and the shares must be calculated with fairness

13 Those are limits
Set by God those who
Obey God and His Apostle
Will be admitted to Gardens
With rivers flowing beneath,
To abide therein (for ever)
And that will be
The Supreme achievement [522 A]

۱۳- تِلْكَ حُدُودُ اللّٰهِ ۚ وَمَنْ يُّطِعِ اللّٰهَ
وَرَسُوْلَهٗ يُدْخِلْهُ جَنّٰتٍ
تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ۚ
وَذٰلِكَ الْفَوْزُ الْعَظِيْمُ ۝

14 But those who disobey
God and His Apostle
And transgress His limits
Will be admitted
To a Fire, to abide therein
And they shall have
A humiliating punishment

۱۴- وَمَنْ يَّعْصِ اللّٰهَ وَرَسُوْلَهٗ
وَيَتَعَدَّ حُدُوْدَهٗ يُدْخِلْهُ نَارًا
خَالِدًا فِيْهَا ۖ
وَلَهٗ عَذَابٌ مُّهِيْنٌ ۝

C 62 — What can be a holier cement to Society
(iv 15—42) Than that women should be chaste and pure,
And crimes against sex rooted out ?
Let decency, kindness, and justice
Prevail in all sex relationships ,
Let marriage be cherished and carefully guarded ;
Women's rights secured , family jars
Adjusted , and all life lived
In faith, charity, and kindness sincere
To all our fellow creatures

Section 3

15 If any of your women
Are guilty of lewdness,[523]
Take the evidence of four[524]
(Reliable) witnesses from amongst you
Against them , and if they testify,
Confine them to houses until
Death do claim them,

۱۵- وَالّٰتِيْ يَاْتِيْنَ الْفَاحِشَةَ مِنْ نِّسَآئِكُمْ
فَاسْتَشْهِدُوْا عَلَيْهِنَّ اَرْبَعَةً مِّنْكُمْ ۚ
فَاِنْ شَهِدُوْا فَاَمْسِكُوْهُنَّ فِي الْبُيُوْتِ
حَتّٰى يَتَوَفّٰهُنَّ الْمَوْتُ

522 A *Cf* xliv 57 n 4733 also App XII 15 p 1469

523 Most commentators understand this to refer to adultery or fornication in that case they consider that the punishment was altered to 100 stripes by the later verse xxiv 2 But I think it refers to unnatural crime between women analogous to unnatural crime between men in iv 16 below because (1) no punishment is specified here for the man as would be the case where a man was involved in the crime (2) the word *al lāti* the purely feminine plural of *al-lati* is used for the parties to the crime , (3) the punishment is indefinite , see the next note but one

524 To protect the honour of women, stricter evidence is required, *i.e* , the evidence of four instead of the usual two witnesses It is the same for adultery (see xxiv 4)

Or God ordain for them
Some (other) way [525]

أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا ○

16 If two men among you
Are guilty of lewdness,
Punish them both
If they repent and amend,
Leave them alone, for God
Is Oft-returning, Most Merciful

١٦- وَالَّذَانِ يَأْتِيَانِهَا مِنكُمْ فَآذُوهُمَا
فَإِن تَابَا وَأَصْلَحَا
فَأَعْرِضُوا عَنْهُمَا
إِنَّ اللَّهَ كَانَ تَوَّابًا رَّحِيمًا ○

17 God accepts the repentance
Of those who do evil
In ignorance and repent
Soon afterwards, to them
Will God turn in mercy
For God is full of knowledge
And wisdom

١٧- إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ
لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ
ثُمَّ يَتُوبُونَ مِن قَرِيبٍ
فَأُولَٰئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ
وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ○

18 Of no effect is the repentance
Of those who continue [526]
To do evil, until Death
Faces one of them, and he says,
"Now have I repented indeed,"
Nor of those who die
Rejecting Faith for them
Have we prepared
A punishment most grievous

١٨- وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ
حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ
قَالَ إِنِّي تُبْتُ الْآنَ
وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ
أُولَٰئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ○

19 O ye who believe!
Ye are forbidden to inherit
Women against their will [527]
Nor should ye treat them

١٩- يَا أَيُّهَا الَّذِينَ آمَنُوا
لَا يَحِلُّ لَكُمْ أَن تَرِثُوا النِّسَاءَ كَرْهًا
وَلَا تَعْضُلُوهُنَّ

525 Keep them in prison until some definite order is received Those who take the crime to be adultery or fornication construe this definite order ('some other way) to mean some definite pronouncement by the Prophet under inspiration this was the punishment of flogging under xxiv 2 If we understand the crime to be unnatural crime we might presume in the absence of any definite order ('some other way) that the punishment would be similar to that for men in the next verse That is itself indefinite and perhaps intentionally so as the crime is most shameful and should be unknown in a well regulated society The maximum punishment would of course be imprisonment for life

526 Note the fine touch A sin may be fashionable and people may sin together without compunction When one of them is faced with Death he repents, but that sort of repentance is no good

527 Among many nations including Arabs in the Days of Ignorance a step son or brother took possession of a dead man's widow or widows along with his goods and chattels This shameful custom is forbidden See also iv 22 below

With harshness, that ye may
Take away part of the dower[528]
Ye have given them,—except
Where they have been guilty
Of open lewdness ,
On the contrary live with them
On a footing of kindness and equity
If ye take a dislike to them
It may be that ye dislike
A thing, and God brings about
Through it a great deal of good

لِتَذْهَبُوا بِبَعْضِ
مَا آتَيْتُمُوهُنَّ
إِلَّا أَنْ يَأْتِينَ بِفَاحِشَةٍ مُبَيِّنَةٍ ۚ
وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ ۚ
فَإِنْ كَرِهْتُمُوهُنَّ
فَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا
وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ○

20 But if ye decide to take
One wife in place of another,
Even if ye had given the latter
A whole treasure[529] for dower,
Take not the least bit of it back
Would ye take it by slander
And a manifest wrong ?

٢٠- وَإِنْ أَرَدْتُمُ اسْتِبْدَالَ زَوْجٍ مَكَانَ
زَوْجٍ وَآتَيْتُمْ إِحْدَاهُنَّ قِنْطَارًا
فَلَا تَأْخُذُوا مِنْهُ شَيْئًا ۚ
أَتَأْخُذُونَهُ بُهْتَانًا وَإِثْمًا مُبِينًا ○

21 And how could ye take it
When ye have gone in
Unto each other, and they have
Taken from you a solemn covenant ?

٢١- وَكَيْفَ تَأْخُذُونَهُ
وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ
وَأَخَذْنَ مِنْكُمْ مِيثَاقًا غَلِيظًا ○

22 And marry not women
Whom your fathers married,—
Except what is past
It was shameful and odious,—
An abominable custom indeed[530]

٢٢- وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ
النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ ۚ
إِنَّهُ كَانَ فَاحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا ○

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528 Another trick to detract from the freedom of married women was to treat them badly and force them to sue for a *Khul a* divorce (see ii 229 n 258) or its equivalent in pre Islamic custom when the dower could be claimed back This is also forbidden Or the harshness may be exercised in another way a divorced woman may be prevented by those who have control of her from re marrying unless she remits her dower All kinds of harshness are forbidden

529 Treasure *Qintār*=a Talent of gold see iii 14 first note

530 See above iv 19, n 527

SECTION 4

23 Prohibited to you
(For marriage) are —[531]
Your mothers, daughters,[532]
Sisters, father's sisters,
Mother's sisters, brother's daughters,
Sister's daugters, foster-mothers[533]
(Who gave you suck), foster sisters,
Your wives' mothers,
Your step-daughters under your[534]
Guardianship, born of your wives
To whom ye have gone in,—
No prohibition if ye have not gone in,—
(Those who have been)
Wives of your sons[535] proceeding
From your loins,
And two sisters in wedlock
At one and the same time,[536]
Except for what is past,
For God is Oft forgiving,
Most Merciful,—

4/30

٢٣- حُرِّمَتْ عَلَيْكُمْ أُمَّهٰتُكُمْ وَبَنٰتُكُمْ
وَأَخَوٰتُكُمْ وَعَمّٰتُكُمْ وَخٰلٰتُكُمْ وَبَنٰتُ
الْأَخِ وَبَنٰتُ الْأُخْتِ
وَأُمَّهٰتُكُمُ الّٰتِيٓ أَرْضَعْنَكُمْ
وَأَخَوٰتُكُمْ مِّنَ الرَّضٰعَةِ
وَأُمَّهٰتُ نِسَآئِكُمْ وَرَبَآئِبُكُمُ الّٰتِيْ
فِيْ حُجُوْرِكُمْ مِّنْ نِّسَآئِكُمُ الّٰتِيْ
دَخَلْتُمْ بِهِنَّ فَإِنْ لَّمْ تَكُوْنُوْا
دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ
وَحَلَآئِلُ أَبْنَآئِكُمُ الَّذِيْنَ مِنْ أَصْلَابِكُمْ
وَأَنْ تَجْمَعُوْا بَيْنَ الْأُخْتَيْنِ
إِلَّا مَا قَدْ سَلَفَ
إِنَّ اللّٰهَ كَانَ غَفُوْرًا رَّحِيْمًا

531 This Table of Prohibited Degrees agrees in the main with what is usually accepted among all nations except in minor details It begins in the last verse (with father's widows or divorcees) The scheme is drawn up on the assumption that the person who proposes to marry is a man if it is a woman the same scheme will apply *mutatis mutandis* it will read your fathers sons brothers etc or you can always read it from the husband's view of relationship as there must always be a husband in a marriage

532 Mother includes grandmother (through the father or mother) great grandmother etc "daughter includes grand daughter (through son or daughter) great grand daughter etc sister includes full sister and half sister Father's sister includes grandfather's sister etc and mother's sister includes grandmother's sister etc

533 'Fosterage' or milk relationships play an important part in Muslim Law and count like blood relationships it would therefore seem that not only foster mothers and foster sisters, but foster mother's sister etc, all come within the prohibited degrees

534 It is generally (but not unanimously) held that 'under your guardianship is a description not a condition Therefore a step daughter not ' under your guardianship is still within the prohibition if the other condition (about her mother) is fulfilled

535 Sons includes grandsons but excludes adopted sons or persons treated as such, on account of the words " proceeding from your loins

536 The bar against two sisters in marriage together applies to aunt and niece together but not to deceased wife's sister after the wife dies

24 Also (prohibited are)
Women already married,
Except those
Whom your right hands possess [537]
Thus hath God ordained
(Prohibitions) against you
Except for these, all others
Are lawful, provided
Ye seek (them in marriage)
With gifts from your property,—
Desiring chastity, not lust [538]
Seeing that ye derive
Benefit from them, give them
Their dowers (at least) [539]
As prescribed, but if,
After a dower is prescribed, ye agree
Mutually (to vary it),
There is no blame on you,
And God is All knowing,
All wise

٢٤- وَالْمُحْصَنٰتُ مِنَ النِّسَآءِ
اِلَّا مَا مَلَكَتْ اَيْمَانُكُمْ
كِتٰبَ اللّٰهِ عَلَيْكُمْ
وَاُحِلَّ لَكُمْ مَّا وَرَآءَ ذٰلِكُمْ
اَنْ تَبْتَغُوْا بِاَمْوَالِكُمْ
مُّحْصِنِيْنَ غَيْرَ مُسٰفِحِيْنَ
فَمَا اسْتَمْتَعْتُمْ بِهٖ مِنْهُنَّ
فَاٰتُوْهُنَّ اُجُوْرَهُنَّ فَرِيْضَةً
وَلَا جُنَاحَ عَلَيْكُمْ
فِيْمَا تَرٰضَيْتُمْ بِهٖ مِنْۢ بَعْدِ الْفَرِيْضَةِ
اِنَّ اللّٰهَ كَانَ عَلِيْمًا حَكِيْمًا ○

25 If any of you have not
The means wherewith
To wed free believing women,
They may wed believing
Girls from among those
Whom your right hands possess [540]
And God hath full knowledge
About your Faith
Ye are one from another
Wed them with the leave
Of their owners, and give them
Their dowers, according to what

٢٥- وَمَنْ لَّمْ يَسْتَطِعْ مِنْكُمْ
طَوْلًا اَنْ يَّنْكِحَ الْمُحْصَنٰتِ الْمُؤْمِنٰتِ
فَمِنْ مَّا مَلَكَتْ اَيْمَانُكُمْ
مِّنْ فَتَيٰتِكُمُ الْمُؤْمِنٰتِ
وَاللّٰهُ اَعْلَمُ بِاِيْمَانِكُمْ بَعْضُكُمْ مِّنْ بَعْضٍ
فَانْكِحُوْهُنَّ بِاِذْنِ اَهْلِهِنَّ
وَاٰتُوْهُنَّ اُجُوْرَهُنَّ بِالْمَعْرُوْفِ

537 *Whom your right hands possess* i e captives in a Jihad or war under the orders of the righteous Imām against those who persecute Faith In such cases formal hostility dissolves civil ties

538 After defining the prohibited degrees the verse proceeds to say that women other than those specified may be sought in marriage but even so not from motives of lust but in order to promote chastity between the sexes Marriage in the original Arabic is here described by a word which suggests a fortress (ḥiṣn) marriage is therefore the fortress of chastity

539 As the woman in marriage surrenders her person so the man also must surrender (besides some part of his independence) at least some of his property according to his means And this gives rise to the law of Dower A minimum dower is prescribed but it is not necessary to stick to the minimum and in the new relationship created the parties are recommended to act towards each other with the greatest confidence and liberality

540 That is captives taken in a *Jihād* see note 537 above *Your* right hands does not mean necessarily that she has been assigned to you or is your property All captures in war belong to the community they are yours in that sense If you seek such a person in marriage, do it from no base motives Safeguard your faith and see that she too does believe In that case after all, she is of the human brotherhood and her condition is accidental and redeemable If the slave bore a child to her master, she would become free The slave condition is now out of date in the true spirit of Islam But there are other conditions in which a woman s (or man s) freedom is restricted, and the principle would apply there also

Is reasonable they should be
Chaste, not lustful, nor taking
Paramours when they
Are taken in wedlock,
If they fall into shame,
Their punishment is half
That for free women
This (permission) is for those
Among you who fear sin ,
But it is better for you
That ye practise self-restraint
And God is Oft-forgiving,
Most Merciful

مُحْصَنٰتٍ غَيْرَ مُسٰفِحٰتٍ
وَّلَا مُتَّخِذٰتِ اَخْدَانٍ ۚ
فَاِذَآ اُحْصِنَّ فَاِنْ اَتَيْنَ بِفَاحِشَةٍ
فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنٰتِ مِنَ
الْعَذَابِ ۚ ذٰلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ ۚ
وَاَنْ تَصْبِرُوْا خَيْرٌ لَّكُمْ ۗ
ع وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ۝

Section 5

26 God doth wish
To make clear to you
And to show you
The ordinances of those
Before you , and (He
Doth wish to) turn to you
(In Mercy) and God
Is All-knowing, All-wise

٢٦ - يُرِيْدُ اللّٰهُ لِيُبَيِّنَ لَكُمْ
وَيَهْدِيَكُمْ سُنَنَ الَّذِيْنَ مِنْ قَبْلِكُمْ
وَيَتُوْبَ عَلَيْكُمْ ۗ
وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ۝

27 God doth wish
To turn to you,
But the wish of those
Who follow their lusts
Is that ye should turn
Away (from Him),—
Far, far away

٢٧ - وَاللّٰهُ يُرِيْدُ اَنْ يَّتُوْبَ عَلَيْكُمْ
وَيُرِيْدُ الَّذِيْنَ
يَتَّبِعُوْنَ الشَّهَوٰتِ
اَنْ تَمِيْلُوْا مَيْلًا عَظِيْمًا ۝

28 God doth wish
To lighten your (difficulties)
For man was created
Weak (in flesh)

٢٨ - يُرِيْدُ اللّٰهُ اَنْ يُّخَفِّفَ عَنْكُمْ ۚ
وَخُلِقَ الْاِنْسَانُ ضَعِيْفًا ۝

29 O ye who believe ![541]
Eat not up your property

٢٩ - يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَاْكُلُوْٓا اَمْوَالَكُمْ

541 Let me paraphrase this verse for there is profound meaning in it (1) All your property you hold in trust whether it is in your name or belongs to the community or to people over whom you have control To waste is wrong (2) In ii 188 the same phrase occurred to caution us against greed Here it occurs to encourage us to increase property by economic use (traffic and trade) recalling Christ s parable of the Talents (Matt xxv 14 30) where the servants who had increased their master s wealth were promoted and the servant who had hoarded was cast into darkness. (3) We are warned that our waste may mean our own destruction (nor kill or destroy yourselves) But there is a more general meaning also we must be careful of our own and other people s lives. We must commit no violence This is the opposite of ' trade and traffic by mutual good will " (4) Our violence to our own brethren is particularly preposterous seeing that God has loved and showered His mercies on us and all His creatures

Among yourselves in vanities
But let there be amongst you
Traffic and trade
By mutual good-will
Nor kill (or destroy)
Yourselves for verily
God hath been to you
Most Merciful !

بَيْنَكُمْ بِالْبَاطِلِ
إِلَّآ أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ ۚ
وَلَا تَقْتُلُوٓا أَنْفُسَكُمْ ۚ
إِنَّ اللّٰهَ كَانَ بِكُمْ رَحِيمًا ○

30 If any do that
In rancour and injustice,—
Soon shall We cast them
Into the Fire and easy
It is for God

٣٠ - وَمَنْ يَّفْعَلْ ذٰلِكَ عُدْوَانًا وَّظُلْمًا
فَسَوْفَ نُصْلِيهِ نَارًا ۚ
وَكَانَ ذٰلِكَ عَلَى اللّٰهِ يَسِيرًا ○

31 If ye (but) eschew
The most heinous
Of the things
Which ye are forbidden to do,
We shall expel
Out of you
All the evil in you,
And admit you to a Gate
Of great honour

٣١ - إِنْ تَجْتَنِبُوا كَبَآئِرَ
مَا تُنْهَوْنَ عَنْهُ
نُكَفِّرْ عَنْكُمْ سَيِّاٰتِكُمْ
وَنُدْخِلْكُمْ مُّدْخَلًا كَرِيمًا ○

32 And in no wise covet[542]
Those things in which God
Hath bestowed His gifts
More freely on some of you
Than on others to men
Is allotted what they earn,
And to women what they earn
But ask God of His bounty
For God hath full knowledge
Of all things

٣٢ - وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللّٰهُ بِهِ بَعْضَكُمْ
عَلٰى بَعْضٍ ۚ لِلرِّجَالِ نَصِيبٌ مِّمَّا اكْتَسَبُوا ۚ
وَلِلنِّسَآءِ نَصِيبٌ مِّمَّا اكْتَسَبْنَ ۚ
وَسْـَٔلُوا اللّٰهَ مِنْ فَضْلِهِ ۚ
إِنَّ اللّٰهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ○

33 To (benefit) every one,
We have appointed
Sharers and heirs[543]
To property left

٣٣ - وَلِكُلٍّ جَعَلْنَا مَوَالِيَ مِمَّا تَرَكَ
الْوَالِدٰنِ وَالْأَقْرَبُونَ ۚ

542 Men and women have gifts from God—some greater than others They seem unequal but we are assured that Providence has allotted them by a scheme by which people receive what they earn If this does not appear clear in our sight, let us remember that we have no full knowledge but God has We must not be jealous if other people have more than we have—in wealth or position or strength or honour or talent or happiness Probably things are equalized in the aggregate or in the long run or equated to needs and merits on a scale which we cannot appraise If we want more instead of being jealous or covetous we should pray to God and place before Him our needs Though He knows all and has no need of our prayer, our prayer may reveal to ourselves our shortcomings and enable us to deserve more of God s bounty or make ourselves fit for it

543 *Mawālī* plural of *Maulā*, from the root *walā* to be near in place or relationship to follow *Maulā* may therefore mean (1) nearly related (2) heir, (3) sharer or partner these three meanings are implied here, (4) neighbour, or friend, or protector or client (xliv 41), (5) lord, or master (xvi 76)

By parents and relatives
To those, also, to whom
Your right hand was pledged,[544]
Give their due portion
For truly God is witness
To all things

وَالَّذِيْنَ عَقَدَتْ اَيْمَانُكُمْ
فَاٰتُوْهُمْ نَصِيْبَهُمْ ط
اِنَّ اللّٰهَ كَانَ عَلٰى كُلِّ شَيْءٍ شَهِيْدًا ○ ع

SECTION 6

34 Men are the protectors[545]
And maintainers of women,
Because God has given
The one more (strength)
Than the other, and because
They support them
From their means
Therefore the righteous women
Are devoutly obedient, and guard
In (the husband's) absence
What God would have them guard[546]
As to those women
On whose part ye fear
Disloyalty and ill-conduct,
Admonish them (first),[547]
(Next), refuse to share their beds,
(And last) beat them (lightly),
But if they return to obedience,
Seek not against them[548]
Means (of annoyance)

٣٤- اَلرِّجَالُ قَوّٰمُوْنَ عَلَى النِّسَآءِ
بِمَا فَضَّلَ اللّٰهُ بَعْضَهُمْ عَلٰى بَعْضٍ
وَّبِمَآ اَنْفَقُوْا مِنْ اَمْوَالِهِمْ ط
فَالصّٰلِحٰتُ قٰنِتٰتٌ حٰفِظٰتٌ لِّلْغَيْبِ
بِمَا حَفِظَ اللّٰهُ ط
وَالّٰتِيْ تَخَافُوْنَ نُشُوْزَهُنَّ فَعِظُوْهُنَّ
وَاهْجُرُوْهُنَّ فِي الْمَضَاجِعِ
وَاضْرِبُوْهُنَّ ج
فَاِنْ اَطَعْنَكُمْ
فَلَا تَبْغُوْا عَلَيْهِنَّ سَبِيْلًا ط

544 When the emigration took place from Mecca to Medina bonds and links of brotherhood were established between the Emigrants and the Helpers and they shared in each other's inheritance Later when the Community was solidly established and relations with those left behind in Mecca were resumed the rights of blood relations in Mecca and the Helper brethren in Medina were both safe guarded This is the particular meaning The more general meaning is similar respect your ties of blood of neighbourhood and of friendly compacts and understandings Be just to all

545 *Qawwām* one who stands firm in another's business protects his interests and looks after his affairs or it may be standing firm in his own business managing affairs with a steady purpose *Cf* iv 135

546 Or the sentence may be rendered and protect (the husband's interests) in his absence as God has protected them If we take the rendering as in the text the meaning is the good wife is obedient and harmonious in her husband's presence and in his absence guards his reputation and property and her own virtue as ordained by God If we take the rendering as in the note we reach the same result in a different way the good wife in her husband's absence remembering how God has given her a sheltered position does everything to justify that position by guarding her own virtue and his reputation and property

547 In case of family jars four steps are mentioned to be taken in that order (1) perhaps verbal advice or admonition may be sufficient, (2) if not sex relations may be suspended (3) if this is not sufficient some slight physical correction may be administered, but Imām Shafi'i considers this inadvisable though permissible and all authorities are unanimous in deprecating any sort of cruelty even of the nagging kind as mentioned in the next clause, (4) if all this fails a family council is recommended in iv 35 below

548 Temper nagging sarcasm speaking at each other in other people's presence reverting to past faults which should be forgiven and forgotten —all this is forbidden And the reason given is characteristic of Islam You must live all your life as in the presence of God Who is high above us but Who watches over us How petty and contemptible will our little squabbles appear in His presence!

For God is Most High,
Great (above you all)

إِنَّ اللّٰهَ كَانَ عَلِيًّا كَبِيرًا ○

35 If ye fear a breach
Between them twain,
Appoint (two) arbiters,
One from his family,
And the other from hers;[549]
If they wish for peace,
God will cause
Their reconciliation
For God hath full knowledge,
And is acquainted
With all things

٣٥- وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا
فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ
وَحَكَمًا مِّنْ أَهْلِهَا ج
إِنْ يُّرِيدَا إِصْلَاحًا
يُّوَفِّقِ اللّٰهُ بَيْنَهُمَا ط
إِنَّ اللّٰهَ كَانَ عَلِيمًا خَبِيرًا ○

36 Serve God, and join not[550]
Any partners with Him,
And do good—
To parents, kinsfolk,
Orphans, those in need,
Neighbours who are near,[551]
Neighbours who are strangers,
The Companion by your side,[552]
The way-farer (ye meet),
And what your right hands
possess[553]

For God loveth not
The arrogant, the vainglorious,—[554]

٣٦- وَاعْبُدُوا اللّٰهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا
وَّبِالْوَالِدَيْنِ إِحْسَانًا
وَّبِذِي الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنِ
وَالْجَارِ ذِي الْقُرْبٰى وَالْجَارِ الْجُنُبِ
وَالصَّاحِبِ بِالْجَنْبِ وَابْنِ السَّبِيْلِ
وَمَا مَلَكَتْ أَيْمَانُكُمْ ط
إِنَّ اللّٰهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا ○

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549 An excellent plan for settling family disputes without too much publicity or mud throwing or resort to the chicaneries of the law. The Latin countries recognise this plan in their legal systems It is a pity that Muslims do not resort to it universally as they should The arbiters from each family would know the idiosyncracies of both parties and would be able with God's help to effect a real reconciliation

550 The essence of Islam is to serve God and do good to your fellow creatures This is wider and more comprehensive than Love God and love your neighbour' For it includes duties to animals as our fellow creatures and emphasises practical service rather than sentiment

551 *Neighbours who are near* that is in local situation as well as intimate relationships just as *neighbours who are strangers* includes those whom we do not know or who live away from us or in a different sphere altogether

552 The *Companion by your side* may be your intimate friends and associates just as the *way farer you meet* may be a casual acquaintance on your travels This last is much wider than the stranger within your gate

553 *What your right hands possess* anything that has no civil rights It includes captives or slaves (where they exist in any form whatever) people in your power or dumb animals with whom you have to deal They are all God's creatures and deserve our sympathy and our *practical service Cf* Coleridge's Rime of the Ancient Mariner He prayeth best who loveth best All things both great and small, For the dear God who loveth us He made and loveth all

554 Real deeds of service and kindness proceed not from showing off or from a superior sort of condescension (*Cf* White Man's Burden) but from a frank recognition of our own humility and the real claims before God, of all our fellow creatures For in our mutual needs we are equal before God or perhaps the best of us (as the world sees us) may be worse than the worst of us (from the same point of view)

37 (Nor) those who are niggardly
Or enjoin niggardliness on others,
Or hide the bounties
Which God hath bestowed[555]
On them , for We have prepared,
For those who resist Faith,
A Punishment that steeps[555]
Them in contempt , —

٣٧- الَّذِينَ يَبْخَلُونَ
وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ
وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ؕ
وَأَعْتَدْنَا لِلْكٰفِرِينَ عَذَابًا مُّهِينًا ۝

38 Nor those who spend
Of their substance, to be seen[557]
Of men, but have no faith
In God and the Last Day
If any take the Evil One
For their intimate,
What a dreadful intimate he is !

٣٨- وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ
وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ ؕ
وَمَنْ يَكُنِ الشَّيْطٰنُ لَهُ قَرِينًا فَسَاءَ
قَرِينًا ۝

39 And what burden
Were it on them if they
Had faith in God
And in the Last Day,
And they spent
Out of what God hath
Given them for sustenance ?[558]
For God hath full
Knowledge of them

٣٩- وَمَاذَا عَلَيْهِمْ لَوْ آمَنُوا بِاللَّهِ
وَالْيَوْمِ الْآخِرِ
وَأَنْفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ ؕ
وَكَانَ اللَّهُ بِهِمْ عَلِيمًا ۝

40 God is never unjust
In the least degree
If there is any good (done),
He doubleth it,
And giveth from His own
Presence a great reward[559]

٤٠- إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ
وَإِنْ تَكُ حَسَنَةً يُضٰعِفْهَا
وَيُؤْتِ مِنْ لَّدُنْهُ أَجْرًا عَظِيمًا ۝

41 How then if We brought
From each People a witness,

٤١- فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ

555 Arrogance is one reason why our deeds of love and kindness do not thrive Another is niggardliness or selfishness God does not love either the one or the other for they both proceed from want of love of God or faith in God Niggardly is the worldly wise man who not only refuses to spend himself in service but by example and precept prevents others from doing so as otherwise he would be made odious by comparison before his fellow creatures So he either makes a virtue of his caution or hides the gifts which have been given him—wealth position, talent etc

556 Note how the punishment fits the crime The niggard holds other people in contempt and in doing so, becomes himself contemptible

557 A fault opposed to niggardliness and equally opposed to true Charity is to spend lavishly to be seen of men It is mere hypocrisy , there is no love in it either for God or for man

558 *Sustenance* physical intellectual, spiritual—everything pertaining to life and growth Our being is from God and we must therefore spend ourselves freely for God How can it be a burden ? It is merely a response to the demand of our own healthy nature

559 Any little good of our own comes from the purity of our heart Its results in the world are doubled and multiplied by God s grace and mercy , but an even greater reward comes from His own Presence, His good pleasure which brings us nearer to Him

And We brought thee
As a witness against
These People ![560]

وَجِئْنَا بِكَ عَلَىٰ هَٰؤُلَاءِ شَهِيدًا ۝

وقف النبي عليه السلام

42 On that day
Those who reject Faith
And disobey the Apostle
Will wish that the earth
Were made one with them[561]
But never will they hide
A single fact from God !

٤٢- يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا
وَعَصَوُا الرَّسُولَ
لَوْ تُسَوَّىٰ بِهِمُ الْأَرْضُ
وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا ۝

ع

C 63 —Be clean and pure, and seek not occasions
(iv 43 70) For quibbles, nor go after sorcery
Or false gods Be faithful
In your trusts, learn obedience,
And settle your quarrels under the guidance
Of God's Apostle Ever keep away
From hypocrisy and every kind of falsehood
Then will you be admitted to a glorious Fellowship
With the highest and noblest in the spiritual world

Section 7

43 O ye who believe !
Approach not prayers
With a mind befogged,[562]
Until ye can understand
All that ye say,—
Nor in a state
Of ceremonial impurity
(Except when travelling on the road),
Until after washing
Your whole body
If ye are ill,
Or on a journey,
Or one of you cometh
From offices of nature,

٤٣- يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ
وَأَنْتُمْ سُكَارَىٰ
حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ
وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ
حَتَّىٰ تَغْتَسِلُوا ۚ وَإِنْ كُنْتُمْ مَرْضَىٰ
أَوْ عَلَىٰ سَفَرٍ
أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ

560 Each Prophet and Leader is a witness for his People and his contemporaries—for those who accept God and against those who reject Him

561 Those who reject God's message will wish when their eyes are opened that they were reduced to dust for existence itself will be agony to them They might like to hide in the dust but nothing is hidden from God All their past will stand out clear before Him

562 The reference is either to a state of intoxication or to a dazed state of mind on account of drowsiness or some other cause Or perhaps both are implied Before the prohibition of intoxicants altogether was promulgated it was at least unbecoming that people should come to prayers in such a state For prayers it is only right that we should collect our whole minds and approach God in a spirit of reverence ' Prayers (*Ṣalāt*) here may mean ' a place of prayers a Mosque the resulting meaning would be the same

Or ye have been
In contact with women,
And ye find no water,[563]
Then take for yourselves
Clean sand or earth,
And rub therewith
Your faces and hands
For God doth blot out sins
And forgive again and again

أَوْ لٰمَسْتُمُ النِّسَآءَ
فَلَمْ تَجِدُوْا مَآءً
فَتَيَمَّمُوْا صَعِيْدًا طَيِّبًا
فَامْسَحُوْا بِوُجُوْهِكُمْ وَاَيْدِيْكُمْ ؕ
اِنَّ اللّٰهَ كَانَ عَفُوًّا غَفُوْرًا ○

44 Hast thou not turned
Thy vision to those
Who were given a portion[564]
Of the Book? They traffic
In error, and wish that ye
Should lose the right path

۴۴- اَلَمْ تَرَ اِلَى الَّذِيْنَ اُوْتُوْا نَصِيْبًا مِّنَ
الْكِتٰبِ يَشْتَرُوْنَ الضَّلٰلَةَ
وَيُرِيْدُوْنَ اَنْ تَضِلُّوا السَّبِيْلَ ؕ ○

45 But God hath full knowledge
Of your enemies
God is enough for a Protector,
And God is enough for a Helper

۴۵- وَاللّٰهُ اَعْلَمُ بِاَعْدَآئِكُمْ
وَكَفٰى بِاللّٰهِ وَلِيًّا ۙ وَّكَفٰى بِاللّٰهِ نَصِيْرًا ○

46 Of the Jews there are those
Who displace words
From their (right) places,
And say "We hear
And we disobey",[565]
And "Hear what is not
Heard", and "*Rā'ina*",[566]
With a twist of their tongues
And a slander to Faith
If only they had said
"We hear and we obey",
And "Do hear",

۴۶- مِنَ الَّذِيْنَ هَادُوْا يُحَرِّفُوْنَ الْكَلِمَ
عَنْ مَّوَاضِعِهٖ
وَيَقُوْلُوْنَ سَمِعْنَا وَعَصَيْنَا
وَاسْمَعْ غَيْرَ مُسْمَعٍ وَّرَاعِنَا لَيًّا بِاَلْسِنَتِهِمْ
وَطَعْنًا فِى الدِّيْنِ ؕ وَلَوْ اَنَّهُمْ قَالُوْا سَمِعْنَا
وَاَطَعْنَا وَاسْمَعْ

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563 The strictest cleanliness and purity of mind and body are required especially at the time of prayer But there are circumstances when water for ablutions is not easily obtainable especially in the dry conditions of Arabia and then washing with dry sand or clean earth is recommended Four such circumstances are mentioned the two last when washing is specially required the two first when washing may be necessary but it may not be easy to get water For a man when he is ill cannot walk out far to get water and a man on a journey has no full control over his supplies In all four cases where water cannot be got cleaning with dry sand or dry earth is recommended This is called *Tayammum*

564 *Cf* iii 23 and n 366

565 See ii 93 n 98 A trick of the Jews was to twist words and expressions so as to ridicule the most solemn teachings of Faith Where they should have said We hear and we obey they said aloud We hear and whispered We disobey Where they should have said respectfully, We hear they added in a whisper What is not heard by way of ridicule Where they claimed the attention of the Teacher they used an ambiguous word apparently harmless but in their intention disrespectful

566 See ii 104 n 106 '*Rā'inā* if used respectfully in the Arabic way would have meant "Please attend to us. With a twist of their tongue they suggested an insulting meaning such as 'O thou that takest us to pasture!', or in Hebrew, "Our bad one!

And " Do look at us "
It would have been better
For them, and more proper,
But God hath cursed them
For their Unbelief, and but few
Of them will believe

وَانْظُرْنَا لَكَانَ خَيْرًا لَّهُمْ وَاَقْوَمَ ۙ
وَلٰكِنْ لَّعَنَهُمُ اللّٰهُ
بِكُفْرِهِمْ فَلَا يُؤْمِنُوْنَ اِلَّا قَلِيْلًا ○

47 O ye People of the Book!
Believe in what We
Have (now) revealed, confirming
What was (already) with you,
Before We change the face and fame[567]
Of some (of you) beyond all recognition,
And turn them hindwards,
Or curse them as We cursed
The Sabbath-breakers,[568]
For the decision of God
Must be carried out

٤٧- يٰٓاَيُّهَا الَّذِيْنَ اُوْتُوا الْكِتٰبَ اٰمِنُوْا
بِمَا نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُمْ
مِّنْ قَبْلِ اَنْ نَّطْمِسَ وُجُوْهًا
فَنَرُدَّهَا عَلٰٓى اَدْبَارِهَآ
اَوْ نَلْعَنَهُمْ كَمَا لَعَنَّآ اَصْحٰبَ السَّبْتِ ؕ
وَكَانَ اَمْرُ اللّٰهِ مَفْعُوْلًا ○

48 God forgiveth not
That partners should be set up
With Him, but He forgiveth
Anything else, to whom
He pleaseth, to set up
Partners with God
Is to devise a sin[569]
Most heinous indeed

٤٨- اِنَّ اللّٰهَ لَا يَغْفِرُ اَنْ يُّشْرَكَ بِهٖ
وَيَغْفِرُ مَا دُوْنَ ذٰلِكَ لِمَنْ يَّشَآءُ ۚ
وَمَنْ يُّشْرِكْ بِاللّٰهِ
فَقَدِ افْتَرٰٓى اِثْمًا عَظِيْمًا ○

49 Hast thou not turned
Thy vision to those
Who claim sanctity
For themselves?[570]

٤٩- اَلَمْ تَرَ اِلَى الَّذِيْنَ
يُزَكُّوْنَ اَنْفُسَهُمْ ؕ

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567 Literally before We obliterate some features (or faces) and turn them front to back (or back to front) an Arabic idiom which must be translated freely to yield its proper meaning in English The face is the chief expression of a man's own real essence it is also the index of his fame and estimation The People of the Book had been specially favoured by God with spiritual revelations If they proved themselves unworthy they lost their face Their eminence would owing to their own conduct be turned into degradation Others would take their place The first shall be last and the last shall be first Matt xix 30

568 *Cf* ii 65 and n 79

569 Just as in an earthly kingdom the worst crime is that of treason as it cuts at the very existence of the State so in the spiritual kingdom the unforgivable sin is that of contumacious treason against God by putting up God's creatures in rivalry against Him This is rebellion against the essence and source of spiritual Life It is what Plato would call the lie in the soul But even here if the rebellion is through ignorance and is followed by sincere repentance and amendment God's Mercy is always open (iv 17)

570 The sanctimonious or self sanctified people are the farthest from sanctity or purity, which can only proceed from God They cannot play with God's Truth and yet go on claiming to be guided and purified or justified by God Their falsehood in itself condemns them no further proof is needed of their selfishness and evil

Nay—but God
Doth sanctify
Whom He pleaseth
But never will they
Fail to receive justice
In the least little thing[571]

بَلِ اللّٰهُ يُزَكِّيْ مَنْ يَّشَآءُ
وَلَا يُظْلَمُوْنَ فَتِيْلًا ۝

50 Behold! how they invent
A lie against God!
But that by itself
Is a manifest sin!

٥٠- اُنْظُرْ كَيْفَ يَفْتَرُوْنَ عَلَى اللّٰهِ الْكَذِبَ
وَكَفٰى بِهٖۤ اِثْمًا مُّبِيْنًا ۝ ع

SECTION 8

51 Hast thou not turned
Thy vision to those
Who were given a portion[572]
Of the Book? They believe
In Sorcery and Evil,[573]
And say to the Unbelievers
That they are better guided
In the (right) way
Than the Believers!

٥١- اَلَمْ تَرَ اِلَى الَّذِيْنَ اُوْتُوْا نَصِيْبًا مِّنَ
الْكِتٰبِ
يُؤْمِنُوْنَ بِالْجِبْتِ وَالطَّاغُوْتِ
وَيَقُوْلُوْنَ لِلَّذِيْنَ كَفَرُوْا هٰۤؤُلَآءِ
اَهْدٰى مِنَ الَّذِيْنَ اٰمَنُوْا سَبِيْلًا ۝

52 They are (men) whom
God hath cursed
And those whom God
Hath cursed, thou wilt find,
Have no one to help[574]

٥٢- اُولٰٓئِكَ الَّذِيْنَ لَعَنَهُمُ اللّٰهُ
وَمَنْ يَّلْعَنِ اللّٰهُ
فَلَنْ تَجِدَ لَهٗ نَصِيْرًا ۝

53 Have they a share
In dominion or power?
Behold, they give not a farthing[575]
To their fellow-men?

٥٣- اَمْ لَهُمْ نَصِيْبٌ مِّنَ الْمُلْكِ
فَاِذًا لَّا يُؤْتُوْنَ النَّاسَ نَقِيْرًا ۝

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571 Literally the small skin in the groove of a date stone, a thing of no value *qatīl*

572 *Cf* iii. 23 and n 366 The phrase also occurs in iv 44

573 The word I have translated *Sorcery* is *jibt* which may mean divination sorcery magic or any false object of belief or worship such as an idol The word I have translated *Evil* (here and in ii 256) is *Tāgūt* which means the evil one, the one who exceeds all bounds Satan or it may refer to some idol worshipped by the Pagan Arabs with whom the Jews of Medina were intriguing against the Holy Apostle The Jews had taken much to sorcery magic, divination and such superstitions

574 The Jews were then seeking the aid of the Meccan Pagans against Muḥammad, but so far from getting any help from them they and the Pagans were both overthrown That was the immediate occasion but the words have a perfectly general—a universal—meaning

575 The word I have translated *farthing* is *naqīr* the groove in a date stone a thing of no value whatever Close fistedness and envy are among the worst forms of selfishness and appear specially incongruous in people of power authority or influence, from whom is expected generosity in giving and generosity in seeing other people's prosperity or happiness

54 Or do they envy mankind
For what God hath given them
Of his bounty? But We
Had already given the people
Of Abraham the Book
And Wisdom, and conferred
Upon them a great kingdom.[576]

٥٤- اَمْ يَحْسُدُوْنَ النَّاسَ
عَلٰى مَآ اٰتٰىهُمُ اللّٰهُ مِنْ فَضْلِهٖ ۚ
فَقَدْ اٰتَيْنَآ اٰلَ اِبْرٰهِيْمَ الْكِتٰبَ
وَالْحِكْمَةَ وَاٰتَيْنٰهُمْ مُّلْكًا عَظِيْمًا ○

55 Some of them believed,
And some of them averted
Their faces from him: and enough
Is Hell for a burning fire.[577]

٥٥- فَمِنْهُمْ مَّنْ اٰمَنَ بِهٖ وَمِنْهُمْ مَّنْ
صَدَّ عَنْهُ ۚ وَكَفٰى بِجَهَنَّمَ سَعِيْرًا ○

56 Those who reject
Our Signs, We shall soon
Cast into the Fire:
As often as their skins
Are roasted through,
We shall change them
For fresh skins,
That they may taste
The Penalty: for God
Is Exalted in Power, Wise.

٥٦- اِنَّ الَّذِيْنَ كَفَرُوْا بِاٰيٰتِنَا
سَوْفَ نُصْلِيْهِمْ نَارًا ۚ
كُلَّمَا نَضِجَتْ جُلُوْدُهُمْ بَدَّلْنٰهُمْ جُلُوْدًا
غَيْرَهَا لِيَذُوْقُوا الْعَذَابَ ۚ
اِنَّ اللّٰهَ كَانَ عَزِيْزًا حَكِيْمًا ○

57 But those who believe
And do deeds of righteousness,
We shall soon admit to Gardens,
With rivers flowing beneath,—
Their eternal home:
Therein shall they have
Companions pure and holy:[578]
We shall admit them
To shades, cool and ever
deepening.[579]

٥٧- وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
سَنُدْخِلُهُمْ جَنّٰتٍ تَجْرِيْ
مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَآ اَبَدًا ۚ
لَهُمْ فِيْهَآ اَزْوَاجٌ مُّطَهَّرَةٌ ۫
وَّنُدْخِلُهُمْ ظِلًّا ظَلِيْلًا ○

58 God doth command you
To render back your Trusts
To those to whom they are due;
And when ye judge

٥٨- اِنَّ اللّٰهَ يَاْمُرُكُمْ اَنْ تُؤَدُّوا الْاَمٰنٰتِ
اِلٰٓى اَهْلِهَا ۙ وَاِذَا حَكَمْتُمْ

576 Such as the kingdoms of David and Solomon: for they had international fame.

577 Envy is like an internal fire, which is in itself a hell.

578 Cf. ii. 25 and n. 44.

579 The Garden is contrasted with the Fire: the shade is contrasted with the roasting. Evil grows with what it feeds on. So goodness and felicity grow with their practice. The good may be alone to start with: but (unlike evil ones) they get holy Companions. Just as spiritual agony increases with what it suffers (typified by fresh skins growing as the old ones burn out), so spiritual felicity finds deeper and deeper meaning (typified by the shades in a Garden, which grow deeper and cooler as you proceed into the interior).

Between man and man,
That ye judge with justice
Verily how excellent
Is the teaching which He giveth
you!
For God is He Who heareth
And seeth all things

بَيْنَ النَّاسِ
اَنْ تَحْكُمُوْا بِالْعَدْلِ ط
اِنَّ اللّٰهَ نِعِمَّا يَعِظُكُمْ بِهٖ ط
اِنَّ اللّٰهَ كَانَ سَمِيْعًا بَصِيْرًا ۝

59 O ye who believe!
Obey God, and obey the Apostle,
And those charged
With authority among you [580]
If ye differ in anything
Among yourselves, refer it
To God and His Apostle,
If ye do believe in God
And the Last Day
That is best, and most suitable
For final determination

٥٩- يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا
اَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ وَاُولِي الْاَمْرِ
مِنْكُمْ ج فَاِنْ تَنَازَعْتُمْ فِيْ شَيْءٍ
فَرُدُّوْهُ اِلَى اللّٰهِ وَالرَّسُوْلِ
اِنْ كُنْتُمْ تُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ط
ذٰلِكَ خَيْرٌ وَّاَحْسَنُ تَاْوِيْلًا ۝ ع

SECTION 9

60 Hast thou not turned
Thy vision to those [581]
Who declare that they believe
In the revelations
That have come to thee
And to those before thee?
Their (real) wish is
To resort together for judgment
(In their disputes)
To the Evil One,
Though they were ordered
To reject him
But Satan's wish
Is to lead them astray
Far away (from the Right)

٦٠- اَلَمْ تَرَ اِلَى الَّذِيْنَ
يَزْعُمُوْنَ اَنَّهُمْ اٰمَنُوْا بِمَاۤ اُنْزِلَ اِلَيْكَ
وَمَاۤ اُنْزِلَ مِنْ قَبْلِكَ
يُرِيْدُوْنَ اَنْ يَّتَحَاكَمُوْۤا
اِلَى الطَّاغُوْتِ
وَقَدْ اُمِرُوْۤا اَنْ يَّكْفُرُوْا بِهٖ ط
وَيُرِيْدُ الشَّيْطٰنُ اَنْ يُّضِلَّهُمْ ضَلٰلًا
بَعِيْدًا ۝

61 When it is said to them
"Come to what God hath revealed,

٦١- وَاِذَا قِيْلَ لَهُمْ تَعَالَوْا اِلٰى مَاۤ اَنْزَلَ اللّٰهُ

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580 *Ulū l amr*=those charged with authority or responsibility or decision or the settlement of affairs All ultimate authority rests in God Men of God derive their authority from Him As Islam makes no sharp division between sacred and secular affairs it expects ordinary governments to be imbued with righteousness and stand in the place of the righteous Imām and we must respect and obey such authority, otherwise there will be no order or discipline Where in actual fact there is a sharp division between law and morality between secular and religious affairs as is the case in most countries at the present day Islam still expects secular authority to be exercised in righteousness, and on that condition enjoins obedience to such authority

581. The immediate reference was to the Hypocrites (*Munāfiqīn*) of Medina, but the words are general and the evil of hypocrisy has to be dealt with in all ages The type of these men is what is called Mr Facing both ways in Bunyan's "Pilgrim's Progress Such men declare that they are always with the Right but calmly intrigue with Evil and Injustice and even make Injustice their judge if their personal interests are served in that way

And to the Apostle"
Thou seest the Hypocrites avert
Their faces from thee in disgust

وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنٰفِقِينَ يَصُدُّونَ
عَنْكَ صُدُودًا ۝

62 How then, when they are
Seized by misfortune,
Because of the deeds
Which their hands have sent forth?
Then they come to thee,
Swearing by God
"We meant no more
Than good-will and conciliation!"

٦٢- فَكَيْفَ إِذَآ أَصَابَتْهُمْ مُّصِيبَةٌۢ
بِمَا قَدَّمَتْ أَيْدِيهِمْ
ثُمَّ جَآءُوكَ يَحْلِفُونَ ۖ
بِاللّٰهِ إِنْ أَرَدْنَآ إِلَّآ إِحْسَانًا وَّتَوْفِيقًا ۝

63 Those men,—God knows
What is in their hearts,
So keep clear of them,[582]
But admonish them,
And speak to them a word
To reach their very souls

٦٣- أُولٰٓئِكَ الَّذِينَ يَعْلَمُ اللّٰهُ مَا فِي قُلُوبِهِمْ
فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ
وَقُلْ لَّهُمْ فِيٓ أَنْفُسِهِمْ قَوْلًا بَلِيغًا ۝

64 We sent not an Apostle,
But to be obeyed, in accordance
With the Will of God.
If they had only,
When they were unjust
To themselves,
Come unto thee
And asked God's forgiveness,
And the Apostle had asked
Forgiveness for them,
They would have found
God indeed Oft-returning,
Most Merciful

٦٤- وَمَآ أَرْسَلْنَا مِنْ رَّسُولٍ
إِلَّا لِيُطَاعَ بِإِذْنِ اللّٰهِ ۭ
وَلَوْ أَنَّهُمْ إِذْ ظَّلَمُوٓا أَنْفُسَهُمْ
جَآءُوكَ فَاسْتَغْفَرُوا اللّٰهَ
وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ
لَوَجَدُوا اللّٰهَ تَوَّابًا رَّحِيمًا ۝

65 But no, by thy Lord,
They can have
No (real) Faith,
Until they make thee judge
In all disputes between them,
And find in their souls
No resistance against
Thy decisions, but accept
Them with the fullest conviction[583]

٦٥- فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ
حَتّٰى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ
ثُمَّ لَا يَجِدُوا فِيٓ أَنْفُسِهِمْ
حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ۝

582 How should hypocrites be treated? To take them into your confidence would of course be foolish To wage unrelenting war against them may destroy the hope of reforming them and purging them of their hypocrisy The man of God keeps clear of their wiles, but at the same time does not hesitate to show them the error of their ways, nor to put in a word in season to penetrate their hearts and win them back to God

583 The test of true Faith is not mere lip profession but bringing all our doubts and disputes to the one in whom we profess faith Further when a decision is given we are not only to accept it, but find in our inmost souls no difficulty and no resistance, but on the contrary a joyful acceptance springing from the conviction of our own faith

66 If We had ordered them
To sacrifice their lives
Or to leave their homes,
Very few of them
Would have done it:[584]
But if they had done
What they were (actually) told,
It would have been best
For them, and would have gone
Farthest to strengthen their (faith),

٦٦- وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنِ اقْتُلُوٓا أَنفُسَكُمْ
أَوِ اخْرُجُوا مِن دِيَٰرِكُم
مَّا فَعَلُوهُ إِلَّا قَلِيلٌ مِّنْهُمْ ۖ
وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِۦ
لَكَانَ خَيْرًا لَّهُمْ وَأَشَدَّ تَثْبِيتًا ۝

67 And We should then have
Given them from Our Presence
A great reward;

٦٧- وَإِذًا لَّءَاتَيْنَٰهُم
مِّن لَّدُنَّآ أَجْرًا عَظِيمًا ۝

68 And We should have
Shown them the Straight Way.[585]

٦٨- وَلَهَدَيْنَٰهُمْ صِرَٰطًا مُّسْتَقِيمًا ۝

69 All who obey God
And the Apostle
Are in the company
Of those on whom
Is the Grace of God,—
Of the Prophets (who teach),
The Sincere (lovers of Truth),
The Witnesses (who testify),
And the Righteous (who do good):
Ah! what a beautiful Fellowship![586]

٦٩- وَمَن يُطِعِ اللَّهَ وَالرَّسُولَ
فَأُولَٰٓئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِم
مِّنَ النَّبِيِّـۧنَ وَالصِّدِّيقِينَ
وَالشُّهَدَآءِ وَالصَّٰلِحِينَ ۚ
وَحَسُنَ أُولَٰٓئِكَ رَفِيقًا ۝

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584 The highest in faith willingly sacrifice their lives, their homes, and all that they hold dearest in the cause of God. Those whose faith is not so strong are expected at least to do what a loyal member of any society does: submit his doubts and disputes to the head of the society and cheerfully accept his decision and submit to it. The contrast is between the Hypocrites who will not even do this, and the really devoted men and women who would voluntarily sacrifice their lives.

585 Four advantages of obedience to God are mentioned in the order in which they will appeal to the beginner in faith: (1) his own benefit ("best for them"); (2) strengthening of his faith as he becomes more and more at home in the spiritual world; (3) reward from God's own Presence: such intense conviction that no further arguments are needed; (4) the Straight Way, in which there is no doubt or difficulty whatever in our practical conduct.

586 A passage of the deepest spiritual meaning. Even the humblest man who accepts Faith and does good becomes at once an accepted member of a great and beautiful spiritual Fellowship. It is a company which lives perpetually in the sunshine of God's Grace. (This passage partly illustrates Q. i. 5.) It is a glorious hierarchy, of which four grades are specified: (1) The highest is that of the Prophets or Apostles, who get plenary inspiration from God, and who teach mankind by example and precept. That rank in Islam is held by Muḥammad Muṣṭafā. (2) The next are those whose badge is sincerity and truth; they love and support the truth with their person, their means, their influence, and all that is theirs. That rank was held by the special Companions of Muḥammad, among whom the type was that of Ḥaḍhrat Abū Bakr Ṣiddīq. (3) The next are the noble army of Witnesses, who testify to the truth. The testimony may be by martyrdom, as in the case of Imāms Ḥasan and Ḥusain. Or it may be by the tongue of the true Preacher, or the pen of the devoted scholar, or the life of the man devoted to service. (4) Lastly, there is the large company of Righteous people, the ordinary folk who do their ordinary business, but always in a righteous way. They are the rank and file of the beautiful Fellowship, in which each has his place, and yet all feel that they derive glory from the common association.

70 Such is the Bounty
From God and sufficient
Is it that God knoweth all.[587]

ذٰلِكَ الْفَضْلُ مِنَ اللّٰهِ ۭ وَكَفٰى بِاللّٰهِ عَلِيْمًا ۝

C 64 —Keep together in your noble Brotherhood
(iv 71 91) Share its joys and sorrows strive
And fight the good fight, and never fear
For this life is short, and the Hereafter
Eternal Allow not yourselves to be drawn
Into unbelief and cowardice
Maintain the Right Protect yourselves
Against Hypocrites and Deserters,
But pursue them not unrelentingly

Section 10

71 O ye who believe!
Take your precautions,
And either go forth in parties
Or go forth all together[588]

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا خُذُوْا حِذْرَكُمْ فَانْفِرُوْا ثُبَاتٍ اَوِ انْفِرُوْا جَمِيْعًا ۝

72 There are certainly among you
Men who would tarry behind[589]
If a misfortune befalls you,
They say "God did favour us
In that we were not
Present among them"

وَاِنَّ مِنْكُمْ لَمَنْ لَّيُبَطِّئَنَّ ۚ فَاِنْ اَصَابَتْكُمْ مُّصِيْبَةٌ قَالَ قَدْ اَنْعَمَ اللّٰهُ عَلَيَّ اِذْ لَمْ اَكُنْ مَّعَھُمْ شَهِيْدًا ۝

73 But if good fortune comes to you
From God, they would be sure
To say—as if there had never been
Ties of affection between you
and them—
"Oh! I wish I had been with them,
A fine thing should I then
Have made of it!"[590]

وَلَىِٕنْ اَصَابَكُمْ فَضْلٌ مِّنَ اللّٰهِ لَيَقُوْلَنَّ كَاَنْ لَّمْ تَكُنْۢ بَيْنَكُمْ وَبَيْنَهٗ مَوَدَّةٌ يّٰلَيْتَنِيْ كُنْتُ مَعَھُمْ فَاَفُوْزَ فَوْزًا عَظِيْمًا ۝

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587 If a generous General gives the private soldier the privilege of sitting with his comrades and officers high and low in one common Brotherhood people may perhaps wonder how may this be? If we are admitted to that Fellowship we want to know no more It is enough to us that God knows our humility and our unworthiness, and with His full knowledge admits us to that glorious Fellowship!

588 No fight should be undertaken without due preparations and precautions When these are taken we must go boldly forward Go forth is therefore repeated for emphasis But we must go forth in a collective spirit and not in a selfish spirit—either in small parties or all together as our Leader determines We must not tarry like the doubter in the next two verses

589 The doubter detaches himself in thought and action from the community If the general body has a reverse he blesses God that he was not among them instead of being ashamed of himself for desertion If the general body wins a success he does not rejoice for the common cause but only regrets for himself that he was not there to share in the glory and the gains!

590 Just a selfish man's thought Such men are far from being a source of strength to their community They are no use in a fight, and the next verse by implication discards them

74 Let those fight
In the cause of God
Who sell the life of this world
For the Hereafter.[591]
To him who fighteth
In the cause of God,—
Whether he is slain
Or gets victory—
Soon shall We give him
A reward of great (value).

۷۴- فليقاتل في سبيل الله
الذين يشرون الحيوة الدنيا بالآخرة
ومن يقاتل في سبيل الله
فيقتل او يغلب
فسوف نؤتيه اجرا عظيما ○

75 And why should ye not
Fight in the cause of God
And of those who, being weak,[592]
Are ill-treated (and oppressed)?—
Men, women, and children,
Whose cry is: "Our Lord!
Rescue us from this town,
Whose people are oppressors;
And raise for us from Thee
One who will protect;
And raise for us from Thee
One who will help!"[593]

۷۵- وما لكم لا تقاتلون في سبيل الله
والمستضعفين من الرجال والنساء و
الولدان الذين يقولون ربنا اخرجنا من
هذه القرية الظالم اهلها
واجعل لنا من لدنك وليا
واجعل لنا من لدنك نصيرا ○

76 Those who believe
Fight in the cause of God,
And those who reject Faith
Fight in the cause of Evil:
So fight ye against the
Friends[594] of Satan: feeble indeed
Is the cunning of Satan.

۷۶- الذين امنوا يقاتلون في سبيل الله
والذين كفروا يقاتلون في سبيل
الطاغوت فقاتلوا اولياء الشيطن
ان كيد الشيطن كان ضعيفا ○ ع

Section 11.

77 Hast thou not turned
Thy vision to those

۷۷- الم تر الى الذين

591 It is not every one—least of all poltroons and faint hearted persons—who is fit to fight in the cause of God. To do so is a privilege, and those who understand the privilege are prepared to sacrifice all their interests in this life and this life itself, for they know that it is the sacrifice of something fleeting and of little value for the sake of something everlasting and of immense value. Whether (in appearance) they win or lose, in reality they win the prize for which they are fighting,—viz., honour and glory in the sight of God. Note that the only alternatives here are Death or Victory! The true fighter knows no defeat.

592 *Mustaḍḥ'af*=one reckoned weak, and therefore ill treated and oppressed. Cf. iv. 98, and vii. 150.

593 Even from the human point of view the cause of God is the cause of justice, the cause of the oppressed. In the great persecution before Mecca was won again, what sorrows, threats, tortures, and oppressions were suffered by those whose faith was unshaken? Muhammad's life and that of his adherents was threatened; they were mocked, assaulted, insulted and beaten; those within the power of the enemy were put into chains and cast into prison; others were boycotted and shut out of trade, business, and social intercourse; they could not even buy the food they wanted, or perform their religious duties. The persecution was redoubled for the believing slaves, women, and children after the Hijrat. Their cry for a protector and helper from God was answered when Muḥammad the Chosen One brought freedom and peace to Mecca again.

594 *Auliyāa*: plural of *wali*, friend, supporter, protector, patron; from the same root as *maulā*, for which see iv. 33, n. 543.

Who were told to hold back[595]
Their hands (from fight)
But establish regular prayers
And spend in regular Charity ?
When (at length) the order
For fighting was issued to them,
Behold ! a section of them
Feared men as—
Or even more than—
They should have feared God
They said " Our Lord !
Why hast Thou ordered us
To fight ? Wouldst Thou not
Grant us respite
To our (natural) term,[596]
Near (enough) ? " Say " Short
Is the enjoyment of this world
The Hereafter is the best
For those who do right
Never will ye be
Dealt with unjustly
In the very least !

قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ
وَأَقِيمُوا الصَّلٰوةَ وَآتُوا الزَّكٰوةَ
فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِنْهُمْ
يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللّٰهِ
أَوْ أَشَدَّ خَشْيَةً
وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ
عَلَيْنَا الْقِتَالَ
لَوْلَا أَخَّرْتَنَا إِلٰى أَجَلٍ قَرِيبٍ
قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ
وَالْآخِرَةُ خَيْرٌ لِمَنِ اتَّقٰى
وَلَا تُظْلَمُونَ فَتِيلًا ○

78 " Wherever ye are,
Death will find you out,
Even if ye are in towers
Built up strong and high ! "

If some good befalls them,
They say, " This is from God ",
But if evil, they say,
" This is from thee " (O Prophet)[597]

٧٨- أَيْنَ مَا تَكُونُوا يُدْرِكْكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ
فِي بُرُوجٍ مُشَيَّدَةٍ وَإِنْ تُصِبْهُمْ حَسَنَةٌ
يَقُولُوا هٰذِهِ مِنْ عِنْدِ اللّٰهِ
وَإِنْ تُصِبْهُمْ سَيِّئَةٌ
يَقُولُوا هٰذِهِ مِنْ عِنْدِكَ

595 Before the command for fighting was issued there were some who were impatient and could scarcely be held back They wanted fighting from human motives—pugnacity the love of plunder hatred against their enemies the gaining of personal ends Fighting from such motives is wrong at all times When the testing time came and they had to fight not for their own hand but for a Sacred Cause in which there was much suffering and little personal gain the Hypocrites held back and were afraid

596 ' Our natural term of life they would say is short enough why should we jeopardize it by fighting in which there is no personal gain ? The answer is begun in this verse and continued in the next

Briefly the answer is (1) in any case the pleasures of this world are short this life is fleeting the first thing for a righteous man to do is to emancipate himself from its obsessions (2) to do your duty is to do right therefore turn your attention mainly to duty, (3) when duty calls for self sacrifice be sure that God s call is never unjust and never such as to exceed your capacity and (4) if you fear death you will not by fear escape death it will find you out wherever you are why not face it boldly when duty calls ?

597 The Hypocrites were inconsistent and in this reflect unregenerate mankind If a disaster happens due to their own folly they blame somebody else but if they are fortunate they claim reflected credit by pretending that Heaven has favoured them because of their own superior merits The modern critic discards even this pretence eliminates Heaven altogether, and claims all credit direct to himself unless he brings in blind Chance but that he does mostly to explain misfortune If we look to the ultimate Cause of all things all things come from God But if we look to the proximate cause of things our own merit is so small, that we can hardly claim credit for good ourselves with any fairness In God s hand is all good iii 26 On the other hand, the proximate cause of our evil is due to some wrong in our own inner selves, for never are we dealt with unjustly in the very least iv 77

Say "All things are from God"
But what hath come
To these people,
That they fail
To understand
A single fact?

قُلْ كُلٌّ مِّنْ عِنْدِ اللّٰهِ
فَمَالِ هٰٓؤُلَآءِ الْقَوْمِ
لَا يَكَادُوْنَ يَفْقَهُوْنَ حَدِيْثًا ۝

79 Whatever good, (O man!)
Happens to thee is from God,
But whatever evil happens
To thee, is from thy (own) soul
And We have sent thee
As an Apostle[598]
To (instruct) mankind
And enough is God
For a witness

۷۹- مَآ اَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللّٰهِ
وَمَآ اَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَّفْسِكَ
وَاَرْسَلْنٰكَ لِلنَّاسِ رَسُوْلًا
وَكَفٰى بِاللّٰهِ شَهِيْدًا ۝

80 He who obeys
The Apostle, obeys God
But if any turn away,
We have not sent thee
To watch over
Their (evil deeds)[599]

۸۰- مَنْ يُّطِعِ الرَّسُوْلَ فَقَدْ اَطَاعَ اللّٰهَ
وَمَنْ تَوَلّٰى
فَمَآ اَرْسَلْنٰكَ عَلَيْهِمْ حَفِيْظًا ۝

81 They have "Obedience"
On their lips, but
When they leave thee,
A section of them
Meditate all night
On things very different
From what thou tellest them
But God records
Their nightly (plots)
So keep clear of them,
And put thy trust in God,
And enough is God

۸۱- وَيَقُوْلُوْنَ طَاعَةٌ
فَاِذَا بَرَزُوْا مِنْ عِنْدِكَ بَيَّتَ طَآئِفَةٌ مِّنْهُمْ
غَيْرَ الَّذِيْ تَقُوْلُ
وَاللّٰهُ يَكْتُبُ مَا يُبَيِّتُوْنَ
فَاَعْرِضْ عَنْهُمْ
وَتَوَكَّلْ عَلَى اللّٰهِ

598 To blame a man of God for our misfortunes is doubly unjust For he comes to save us from misfortune and it is because we flout him or pay no heed to him that our own rebellion brings its own punishment If we realise this truth we shall be saved from two sins (1) the sin of injustice to God's Messengers, who come for our good and not for our harm (2) the sin of not realising our own shortcomings or rebellion and thus living in spiritual darkness If the Message is from God, that carries its own authority enough is God for a witness

599 The Apostle was sent to preach, guide instruct, and show the Way—not to drive people to good, or to detect all that was evil That is not God's Plan which trains the human Will The Apostle's duty is therefore to convey the Message of God in all the ways of persuasion that are open to him If men perversely disobey that Message they are not disobeying him but they are disobeying God In the same way those who obey the Message are obeying God, They are not obliging the Messenger they are merely doing their duty

As a disposer of affairs[600]

وَكَفٰى بِاللّٰهِ وَكِيْلًا ○

82 Do they not consider
The Qur-ān (with care)?
Had it been from other
Than God, they would surely
Have found therein
Much discrepancy[601]

٨٢- اَفَلَا يَتَدَبَّرُوْنَ الْقُرْاٰنَ ؕ
وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللّٰهِ
لَوَجَدُوْا فِيْهِ اخْتِلَافًا كَثِيْرًا ○

83 When there comes to them
Some matter touching
(Public) safety or fear,
They divulge it
If they had only referred it
To the Apostle, or to those
Charged with authority
Among them, the proper
Investigators would have
Tested it from them (direct)
Were it not for the Grace
And Mercy of God unto you,
All but a few of you
Would have fallen
Into the clutches of Satan[602]

٨٣- وَاِذَا جَآءَهُمْ
اَمْرٌ مِّنَ الْاَمْنِ اَوِ الْخَوْفِ اَذَاعُوْا بِهٖ ؕ
وَلَوْ رَدُّوْهُ اِلَى الرَّسُوْلِ
وَاِلٰٓى اُولِى الْاَمْرِ مِنْهُمْ
لَعَلِمَهُ الَّذِيْنَ يَسْتَنْۢبِطُوْنَهٗ مِنْهُمْ ؕ
وَلَوْلَا فَضْلُ اللّٰهِ عَلَيْكُمْ وَرَحْمَتُهٗ
لَاتَّبَعْتُمُ الشَّيْطٰنَ اِلَّا قَلِيْلًا ○

84 Then fight in God's cause—
Thou art held responsible
Only for thyself—
And rouse the Believers
It may be that God
Will restrain the fury

٨٤- فَقَاتِلْ فِيْ سَبِيْلِ اللّٰهِ ۚ
لَا تُكَلَّفُ اِلَّا نَفْسَكَ وَحَرِّضِ الْمُؤْمِنِيْنَ ۚ
عَسَى اللّٰهُ اَنْ يَّكُفَّ بَاْسَ

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600 If we trust to people who are not true they are more likely to hinder than to help But God is All good as well as All powerful and all our affairs are best entrusted to His care He is the best Guardian of all interests

Therefore we should not trust the lip professions of Hypocrites but trust in God Nor should our confidence in God be shaken by any secret plots that enemies hatch against us We should take all human precautions against them but having done so we should put our trust in God Who knows the inner working of events better than any human mind can conceive

601 The unity of the Qur ān is admittedly greater than that of any other sacred book And yet how can we account for it except through the unity of God's purpose and design? From a mere human point of view we should have expected much discrepancy because (1) the Messenger who promulgated it was not a learned man or philosopher (2) it was promulgated at various times and in various circumstances and (3) it is addressed to all grades of mankind Yet when properly understood its various pieces fit together better than a jig saw puzzle even when arranged without any regard to chronological order There was just the One Inspirer and the One Inspired

602 In times of war or public panic thoughtless repetition of gossip is rightly restrained by all effective States. If false such news may cause needless alarm if true it may frighten the timid and cause some misgivings even to the bravest because the counterpart of it—the preparations made to meet the danger—is not known Thoughtless news, true or false may also encourage the enemy The proper course is quietly to hand all news direct to those who are in a position to investigate it. They can then sift it and take suitable measures to checkmate the enemy Not to do so, but to deal with news either thoughtlessly or maliciously is to fall directly into the snares of Evil

Of the Unbelievers,
For God is the strongest
In might and in punishment.[603]

الَّذِينَ كَفَرُوا ۖ وَاللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنْكِيلًا ○

85 Whoever recommends
And helps a good cause
Becomes a partner therein:
And whoever recommends
And helps an evil cause,
Shares in its burden:
And God hath power[604]
Over all things.

٨٥- مَنْ يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِنْهَا ۖ وَمَنْ يَشْفَعْ شَفَاعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِنْهَا ۗ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُقِيتًا ○

86 When a (courteous) greeting
Is offered you, meet it
With a greeting still more
Courteous, or (at least)
Of equal courtesy.
God takes careful account[605]
Of all things.

٨٦- وَإِذَا حُيِّيتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا ۗ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا ○

87. God! There is no god
But He: of a surety
He will gather you together
Against the Day of Judgment,
About which there is no doubt.
And whose word can be
Truer than God's?

٨٧- اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ ۚ لَيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ ۗ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا ○

SECTION 12.

88 Why should ye be
Divided into two parties

٨٨- فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِئَتَيْنِ

603 The courage of Muhammad was as notable as his wisdom, his gentleness, and his trust in God. Facing fearful odds, he often stood alone and took the whole responsibility on himself. But his example and visible trust in God inspired and roused the Muslims, and also—speaking purely from a human point of view—restrained the fury of his enemies. When we consider that he was God's inspired Messenger to carry out His Plan, we can see that nothing can resist that Plan. If the enemy happens to have strength, power, or resources, God's strength, power, and resources are infinitely greater. If the enemy is meditating punishment on the righteous for their righteousness, God's punishment for such wickedness will be infinitely greater and more effective.

604 In this fleeting world's chances God's providence and justice may not always appear plain to our eyes. But we are asked to believe that if we help and support a good cause, we share in all its credit and in its eventual victory. And conversely, we cannot support a bad cause without sharing in all its evil consequences. If appearances seem against this faith, let us not be deceived by appearances. For God has power over all things.

605 The necessary correlative to the command to fight in a good cause is the command to cultivate sweetness and cordiality in our manners at all times. For fighting is an exceptional necessity, while the sweetness of daily human intercourse is a normal need. Further, we give kindness and courtesy without asking, and return it if possible in even better terms than we received, or at least in equally courteous terms. For we are all creatures of One God, and shall be brought together before Him.

About the Hypocrites?[606]
God hath upset them
For their (evil) deeds
Would ye guide those
Whom God hath thrown
Out of the Way? For those
Whom God hath thrown
Out of the Way, never
Shalt thou find the Way

وَاللّٰهُ أَرْكَسَهُمْ بِمَا كَسَبُوا ۚ
أَتُرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ اللّٰهُ ۖ
وَمَنْ يُضْلِلِ اللّٰهُ
فَلَنْ تَجِدَ لَهُ سَبِيلًا ۝

89 They but wish that ye
Should reject Faith,
As they do, and thus be
On the same footing (as they)
But take not friends
From their ranks
Until they flee[607]
In the way of God
(From what is forbidden)
But if they turn renegades,
Seize them and slay them
Wherever ye find them,
And (in any case) take
No friends or helpers
From their ranks,—

٨٩- وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا
فَتَكُونُونَ سَوَاءً
فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ
حَتّٰى يُهَاجِرُوا فِي سَبِيلِ اللّٰهِ ۚ
فَإِنْ تَوَلَّوْا
فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ وَجَدْتُّمُوهُمْ
وَلَا تَتَّخِذُوا مِنْهُمْ وَلِيًّا وَّلَا نَصِيرًا ۝

90 Except those who join
A group between whom
And you there is a treaty[608]

٩٠- إِلَّا الَّذِينَ يَصِلُونَ إِلٰى قَوْمٍ بَيْنَكُمْ
وَبَيْنَهُمْ مِّيثَاقٌ

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606 When the desertion of the Hypocrites at Uhud nearly caused a disaster to the Muslim cause there was great feeling among the Muslims of Medina against them One party wanted to put them to the sword another to leave them alone The actual policy pursued avoided both extremes and was determined by these verses It was clear that they were a danger to the Muslim community if they were admitted into its counsels and in any case they were a source of demoralisation But while every caution was used no extreme measures were taken against them On the contrary they were given a chance of making good If they made a sacrifice for the cause (flee from what is forbidden see next verse) their conduct purged their previous cowardice and their sincerity entitled them to be taken back But if they deserted the Muslim community again they were treated as enemies with the additional penalty of desertion which is enforced by all nations actually at war Even so a humane exception was made in the two cases specified in iv 90

607 *Flee* the verbal form from which the noun *hijrat* is derived Bukhari interprets this rightly as fleeing from all that is forbidden This would include hijrat in the technical sense of leaving a place in which the practice of religion is not allowed But it is more general In time of war if a man is willing to submit to discipline and refrain from infringing orders issued he has proved his fidelity and may be treated as a member of the community at war

On the other hand if he by false pretences comes into the inner counsels merely to betray them he may rightly be treated as a traitor or deserter and be punished for his treason or desertion or if he escapes he can be treated as an enemy and is entitled to no mercy He is worse than an enemy he has claimed to be of you in order to spy on you and been all the time helping the enemy

608 *Except* the exception refers to seize them and slay them the death penalty for repeated desertion Even after such desertion exemption is granted in two cases One is where the deserter took asylum with a tribe with whom there was a treaty of peace and amity Presumably such a tribe (even though outside the pale of Islam) might be trusted to keep the man from fighting against the forces of Islam—in the modern phrase to disarm him and render him harmless The second case for exemption is where the man from his own heart desires never to take up arms against Islam though he does not wish to join the forces of Islam to fight against a hostile tribe (perhaps his own) fighting against Islam But he must make a real approach giving guarantees of his sincerity In the modern phrase he would be on parole But this provision is much milder than that in modern military codes which grant the privilege only to enemy prisoners not to those who have deserted from the army granting them parole The Hypocrites were in that position, but humanity as well as policy treated them with great leniency

(Of peace), or those who approach[609]
You with hearts restraining
Them from fighting you
As well as fighting their own
People If God had pleased,
He could have given them
Power over you, and they
Would have fought you
Therefore if they withdraw
From you but fight you not,
And (instead) send you
(Guarantees of) peace, then God
Hath opened no way
For you (to war against them)

أَوْ جَآءُوكُمْ حَصِرَتْ صُدُورُهُمْ
أَنْ يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ
وَلَوْ شَآءَ اللّٰهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتَلُوكُمْ
فَإِنِ اعْتَزَلُوكُمْ
فَلَمْ يُقَاتِلُوكُمْ
وَأَلْقَوْا إِلَيْكُمُ السَّلَمَ
فَمَا جَعَلَ اللّٰهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ۝

91. Others you will find
That wish to gain
Your confidence as well
As that of their people
Every time they are sent back[610]
To temptation, they succumb
Thereto if they withdraw not
From you nor give you (guarantees)
Of peace besides
Restraining their hands,
Seize them and slay them
Wherever ye get them
In their case
We have provided you
With a clear argument
Against them

٩١۔ سَتَجِدُونَ اٰخَرِيْنَ
يُرِيدُونَ أَنْ يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ
كُلَّمَا رُدُّوٓا إِلَى الْفِتْنَةِ أُرْكِسُوا فِيهَا
فَإِنْ لَمْ يَعْتَزِلُوكُمْ
وَيُلْقُوٓا إِلَيْكُمُ السَّلَمَ وَيَكُفُّوٓا أَيْدِيَهُمْ
فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ
وَأُولٰٓئِكُمْ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطٰنًا
مُّبِينًا ۝

C 65 —The lives of those who believe
(iv 92 104) Are sacred if one is slain
By mistake, full compensation
Should be made Nor should
A stranger, even in time of war,
Be treated as an enemy, without

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609 *Approach* or come refers not to the physical act of coming but to the mental attitude the heart is mentioned for sincerity When they sincerely promise not to fight against you do not pursue them Remember that if they had fought against you your difficulties would have been increased Their neutrality itself may be a great advantage to you So long as you are satisfied that they are sincere and their acts support their declarations of peace with you you should not consider yourself justified in pursuing them and warring against them

610 As opposed to the two classes of deserters to whom clemency may be shown there is a class which is treacherous and dangerous and cannot be left alone They try to win your confidence and are all the time in the confidence of the enemy Every time they get a chance, they succumb to the temptation of double dealing The best way of dealing with them is to treat them as open enemies Keep them not in your midst If they give you guarantees of peace and do not actually fight against you well and good If not they are deserters actively fighting in the ranks of the enemy They have openly given you proof, and you can fairly seize and slay them in war as deserters and enemies.

The fullest investigation Live not
In places hostile to Islam,
If ye are able to migrate,—
And spacious is God's earth
Devotion and prayer may be
Shortened in times of danger
Take every precaution for safety,
But be bold and undaunted in fight

SECTION 13

92 Never should a Believer
Kill a Believer, but
(If it so happens) by mistake,[611]
(Compensation is due)
If one (so) kills a Believer,
It is ordained that he
Should free a believing slave,
And pay compensation
To the deceased's family,
Unless they remit it freely
If the deceased belonged
To a people at war with you,
And he was a Believer,
The freeing of a believing slave
(Is enough) If he belonged
To a people with whom
Ye have a treaty of mutual
Alliance, compensation should
Be paid to his family,
And a believing slave be freed
For those who find this
Beyond their means, (is prescribed)
A fast for two months
Running by way of repentance
To God for God hath
All knowledge and all wisdom

٩٢- وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا
إِلَّا خَطَـًٔا ۚ وَمَنْ قَتَلَ مُؤْمِنًا
خَطَـًٔا فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ
وَدِيَةٌ مُسَلَّمَةٌ إِلَىٰٓ أَهْلِهِ
إِلَّآ أَنْ يَصَّدَّقُوا ۚ
فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ
وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ ۚ
وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ
مِيثَاقٌ فَدِيَةٌ مُسَلَّمَةٌ إِلَىٰٓ أَهْلِهِ
وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ ۚ
فَمَنْ لَمْ يَجِدْ
فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِنَ اللَّهِ
وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ۝

611 Life is absolutely sacred in the Islamic Brotherhood But mistakes will sometimes happen, as did happen in the *mêlée* at Uḥud when some Muslims were killed (being mistaken for the enemy) by Muslims There was no guilty intention therefore there was no murder But all the same the family of the deceased was entitled to compensation unless they freely remitted it, and in addition it was provided that the unfortunate man who made the mistake should free a believing slave Thus a deplorable mistake was made the occasion for winning the liberty of a slave who was a Believer for Islam discountenances slavery The compensation could only be paid if the deceased belonged to a Muslim society or to some people at peace with the Muslim society Obviously it could not be paid if though the deceased was a Believer his people were at war with the Muslim society even if his people could be reached it is not fair to increase the resources of the enemy If the deceased was himself an enemy at war obviously the laws of war justify his being killed in warfare unless he surrendered. If the man who took life unintentionally has no means from which to free a believing slave or to give compensation he must still by an act of strict self denial (fasting for two whole months running) show that he is cognizant of the grave nature of the deed he has done and sincerely repentant. I take this to apply to all three cases mentioned that is where a Believer killed a Believer unintentionally and the deceased (1) belonged to the same community as you, or (2) belonged to a community at war with you, or (3) belonged to a community in alliance with you

93 If a man kills a Believer
Intentionally, his recompense[612]
Is Hell, to abide therein
(For ever) and the wrath
And the curse of God
Are upon him, and
A dreadful penalty
Is prepared for him

٩٣- وَمَنْ يَّقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا
فَجَزَآؤُهٗ جَهَنَّمُ خَالِدًا فِيْهَا
وَغَضِبَ اللّٰهُ عَلَيْهِ وَلَعَنَهٗ
وَاَعَدَّ لَهٗ عَذَابًا عَظِيْمًا ○

94 O ye who believe!
When ye go abroad[613]
In the cause of God,
Investigate carefully,
And say not to any one
Who offers you a salutation
"Thou art none of a Believer!"—
Coveting the perishable goods
Of this life with God
Are profits and spoils abundant
Even thus were ye yourselves
Before, till God conferred
On you His favours therefore
Carefully investigate
For God is well aware
Of all that ye do

٩٤- يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِذَا ضَرَبْتُمْ فِيْ
سَبِيْلِ اللّٰهِ فَتَبَيَّنُوْا وَلَا تَقُوْلُوْا
لِمَنْ اَلْقٰۤى اِلَيْكُمُ السَّلٰمَ لَسْتَ مُؤْمِنًا
تَبْتَغُوْنَ عَرَضَ الْحَيٰوةِ الدُّنْيَا
فَعِنْدَ اللّٰهِ مَغَانِمُ كَثِيْرَةٌ
كَذٰلِكَ كُنْتُمْ مِّنْ قَبْلُ
فَمَنَّ اللّٰهُ عَلَيْكُمْ فَتَبَيَّنُوْا
اِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ○

95 Not equal are those
Believers who sit (at home)
And receive no hurt,
And those who strive
And fight in the cause
Of God with their goods
And their persons
God hath granted
A grade higher to those
Who strive and fight

٩٥- لَا يَسْتَوِي الْقٰعِدُوْنَ مِنَ الْمُؤْمِنِيْنَ
غَيْرُ اُولِي الضَّرَرِ وَالْمُجٰهِدُوْنَ فِيْ سَبِيْلِ
اللّٰهِ بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ
فَضَّلَ اللّٰهُ الْمُجٰهِدِيْنَ
بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ

612 What is mentioned here is the punishment in the Hereafter the spiritual consequences The legal consequences enforceable by human society are mentioned in ii 178 under the rules of *Qiṣāṣ* That is a life should be taken for a life destroyed but this should be on a scale of equality a single murder should not commit a whole tribe to a perpetual blood feud as in the days of ignorance But if the heirs of the man slain accept reasonable compensation, this should be accepted and the taking of a life for a life should be put a stop to This course leads to the saving of life and is commanded to men of understanding

613 *Go abroad* *dharaba*—to travel to go abroad either for *jihād* or for honest trade or other service which if done with pure motives counts as service in the cause of God The immediate occasion was in connection with *jihād* but the words are general and can be applied to all circumstances in which a man falls through spiritual pride he thinks he is not as other men are but forgets that but for the grace of God he is himself a sinner! In war (or in peace) we are apt to catch some worldly advantage by pluming ourselves on our superiority in Faith In war perhaps we want to gain glory or booty by killing a supposed enemy! In peace we make light of other people in order to steal some advantage or material gain! This is wrong The righteous man if he is really out in God's service, has more abundant and richer gifts to think of in the spiritual world

With their goods and persons
Than to those who sit (at home)
Unto all (in Faith)[614]
Hath God promised good
But those who strive and fight
Hath He distinguished
Above those who sit (at home)
By a special reward,—

عَلَى الْقٰعِدِيْنَ دَرَجَةً ؕ
وَكُلًّا وَّعَدَ اللّٰهُ الْحُسْنٰى ؕ
وَفَضَّلَ اللّٰهُ الْمُجٰهِدِيْنَ
عَلَى الْقٰعِدِيْنَ اَجْرًا عَظِيْمًا ۙ

96 Ranks specially bestowed
By Him, and Forgiveness
And Mercy For God is
Oft-forgiving, Most Merciful

٩٦- دَرَجٰتٍ مِّنْهُ وَمَغْفِرَةً وَّرَحْمَةً ؕ
وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ۧ

Section 14

97 When angels take
The souls of those
Who die in sin
Against their souls,[615]
They say "In what (plight)
Were ye?" They reply
"Weak and oppressed
Were we in the earth"
They say "Was not
The earth of God
Spacious enough for you
To move yourselves away
(From evil)?" Such men
Will find their abode
In Hell,—What an evil
Refuge!—

٩٧- اِنَّ الَّذِيْنَ تَوَفّٰىهُمُ الْمَلٰٓئِكَةُ
ظَالِمِىْٓ اَنْفُسِهِمْ
قَالُوْا فِيْمَ كُنْتُمْ ؕ
قَالُوْا كُنَّا مُسْتَضْعَفِيْنَ فِى الْاَرْضِ ؕ
قَالُوْٓا اَلَمْ تَكُنْ اَرْضُ اللّٰهِ وَاسِعَةً
فَتُهَاجِرُوْا فِيْهَا ؕ
فَاُولٰٓئِكَ مَاْوٰىهُمْ جَهَنَّمُ ؕ
وَسَآءَتْ مَصِيْرًا ۙ

614 God's goodness is promised to all people of Faith But there are degrees among men and women of Faith There are people with natural inertia they do the minimum that is required of them but no more There are people who are weak in will they are easily frightened There are people who are so strong in will and so firm in faith that they are determined to conquer every obstacle whether in their own physical or other infirmities or in the external world around them In a time of jihād when people give their all and even their lives for the common cause they must be accounted more glorious than those who sit at home even though they have good will to the cause and carry out minor duties in aid The special reward of such self sacrifice is high spiritual rank, and special forgiveness and mercy, as proceeding from the direct approbation and love of God

615 The immediate occasion for this passage was the question of migration (*hijrat*) from places where Islam was being persecuted and suppressed Obviously the duty of Muslims was to leave such places, even if it involved forsaking their homes and join and strengthen the Muslim community among whom they could live in peace and with whom they could help in fighting the evils around them But the meaning is wider Islam does not say ' Resist not evil On the contrary it requires a constant, unceasing struggle against evil For such struggle it may be necessary to forsake home and unite and organise and join our brethren in assaulting and overthrowing the fortress of evil For the Muslim's duty is not only to enjoin good but to prohibit evil To make our assault we must be prepared to put ourselves in a position from which such assault would be possible, and God's earth is spacious enough for the purpose ' Position includes not only local position, but moral and material position For example, we must shun evil company where we cannot put it down, but organise a position from which we can put it down

98 Except those who are
(Really) weak and oppressed—
Men, women, and children—
Who have no means
In their power, nor (a guide-post)[616]
To direct their way

۹۸-اِلَّا الْمُسْتَضْعَفِيْنَ مِنَ الرِّجَالِ وَ النِّسَآءِ وَالْوِلْدَانِ لَا يَسْتَطِيْعُوْنَ حِيْلَةً وَّلَا يَهْتَدُوْنَ سَبِيْلًا ۙ

99 For these, there is hope
That God will forgive
For God doth blot out (sins)
And forgive again and again

۹۹-فَاُولٰٓئِكَ عَسَى اللّٰهُ اَنْ يَّعْفُوَ عَنْهُمْ ؕ وَكَانَ اللّٰهُ عَفُوًّا غَفُوْرًا ۝

100 He who forsakes his home
In the cause of God,
Finds in the earth
Many a refuge,
Wide and spacious
Should he die
As a refugee from home
For God and His Apostle,
His reward becomes due
And sure with God
And God is Oft forgiving,
Most Merciful

۱۰۰-وَمَنْ يُّهَاجِرْ فِىْ سَبِيْلِ اللّٰهِ يَجِدْ فِى الْاَرْضِ مُرٰغَمًا كَثِيْرًا وَّسَعَةً ؕ وَمَنْ يَّخْرُجْ مِنْ بَيْتِهٖ مُهَاجِرًا اِلَى اللّٰهِ وَرَسُوْلِهٖ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ اَجْرُهٗ عَلَى اللّٰهِ ؕ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ۝ ع

Section 15

101 When ye travel
Through the earth,
There is no blame on you
If ye shorten your prayers,[617]
For fear the Unbelievers
May attack you
For the Unbelievers are
Unto you open enemies

۱۰۱-وَاِذَا ضَرَبْتُمْ فِى الْاَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ اَنْ تَقْصُرُوْا مِنَ الصَّلٰوةِ ۖ اِنْ خِفْتُمْ اَنْ يَّفْتِنَكُمُ الَّذِيْنَ كَفَرُوْا ؕ اِنَّ الْكٰفِرِيْنَ كَانُوْا لَكُمْ عَدُوًّا مُّبِيْنًا ۝

616. If through physical mental, or moral incapacity we are unable to fight the good fight we must rest content with putting up with evil and just guarding ourselves from it God s gracious Mercy will recognise and forgive our weakness if it is real weakness, and not merely an excuse

617 Verse 101 gives permission to shorten congregational prayers when people are on a journey verses 102 104 deal with cases when they are in danger at war in face of the enemy The shortening of congregational prayers in both cases is further governed as to details by the practice of the Apostle and his Companions As to journeys, two questions arise (1) what constitutes a journey for this purpose? (2) is the fear of an attack an essential condition for the shortening of congregational prayers? As to (1) it is best to leave the matter to discretion having regard to all the circumstances of the journey as in the case of the journeys which excuse a fast see ii 184 n 190 The text leaves it to discretion As to (2), the practice of the Apostle shows that danger is not an essential condition it is merely mentioned as a possible incident The Apostle usually shortened the prayers from four Rak ats to two Rak ats in *Ẓuhr* (midday prayer), *Aṣr* (afternoon prayer) and *'Ishāa* (night prayer) the other two are in any case short, *Fajr* (morning prayer) having two Rak ats and *Magrib* (evening prayer) having three

02 When thou (O Apostle)
Art with them, and standest
To lead them in prayer,
Let one party of them
Stand up (in prayer) with thee,
Taking their arms with them
When they finish
Their prostrations, let them
Take their position in the rear,
And let the other party come up—
Which hath not yet prayed—
And let them pray with thee,
Taking all precautions,
And bearing arms
The Unbelievers wish,
If ye were negligent
Of your arms and your baggage,
To assault you in a single rush [618]
But there is no blame on you
If ye put away your arms
Because of the inconvenience
Of rain or because ye are ill,
But take (every) precaution
For yourselves For the Unbelievers
God hath prepared
A humiliating punishment

١٠٢- وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلٰوةَ
فَلْتَقُمْ طَآئِفَةٌ مِّنْهُمْ مَّعَكَ
وَلْيَأْخُذُوٓا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا
فَلْيَكُونُوا مِنْ وَّرَآئِكُمْ وَلْتَأْتِ طَآئِفَةٌ
أُخْرٰى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ
وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ
وَدَّ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ
وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ
مَّيْلَةً وَّاحِدَةً وَلَا جُنَاحَ عَلَيْكُمْ
إِنْ كَانَ بِكُمْ أَذًى مِّنْ مَّطَرٍ
أَوْ كُنْتُمْ مَّرْضٰٓى
أَنْ تَضَعُوٓا أَسْلِحَتَكُمْ
وَخُذُوا حِذْرَكُمْ
إِنَّ اللّٰهَ أَعَدَّ لِلْكٰفِرِينَ عَذَابًا مُّهِينًا ○

103 When ye pass [619]
(Congregational) prayers,
Celebrate God's praises,
Standing, sitting down,
Or lying down on your sides,
But when ye are free
From danger, set up
Regular Prayers
For such prayers
Are enjoined on Believers
At stated times

١٠٣- فَإِذَا قَضَيْتُمُ الصَّلٰوةَ
فَاذْكُرُوا اللّٰهَ قِيٰمًا
وَّقُعُودًا وَّعَلٰى جُنُوبِكُمْ
فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلٰوةَ
إِنَّ الصَّلٰوةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتٰبًا
مَّوْقُوتًا ○

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618 The congregational prayer in danger in face of the enemy rests on the principle that the congregation should be divided into two parties one party prays while the other watches the enemy and then the second party comes up to prayers while the first falls back to face the enemy, either party does only one or two Rakats or about half the cogregational prayer every precaution is taken to prevent a rush by the enemy even while at prayers armour and arms need not be put off except when rain is likely to cause inconvenience to the wearer and damage to the arms, or when illness or fatigue causes the wearer s strength to fail Details can be varied according to circumstances, as was actually done by the Apostle at different times

619 Two interpretations are possible (1) when ye have finished congregational prayers or (2) " when (on account of extreme danger) ye have to pass over congregational prayers altogether —even the shorter form indicated for times of danger I prefer the latter as it accords better with the following sentence, which allows you to remember God individually in any posture possible during the danger But when the danger is past the full prayers should be offered at the stated times

104. And slacken not
In following up the enemy
If ye are suffering hardships,
They are suffering similar
Hardships, but ye have
Hope from God, while they[620]
Have none And God
Is full of knowledge and wisdom

١٠٤- وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ ط
إِنْ تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا
تَأْلَمُونَ ۚ وَتَرْجُونَ مِنَ اللّٰهِ مَا لَا يَرْجُونَ ط
وَكَانَ اللّٰهُ عَلِيمًا حَكِيمًا ع

C 66 —Beware of treachery, that would use
(iv 105—126) The good and pious for its wicked
Ends its plots will but recoil
On its own head The righteous
Have no cause for secrecy, except
In doing good 'Tis evil that
Misleads, deceives, and even dares
Deface fair Nature, as by God
Created Shun all evil, and be firm
In righteousness and faith in God

Section 16

105 We have sent down
To thee the Book in truth,
That thou mightest judge
Between men, as guided
By God so be not (used)
As an advocate by those
Who betray their trust,[621]

١٠٥- إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتٰبَ بِالْحَقِّ
لِتَحْكُمَ بَيْنَ النَّاسِ
بِمَا أَرٰىكَ اللّٰهُ ط
وَلَا تَكُنْ لِّلْخَآئِنِينَ خَصِيمًا ۝

106 But seek the forgiveness
Of God, for God is
Oft-forgiving, Most Merciful

١٠٦- وَّاسْتَغْفِرِ اللّٰهَ ط
إِنَّ اللّٰهَ كَانَ غَفُورًا رَّحِيمًا ۝

620 Religion should be a source of strength and not of weakness in all our affairs If we have to struggle hard and suffer hardships those without faith have to do the same with this difference that the man of Faith is full of hope in God whereas the man without Faith has nothing to sustain him

621. The Commentators explain this passage with reference to the case of Ṭa ima ibn Ubairaq who was nominally a Muslim but really a Hypocrite and given to all sorts of wicked deeds He was suspected of having stolen a set of armour, and when the trail was hot he planted the stolen property into the house of a Jew where it was found The Jew denied the charge and accused Ṭa ima, but the sympathies of the Muslim community were with Ṭa ima on account of his nominal profession of Islam The case was brought to the Apostle, who acquitted the Jew according to the strict principle of justice, as "guided by God Attempts were made to prejudice him and deceive him into using his authority to favour Ṭa ima

The general lesson is that the righteous man is faced with all sorts of subtle wiles the wicked will try to appeal to his highest sympathies and most honourable motives to deceive him and use him as an instrument for defeating justice He should be careful and cautious, and seek the help of God for protection against deception and for firmness in dealing the strictest justice without fear or favour To do otherwise is to betray a sacred trust the trustee must defeat all attempts made to mislead him.

107 Contend not on behalf
Of such as betray
Their own souls;[622]
For God loveth not
One given to perfidy
And crime;

١٠٧- وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ
أَنْفُسَهُمْ ۚ إِنَّ اللَّهَ لَا يُحِبُّ
مَنْ كَانَ خَوَّانًا أَثِيمًا ۝

108 They may hide
(Their crimes) from men,
But they cannot hide
(Them) from God, seeing that
He is in their midst
When they plot by night,
In words that He cannot
Approve: and God
Doth compass round[623]
All that they do.

١٠٨- يَسْتَخْفُونَ مِنَ النَّاسِ
وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ
وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَىٰ
مِنَ الْقَوْلِ ۚ
وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا ۝

109 Ah! these are the sort
Of men on whose behalf
Ye may contend in this world;
But who will contend with God
On their behalf on the Day
Of Judgment, or who
Will carry their affairs through?

١٠٩- هَا أَنْتُمْ هَٰؤُلَاءِ
جَادَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا ۖ
فَمَنْ يُجَادِلُ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَامَةِ
أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكِيلًا ۝

110 If any one does evil
Or wrongs his own soul,
But afterwards seeks
God's forgiveness, he will find
God Oft-forgiving,
Most Merciful.

١١٠- وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ
ثُمَّ يَسْتَغْفِرِ اللَّهَ
يَجِدِ اللَّهَ غَفُورًا رَحِيمًا ۝

111 And if any one earns[624]
Sin, he earns it against

١١١- وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ

622 Our souls are a sort of trust with us. We have to guard them against all temptation. Those who surrender to crime or evil betray that trust. We are warned against being deceived into taking their part, induced either by plausible appearances or by such incentives to partiality as that they belong to our own people or that some link connects them with us, whereas when we are out to do justice, we must not allow any irrelevant considerations to sway us.

623 The plots of sinners are known fully to God and He can fully circumvent them if necessary according to the fulness of His wisdom. The word used is *Compass them round*: *muhīt*: not only does God know all about it but He is all round it: if in His wisdom He allows it, it is not because He has not complete control over it but because, having it as it were enclosed in a complete circle, He can use it to further His own Plan. Even out of evil He can bring good.

624 *Kasaba* = to earn, to gain, to work for something valuable, to lay up a provision for the future life. We do a day's labour to earn our livelihood: so in a spiritual sense whatever good or evil we do in this life earns us good or evil in the life to come. In verses 110-112 three cases are considered: (1) if we do ill and repent, God will forgive; (2) if we do ill and do not repent, thinking that we can hide it, we are wrong; nothing is hidden from God, and we shall suffer the full consequences in the life to come, for we can never evade our personal responsibility; (3) if we do ill, great or small, and impute it to another, our original responsibility for the ill remains, but we add to it something else, for we tie round our necks the guilt of falsehood, which converts even our minor fault into a great sin, and in any case brands us even in this life with shame and ignominy.

His own soul　for God
Is full of knowledge and wisdom

عَلٰى نَفْسِهٖ ۗ وَكَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا ○

112 But if any one earns
A fault or a sin
And throws it on to one
That is innocent,
He carries (on himself)
(Both) a falsehood
And a flagrant sin

١١٢- وَمَنْ يَّكْسِبْ خَطِيْٓـَٔةً اَوْ اِثْمًا
ثُمَّ يَرْمِ بِهٖ بَرِيْٓــًٔا
فَقَدِ احْتَمَلَ بُهْتَانًا
وَّاِثْمًا مُّبِيْنًا ○

Section 17

113 But for the Grace of God
To thee and His Mercy,
A party of them would
Certainly have plotted
To lead thee astray
But (in fact) they will only
Lead their own souls astray,
And to thee they can do
No harm in the least
For God hath sent down
To thee the Book and Wisdom
And taught thee what thou
Knewest not (before)
And great is the Grace
Of God unto thee

١١٣- وَلَوْلَا فَضْلُ اللّٰهِ عَلَيْكَ
وَرَحْمَتُهٗ
لَهَمَّتْ طَّآئِفَةٌ مِّنْهُمْ اَنْ يُّضِلُّوْكَ ۭ
وَمَا يُضِلُّوْنَ اِلَّآ اَنْفُسَهُمْ
وَمَا يَضُرُّوْنَكَ مِنْ شَيْءٍ ۭ
وَاَنْزَلَ اللّٰهُ عَلَيْكَ الْكِتٰبَ وَالْحِكْمَةَ
وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ ۭ
وَكَانَ فَضْلُ اللّٰهِ عَلَيْكَ عَظِيْمًا ○

114 In most of their secret talks
There is no good　but if
One exhorts to a deed
Of charity or justice
Or conciliation between men,[625]
(Secrecy is permissible)
To him who does this,
Seeking the good pleasure
Of God, We shall soon give
A reward of the highest (value)

١١٤- لَا خَيْرَ فِيْ كَثِيْرٍ مِّنْ نَّجْوٰىهُمْ
اِلَّا مَنْ اَمَرَ بِصَدَقَةٍ اَوْ مَعْرُوْفٍ
اَوْ اِصْلَاحٍ ۢ بَيْنَ النَّاسِ ۭ
وَمَنْ يَّفْعَلْ ذٰلِكَ ابْتِغَاۗءَ مَرْضَاتِ اللّٰهِ
فَسَوْفَ نُؤْتِيْهِ اَجْرًا عَظِيْمًا ○

625 Usually secrecy is for evil ends or from questionable motives or because the person seeking secrecy is ashamed of himself and knows that if his acts or motives became known he would make himself odious Islam therefore disapproves of secrecy and loves and enjoins openness in all consultations and doings But there are three things in which secrecy is permissible and indeed laudable, provided the motive be purely unselfish to earn ' the good pleasure of God (1) if you are doing a deed of charity or beneficence whether in giving material things or in helping in moral intellectual or spiritual matters here publicity may not be agreeable to the recipient of your beneficence and you have to think of his feelings (2) where an unpleasant act of justice or correction has to be done this should be done, but there is no virtue in publishing it abroad and causing humiliation to some parties or adding to their humiliation by publicity, (3) where there is a delicate question of conciliating parties to a quarrel, they may be very touchy about publicity but quite amenable to the influence of a man acting in private

115 If anyone contends with
The Apostle even after
Guidance has been plainly
Conveyed to him, and follows
A path other than that
Becoming to men of Faith,
We shall leave him
In the path he has chosen,
And land him in Hell,—
What an evil refuge!

١١٥- وَمَنْ يُّشَاقِقِ الرَّسُوْلَ
مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدٰى
وَيَتَّبِعْ غَيْرَ سَبِيْلِ الْمُؤْمِنِيْنَ نُوَلِّهٖ
مَا تَوَلّٰى وَنُصْلِهٖ جَهَنَّمَ ۚ
وَسَآءَتْ مَصِيْرًا ۝

Section 18

116 God forgiveth not
(The sin of) joining other gods[626]
With Him, but He forgiveth
Whom He pleaseth other sins
Than this one who joins
Other gods with God,
Hath strayed far, far away
(From the Right)

١١٦- اِنَّ اللّٰهَ لَا يَغْفِرُ اَنْ يُّشْرَكَ بِهٖ
وَيَغْفِرُ مَا دُوْنَ ذٰلِكَ لِمَنْ يَّشَآءُ ۚ
وَمَنْ يُّشْرِكْ بِاللّٰهِ
فَقَدْ ضَلَّ ضَلٰلًاۢ بَعِيْدًا ۝

117 (The Pagans), leaving Him,
Call but upon female deities[627]
They call but upon Satan
The persistent rebel!

١١٧- اِنْ يَّدْعُوْنَ مِنْ دُوْنِهٖٓ اِلَّآ اِنٰثًا ۚ
وَاِنْ يَّدْعُوْنَ اِلَّا شَيْطٰنًا مَّرِيْدًا ۝

118 God did curse him,
But he said "I will take
Of Thy servants a portion[628]
Marked off,

١١٨- لَّعَنَهُ اللّٰهُ ۘ وَقَالَ لَاَتَّخِذَنَّ مِنْ
عِبَادِكَ نَصِيْبًا مَّفْرُوْضًا ۝

119 "I will mislead them,[629]
And I will create

١١٩- وَّلَاُضِلَّنَّهُمْ وَلَاُمَنِّيَنَّهُمْ

626 *Cf* iv 48 and n 569 Blasphemy in the spiritual kingdom is like treason in the political kingdom

627 The unity power and goodness of God are so manifest in nature and in the human mind when it is in accord with the universal spirit that only the most abject perversion can account for the sin of spiritual treason That sin arises from perverted ideas of sex or perverted ideas of self The perversion of sex is to suppose that sex rules in spiritual matters From it arise such horrible creations of the imagination as Kāli the blood thirsty goddess of India, or Hecate the goddess of revenge and hate in Greek mythology Even in beautiful forms like Saraswati (the goddess of learning) or Minerva (the virgin goddess of sport and arts) to say nothing of Venus (the goddess of carnal pleasures) the emphasis laid on sex destroys a right view of spiritual nature Perverted ideas of self are typified in the story of Satan who was so puffed up with arrogance that he disobeyed God and God cursed him Both these perversions if allowed lodgment completely ruin our spiritual nature and deface God s handiwork Hence it is not merely an outer sin but one that corrupts us through and through

628 Satan obtained God s permission to tempt man and this was implied in such free will as was granted to man by God Satan s boast is that the portion of mankind seduced by him will be so corrupted in their nature that they will bear a sort of brand that will mark them off as his own, or that they will be like a portion assigned to himself

629 Satan s deceptions are with false desires, false superstitions, and false fears

In them false desires , I will
Order them to slit the ears[630]
Of cattle, and to deface
The (fair) nature created[631]
By God " Whoever,
Forsaking God, takes Satan
For a friend, hath
Of a surety suffered
A loss that is manifest

وَلَاٰمُرَنَّهُمْ فَلَيُبَتِّكُنَّ اٰذَانَ الْاَنْعَامِ
وَلَاٰمُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ اللّٰهِ ۚ
وَمَنْ يَّتَّخِذِ الشَّيْطٰنَ وَلِيًّا
مِّنْ دُوْنِ اللّٰهِ
فَقَدْ خَسِرَ خُسْرَانًا مُّبِيْنًا ۝

120 Satan makes them promises,
And creates in them false desires ,
But Satan's promises
Are nothing but deception

١٢٠- يَعِدُهُمْ وَيُمَنِّيْهِمْ ۖ
وَمَا يَعِدُهُمُ الشَّيْطٰنُ اِلَّا غُرُوْرًا ۝

121 They (his dupes)
Will have their dwelling
In Hell, and from it
They will find no way
Of escape

١٢١- اُولٰٓئِكَ مَاْوٰىهُمْ جَهَنَّمُ ۡ
وَلَا يَجِدُوْنَ عَنْهَا مَحِيْصًا ۝

122 But those who believe
And do deeds of righteousness,—
We shall soon admit them
To Gardens, with rivers
Flowing beneath,—to dwell
Therein for ever
God's promise is the truth,
And whose word can be
Truer than God's ?

١٢٢- وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
سَنُدْخِلُهُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا
الْاَنْهٰرُ
خٰلِدِيْنَ فِيْهَآ اَبَدًا ۖ وَعْدَ اللّٰهِ حَقًّا ۚ
وَمَنْ اَصْدَقُ مِنَ اللّٰهِ قِيْلًا ۝

123 Not your desires, nor those[632]
Of the People of the Book

١٢٣- لَيْسَ بِاَمَانِيِّكُمْ وَلَآ اَمَانِيِّ اَهْلِ

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630 Slitting the ears of cattle is just one instance of the superstitions to which men become slaves when they run after false gods. Astrology magic and vain beliefs in things that do not exist lead men away from the one true God

631 To deface the (fair) nature created by God there is both a physical and a spiritual meaning We see many kinds of defacements practised on men and animals against their true nature as created by God partly on account of superstition partly on account of selfishness Spiritually the case is even worse How many natures are dwarfed or starved and turned from their original instincts by cruel superstitions or customs? God created man pure the Evil One defaces the image

632 Personal responsibility is again and again insisted on as the key note of Islam In this are implied faith and right conduct Faith is not an external thing it begins with an act of will but if true and sincere it affects the whole being and leads to right conduct In this it is distinguished from the kind of faith which promises salvation because some one else in whom you are asked to believe has borne away the sins of men, or the kind of faith which says that because you are born of a certain race (Children of Abraham) or a certain caste, you are privileged, and your conduct will be judged by a different standard from that of other men Whatever you are, if you do evil, you must suffer the consequences unless God s Mercy comes to your help

(Can prevail) [?]whoever
Works evil, will be
Requited accordingly
Nor will he find, besides God,
Any protector or helper

الْكِتٰبِ ۚ مَنْ يَّعْمَلْ سُوْٓءًا يُّجْزَ بِهٖ ۙ
وَلَا يَجِدْ لَهٗ مِنْ دُوْنِ اللّٰهِ وَلِيًّا وَّلَا نَصِيْرًا ۝

124 If any do deeds
Of righteousness,—
Be they male or female —
And have faith,
They will enter Heaven,
And not the least injustice [633]
Will be done to them

١٢٤- وَمَنْ يَّعْمَلْ مِنَ الصّٰلِحٰتِ
مِنْ ذَكَرٍ اَوْ اُنْثٰى وَهُوَ مُؤْمِنٌ
فَاُولٰٓئِكَ يَدْخُلُوْنَ الْجَنَّةَ
وَلَا يُظْلَمُوْنَ نَقِيْرًا ۝

125 Who can be better
In religion than one
Who submits his whole self
To God, does good,
And follows the way
Of Abraham the true in faith ?
For God did take
Abraham for a friend [634]

١٢٥- وَمَنْ اَحْسَنُ دِيْنًا
مِّمَّنْ اَسْلَمَ وَجْهَهٗ لِلّٰهِ وَهُوَ مُحْسِنٌ
وَّاتَّبَعَ مِلَّةَ اِبْرٰهِيْمَ حَنِيْفًا ۗ
وَاتَّخَذَ اللّٰهُ اِبْرٰهِيْمَ خَلِيْلًا ۝

126 But to God belong all things
In the heavens and on earth
And He it is that
Encompasseth all things [635]

١٢٦- وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۭ
وَكَانَ اللّٰهُ بِكُلِّ شَيْءٍ مُّحِيْطًا ۝ ع

C 67 —Justice to women and orphans
(iv 127-152) Is part of religion and the fear
Of God Stand out firmly
For justice to all, even against
Yourselves or your nearest of kin
Remain firm in faith, and consort not
With evil or hypocrisy Be true
In speech, and wound not others
Nor distinguish between Teachers of Truth,
For God's Truth is one and should be believed

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633 *Naqir*—the groove in a date stone a thing of no value whatever *Cf* n 575 to iv 53

634 Abraham is distinguished in Muslim theology with the title of 'Friend of God This does not of course mean that he was anything more than a mortal But his faith was pure and true and his conduct was firm and righteous in all circumstances He was the fountain and origin of the three streams of religious thought which were afterwards crystallised in the institutions of Moses, Jesus and Muhammad the Chosen One

635 *Muhit* *Cf* iv 108, and n 623

Section 19

127 They ask thy instruction
Concerning the Women
Say God doth
Instruct you about them
And (remember) what hath
Been rehearsed unto you[636]
In the Book, concerning
The orphans of women to whom
Ye give not the portions
Prescribed, and yet whom ye
Desire to marry, as also
Concerning the children
Who are weak and oppressed[637]
That ye stand firm
For justice to orphans
There is not a good deed
Which ye do, but God
Is well-acquainted therewith

١٢٧- وَيَسْتَفْتُونَكَ فِي النِّسَاءِ ۖ
قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ ۙ
وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ
فِي يَتَامَى النِّسَاءِ اللَّاتِي
لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ
وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ
وَالْمُسْتَضْعَفِينَ مِنَ الْوِلْدَانِ ۙ
وَأَنْ تَقُومُوا لِلْيَتَامَىٰ بِالْقِسْطِ ۚ
وَمَا تَفْعَلُوا مِنْ خَيْرٍ
فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا ○

128 If a wife fears
Cruelty or desertion
On her husband's part,
There is no blame on them
If they arrange
An amicable settlement
Between themselves,
And such settlement is best,

١٢٨- وَإِنِ امْرَأَةٌ خَافَتْ
مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا
فَلَا جُنَاحَ عَلَيْهِمَا
أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا ۚ
وَالصُّلْحُ خَيْرٌ ۗ

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636 Again and again is it impressed on the community of Islam to be just in their dealings with women orphans children and all whose weakness requires special consideration The law about widows and orphans inheritance dower and marriage had already been declared in iv 2 35 and further instructions are now given on a further reference The words translated *orphans of women* mean I think the orphaned children of widows of whom there were several after the battle of Uhud and whom it was the duty of the community to provide for But some Commentators take them to mean female orphans In any case because women were orphans or widows it was not right that anyone should take advantage of their helpless position to deprive them of dower or of their portion in inheritance

637 *Cf* iv 75 n 592

Both widows and orphans are to be helped because they are ordinarily weak ill treated, and oppressed In communities which base their civil rights on brute strength the weaker go to the wall, and public opinion expects nothing else. In Nietzsche s philosophy of the Superman that doctrine is stressed strongly and some of the militarist nations in our own time seem inclined to support this reversion to our primitive instincts Even in modern democracies of the saner sort we are often told that it is the fate of minorities to suffer strength of numbers here becomes the passport to power and privilege Islam while upholding sane manly views in general enjoins the most solicitous care for the weak and oppressed in every way—in rights of property, in social rights and in the right to opportunities of development Spiritual strength or weakness does not necessarily go with physical or numerical strength

Even though men's souls
Are swayed by greed[638]
But if ye do good
And practise self-restraint,
God is well-acquainted
With all that ye do

وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ ط
وَإِنْ تُحْسِنُوا وَتَتَّقُوا
فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ○

129 Ye are never able
To be fair and just
As between women,
Even if it is
Your ardent desire
But turn not away
(From a woman) altogether,
So as to leave her (as it were)
Hanging (in the air)[639]
If ye come to a friendly
Understanding, and practise
Self-restraint, God is
Oft-forgiving, Most Merciful

١٢٩- وَلَنْ تَسْتَطِيعُوا
أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ
وَلَوْ حَرَصْتُمْ
فَلَا تَمِيلُوا كُلَّ الْمَيْلِ
فَتَذَرُوهَا كَالْمُعَلَّقَةِ ط
وَإِنْ تُصْلِحُوا وَتَتَّقُوا
فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ○

130 But if they disagree
(And must part), God
Will provide abundance
For all from His
All-reaching bounty
For God is He
That careth for all
And is Wise

١٣٠- وَإِنْ يَتَفَرَّقَا
يُغْنِ اللَّهُ كُلًّا مِنْ سَعَتِهِ ط
وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا ○

131 To God belong all things
In the heavens and on earth[640]

١٣١- وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ط

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638 To protect the woman's economic interests various rules are prescribed for dower in marriage But the sanctity of marriage itself is greater than any economic interests Divorce is of all things permitted most hateful to God Therefore if a breach between husband and wife can be prevented by some economic consideration it is better to make that concession than to imperil the future of the wife the children and probably the husband also Such concessions are permissible in view of the love of wealth ingrained in unregenerate man but a recommendation is made that we should practise self restraint and do what we can to come to an amicable settlement without any economic sacrifice on the part of the woman

639 In this material world there are two principal causes of division between man and wife money and the other woman or the other man Money was dealt with in the last verse Here is the case of 'the other woman Legally more than one wife (up to four) are permissible on the condition that the man can be perfectly fair and just to all But this is a condition almost impossible to fulfil If in the hope that he might be able to fulfil it a man puts himself in that impossible position it is only right to insist that he should not discard one but at least fulfil all the outward duties that are incumbent on him in respect of her

640 Notice the refrain To God belong all things in the heavens and on earth repeated three times each time with a new application In the first instance it follows the statement of God s universal providence and love If two persons in spite of every sincere desire to love and comfort each other fail to achieve that end and have to separate God s all reaching bounty never fails for He is the Lord of all things In the second instance it is connected with God s Self existence Self excellence and independence of all creatures all His commands are for our good and they are given to all His creatures, according to their capacities In the third instance it is connected with His universal power for He could destroy any individual or nation and create a new one without any loss to Himself, but He gives a chance to all again and again, and even rewards them beyond their own ambitions

Verily We have directed
The People of the Book
Before you, and you (O Muslims)
To fear God But if ye
Deny Him, lo! unto God
Belong all things
In the heavens and on earth,
And God is free
Of all wants, worthy [641]
Of all praise

وَلَقَدْ وَصَّيْنَا الَّذِيْنَ اُوْتُوا الْكِتٰبَ
مِنْ قَبْلِكُمْ
وَاِيَّاكُمْ اَنِ اتَّقُوا اللّٰهَ ط
وَاِنْ تَكْفُرُوْا
فَاِنَّ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ط
وَكَانَ اللّٰهُ غَنِيًّا حَمِيْدًا ۝

132 Yea, unto God belong
All things in the heavens
And on earth, and enough
Is God to carry through [642]
All affairs

۱۳۲- وَلِلّٰهِ مَا فِي السَّمٰوٰتِ
وَمَا فِي الْاَرْضِ ط
وَكَفٰى بِاللّٰهِ وَكِيْلًا ۝

133 If it were His Will,
He could destroy you,
O mankind, and create
Another race, for He
Hath power this to do

۱۳۳- اِنْ يَّشَاْ يُذْهِبْكُمْ اَيُّهَا النَّاسُ
وَيَاْتِ بِاٰخَرِيْنَ ط
وَكَانَ اللّٰهُ عَلٰى ذٰلِكَ قَدِيْرًا ۝

134 If any one desires
A reward in this life,
In God's (gift) is the reward
(Both) of this life
And of the Hereafter [643]
For God is He that heareth
And seeth (all things)

۱۳۴- مَنْ كَانَ يُرِيْدُ ثَوَابَ الدُّنْيَا
فَعِنْدَ اللّٰهِ ثَوَابُ الدُّنْيَا وَالْاٰخِرَةِ ط
وَكَانَ اللّٰهُ سَمِيْعًا بَصِيْرًا ۝ ع

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641 God s existence is absolute existence. It does not depend on any other person or any other thing And it is worthy of all praise for it is all good and comprises every possible excellence It is necessary to stress this point in order to show that the moral law for man is not a mere matter of transcendental commands but really rests on the essential needs of mankind itself If therefore such schools of thought as Behaviourism proved their theories up to the hilt they do not affect the position of Islam in the least The highest ethical standards are enjoined by Islam not as dogmatic imperatives but because they can be shown to follow from the needs of man s nature and the results of man s experience

642 This refers to the next verse He does not need us but we need Him Our hopes our happi ness our success centre in Him , but He is Self sufficient He has the power to supersede us, but His goodness is ever seeking to give us every chance in this world as well as in the Hereafter

643 Man in this life can only see up to the horizon of this life The highest rewards which his wishes or ambitions can conceive of are conceived in the terms of this life But God can give him not only these but something infinitely higher —the rewards of the Hereafter,—which it did not even enter his heart to ask for or his imagination to conceive

Section 20

135. ye who believe!
Stand out firmly
For justice, as witnesses[644]
To God, even as against
Yourselves, or your parents,
Or your kin, and whether
It be (against) rich or poor[645]
For God can best protect both
Follow not the lusts
(Of your hearts), lest ye
Swerve, and if ye
Distort (justice) or decline
To do justice, verily
God is well acquainted
With all that ye do

١٣٥- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْا قَوّٰمِيْنَ
بِالْقِسْطِ شُهَدَآءَ لِلّٰهِ
وَلَوْ عَلٰٓى اَنْفُسِكُمْ اَوِ الْوَالِدَيْنِ
وَالْاَقْرَبِيْنَ ۚ اِنْ يَّكُنْ غَنِيًّا اَوْ فَقِيْرًا
فَاللّٰهُ اَوْلٰى بِهِمَا
فَلَا تَتَّبِعُوا الْهَوٰٓى
اَنْ تَعْدِلُوْا ۚ
وَاِنْ تَلْوٗٓا اَوْ تُعْرِضُوْا
فَاِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ۝

136 O ye who believe!
Believe in God
And His Apostle,
And the scripture which He
Hath sent to His Apostle
And the scripture which He sent
To those before (him)[646]
Any who denieth God,
His angels, His Books,
His Apostles, and the Day
Of Judgment, hath gone
Far, far astray

١٣٦- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا
اٰمِنُوْا بِاللّٰهِ وَرَسُوْلِهٖ
وَالْكِتٰبِ الَّذِيْ نَزَّلَ عَلٰى رَسُوْلِهٖ
وَالْكِتٰبِ الَّذِيْٓ اَنْزَلَ مِنْ قَبْلُ ۗ
وَمَنْ يَّكْفُرْ بِاللّٰهِ
وَمَلٰٓئِكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ وَالْيَوْمِ الْاٰخِرِ
فَقَدْ ضَلَّ ضَلٰلًا بَعِيْدًا ۝

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644 Justice is God's attribute and to stand firm for justice is to be a witness to God even if it is detrimental to our own interests (as we conceive them) or the interests of those who are near and dear to us According to the Latin saying Let justice be done though heaven should fall

But Islamic justice is something higher than the formal justice of Roman Law or any other human Law It is even more penetrative than the subtler justice in the speculations of the Greek philosophers It searches out the innermost motives because we are to act as in the presence of God to whom all things acts and motives are known

645 Some people may be inclined to favour the rich because they expect something from them Some people may be inclined to favour the poor because they are generally helpless Partiality in either case is wrong Be just without fear or favour Both the rich and the poor are under God's protection as far as their legitimate interests are concerned but they cannot expect to be favoured at the expense of others And He can protect their interests far better than any man

646 If your belief is by habit or birth or the example of those you love or respect or admire, make that belief more specific and personal to yourself We must not only have faith but realise that faith in our inmost being. The chief objects of our Faith are God His Apostle and His Revelations To all these we must give a home in our hearts The angels we do not see and realise as we realise God who is nearer to us than the vehicle of our life blood and the Day of Judgment is for our future experience, but we must not deny them or we cut off a part of our spiritual view

137 Those who believe,
Then reject Faith,
Then believe (again)
And (again) reject Faith,
And go on increasing
In Unbelief,—God
Will not forgive them
Nor guide them on the Way [647]

١٣٧- اِنَّ الَّذِيْنَ اٰمَنُوْا ثُمَّ كَفَرُوْا
ثُمَّ اٰمَنُوْا ثُمَّ كَفَرُوْا
ثُمَّ ازْدَادُوْا كُفْرًا
لَّمْ يَكُنِ اللّٰهُ لِيَغْفِرَ لَهُمْ
وَلَا لِيَهْدِيَهُمْ سَبِيْلًا ○

138 To the Hypocrites give
The glad tidings that
There is for them
(But) a grievous Penalty ,—

١٣٨- بَشِّرِ الْمُنٰفِقِيْنَ
بِاَنَّ لَهُمْ عَذَابًا اَلِيْمًا ○

139 Yea, to those who take
For friends Unbelievers
Rather than Believers
Is it honour they seek
Among them ? Nay,—
All honour is with God [648]

١٣٩- الَّذِيْنَ يَتَّخِذُوْنَ الْكٰفِرِيْنَ اَوْلِيَآءَ
مِنْ دُوْنِ الْمُؤْمِنِيْنَ
اَيَبْتَغُوْنَ عِنْدَهُمُ الْعِزَّةَ
فَاِنَّ الْعِزَّةَ لِلّٰهِ جَمِيْعًا ○

140. Already has He sent you [649]
Word in the Book, that when
Ye hear the Signs of God
Held in defiance and ridicule,
Ye are not to sit with them
Unless they turn to a different
Theme if ye did, ye would be
Like them For God will
Collect the Hypocrites and those
Who defy Faith—all in Hell ,—

١٤٠- وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتٰبِ اَنْ اِذَا
سَمِعْتُمْ اٰيٰتِ اللّٰهِ يُكْفَرُ بِهَا وَيُسْتَهْزَاُ بِهَا
فَلَا تَقْعُدُوْا مَعَهُمْ
حَتّٰى يَخُوْضُوْا فِيْ حَدِيْثٍ غَيْرِهٖٓ
اِنَّكُمْ اِذًا مِّثْلُهُمْ اِنَّ اللّٰهَ جَامِعُ الْمُنٰفِقِيْنَ
وَالْكٰفِرِيْنَ فِيْ جَهَنَّمَ جَمِيْعًا ○

647 Those who go on changing sides again and again can have no real Faith at any time Their motives are mere worldly double dealing How can they expect God s grace or forgiveness ?

Here is a clear warning against those who make their religion a mere matter of worldly convenience True religion goes far deeper It transforms the very nature of man After that transformation it is as impossible for him to change as it is for light to become darkness

648 If the motive is some advantage some honour —the fountain of all good is God How can it really be expected from those who deny Faith ? And if there is some show of worldly honour what is it worth against the contempt they earn in the spiritual world ?

649 *Cf* vi 68 an earlier and Meccan verse

Where we see or hear Truth held in light esteem we ought to make our protest and withdraw from such company not out of arrogance as if we thought ourselves superior to other people but out of real humility lest our own nature be corrupted in such society But it is possible that our protest or our sincere remonstrance may change the theme of discourse In that case we have done good to those who were inclined to hold Truth in light esteem for we have saved them for ridiculing Truth

141 (These are) the ones who
Wait and watch about you:
If ye do gain
A victory from God,
They say: "Were we not
With you?"—but if
The Unbelievers gain
A success, they say
(To them): "Did we not
Gain an advantage over you,
And did we not guard
You from the Believers?"
But God will judge
Betwixt you on the Day
Of Judgment. And never
Will God grant
To the Unbelievers
A way (to triumph)
Over the Believers.[650]

۱۴۱- الَّذِينَ يَتَرَبَّصُونَ بِكُمْ
فَإِنْ كَانَ لَكُمْ فَتْحٌ مِّنَ اللّٰهِ
قَالُوٓا أَلَمْ نَكُنْ مَّعَكُمْ
وَإِنْ كَانَ لِلْكٰفِرِينَ نَصِيبٌ
قَالُوٓا أَلَمْ نَسْتَحْوِذْ عَلَيْكُمْ
وَنَمْنَعْكُمْ مِّنَ الْمُؤْمِنِينَ
فَاللّٰهُ يَحْكُمُ بَيْنَكُمْ
يَوْمَ الْقِيٰمَةِ
وَلَنْ يَّجْعَلَ اللّٰهُ
لِلْكٰفِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا ۝ ع

Section 21

142 The Hypocrites—they think
They are over-reaching God,
But He will over-reach them:
When they stand up to prayer,
They stand without earnestness,
To be seen of men,
But little do they hold
God in remembrance;

۱۴۲- إِنَّ الْمُنٰفِقِينَ يُخٰدِعُونَ اللّٰهَ
وَهُوَ خَادِعُهُمْ
وَإِذَا قَامُوٓا إِلَى الصَّلٰوةِ قَامُوا كُسَالٰى
يُرَآءُونَ النَّاسَ
وَلَا يَذْكُرُونَ اللّٰهَ إِلَّا قَلِيلًا ۝

143 (They are) distracted in mind
Even in the midst of it,—
Being (sincerely) for neither
One group nor for another.
Whom God leaves straying,—
Never wilt thou find

۱۴۳- مُّذَبْذَبِينَ بَيْنَ ذٰلِكَ
لَآ إِلٰى هٰٓؤُلَآءِ وَلَآ إِلٰى هٰٓؤُلَآءِ
وَمَنْ يُّضْلِلِ اللّٰهُ فَلَنْ تَجِدَ

650 The methods and motives of Hypocrisy are thoroughly unmasked here. It has no principles but watches for an opportunity to turn any event to its own advantage. If battle is joined between two inconsistent principles, it has no belief in either, but watches the result. There is unceasing fight between Good and Evil in this world. If the Good seems to win, the hypocrites range themselves on its side with unctuous words, taking a great part of the credit to themselves. Perhaps the balance tips the other way later, and they have to make their peace with Evil. Oh! they say airily, 'we were in the ranks of your enemy before on purpose to protect you when they were too strong for you!' This may suit the ways of the world. But the day of their account will come eventually. For the Good must ultimately triumph.

For him the Way[651]

لَهٗ سَبِيْلًا ○

144 O ye who believe !
Take not for friends
Unbelievers rather than
Believers do ye wish
To offer God an open
Proof against yourselves ?

۱۴۴- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوا الْكٰفِرِيْنَ
اَوْلِيَآءَ مِنْ دُوْنِ الْمُؤْمِنِيْنَ ۭ اَتُرِيْدُوْنَ
اَنْ تَجْعَلُوْا لِلّٰهِ عَلَيْكُمْ سُلْطٰنًا مُّبِيْنًا ○

145 The Hypocrites will be
In the lowest depths
Of the Fire no helper
Wilt thou find for them ,—

۱۴۵- اِنَّ الْمُنٰفِقِيْنَ فِي الدَّرْكِ الْاَسْفَلِ
مِنَ النَّارِ ۚ وَلَنْ تَجِدَ لَهُمْ نَصِيْرًا ○

146 Except for those who repent,
Mend (their life), hold fast
To God, and purify their religion
As in God's sight if so
They will be (numbered)[652]
With the Believers
And soon will God
Grant to the Believers
A reward of immense value

۱۴۶- اِلَّا الَّذِيْنَ تَابُوْا
وَاَصْلَحُوْا وَاعْتَصَمُوْا بِاللّٰهِ
وَاَخْلَصُوْا دِيْنَهُمْ لِلّٰهِ
فَاُولٰٓئِكَ مَعَ الْمُؤْمِنِيْنَ ۭ وَسَوْفَ يُؤْتِ
اللّٰهُ الْمُؤْمِنِيْنَ اَجْرًا عَظِيْمًا ○

147 What can God gain
By your punishment,
If ye are grateful
And ye believe ?
Nay, it is God
That recogniseth[653]
(All good), and knoweth
All things

5/30

۱۴۷- مَا يَفْعَلُ اللّٰهُ بِعَذَابِكُمْ
اِنْ شَكَرْتُمْ وَاٰمَنْتُمْ ۭ
وَكَانَ اللّٰهُ شَاكِرًا عَلِيْمًا ○

651 If we choose evil deliberately and double our guilt by fraud and deception we do not deceive God but we deceive ourselves We deprive ourselves of the Grace of God and are left straying away from the Path In that condition who can guide us or show us the Way ? Our true and right instincts become blunted our fraud makes us unstable in character when our fellow men find out our fraud any advantages we may have gained by the fraud are lost and we become truly distracted in mind

652 Even Hypocrites can obtain forgiveness on four conditions (1) sincere repentance which purifies their mind (2) amendment of their conduct which purifies their outer life (3) steadfastness and devotion to God which strengthens their faith and protects them from the assaults of evil and (4) sincerity in their religion or their whole inner being which brings them as full members into the goodly Fellowship of Faith

653 There is no pleasure nor advantage to God in punishing His own creatures over whom He watches with loving care On the contrary He recognises any good—however little—which He finds in us and delights to give us a reward beyond all measure His recognition of us is compared by a bold metaphor to our gratitude to Him for His favours The epithet *Shākir* is applied to God, as here, in ii 158 and other passages In xvi 121 it is applied to Abraham "he showed his gratitude for the favours of God who chose him and guided him to a Straight Way

148 God loveth not that evil Should be noised abroad [654] In public speech, except Where injustice hath been Done, for God Is He who heareth And knoweth all things	۱۴۸- لَا يُحِبُّ اللّٰهُ الْجَهْرَ بِالسُّوْٓءِ مِنَ الْقَوْلِ اِلَّا مَنْ ظُلِمَ وَكَانَ اللّٰهُ سَمِيْعًا عَلِيْمًا ○
149 Whether ye publish A good deed or conceal it Or cover evil with pardon, Verily God doth blot out (Sins) and hath power (In the judgment of values) [655]	۱۴۹- اِنْ تُبْدُوْا خَيْرًا اَوْ تُخْفُوْهُ اَوْ تَعْفُوْا عَنْ سُوْٓءٍ فَاِنَّ اللّٰهَ كَانَ عَفُوًّا قَدِيْرًا ○
150 Those who deny God And His apostles, and (those Who) wish to separate God from His apostles, Saying "We believe in some But reject others" And (those who) wish To take a course midway,—[656]	۱۵۰- اِنَّ الَّذِيْنَ يَكْفُرُوْنَ بِاللّٰهِ وَرُسُلِهٖ وَيُرِيْدُوْنَ اَنْ يُّفَرِّقُوْا بَيْنَ اللّٰهِ وَرُسُلِهٖ وَيَقُوْلُوْنَ نُؤْمِنُ بِبَعْضٍ وَّنَكْفُرُ بِبَعْضٍ وَّيُرِيْدُوْنَ اَنْ يَّتَّخِذُوْا بَيْنَ ذٰلِكَ سَبِيْلًا ○
151 They are in truth (Equally) Unbelievers,	۱۵۱- اُولٰٓئِكَ هُمُ الْكٰفِرُوْنَ حَقًّا

654 We can make a public scandal of evil in many ways (1) It may be idle sensation mongering it often leads to more evil by imitation as where criminal deeds are glorified in a cinema or talked about shamelessly in a novel or drama (2) It may be malicious gossip of a foolish, personal kind it does no good but it hurts people s feelings (3) It may be malevolent slander or libel, it is intended deliberately to cause harm to people s reputation or injure them in other ways and is rightly punishable under all laws (4) It may be a public rebuke or correction or remonstrance without malice (1) (2) and (3) are absolutely forbidden (4) may be by a person in authority in which case the exception applies for all wrong or injustice must be corrected openly to prevent its recurrence Or (4) may be by a person not vested with authority but acting either from motives of public spirit or in order to help some one who has been wronged here again the exception will apply But if the motive is different the exception does not apply (4) would also include a public complaint by a person who has suffered a wrong he has every right to seek public redress

655 *Qadīr* I have translated it more fully than most translators The root *qadara* not only implies power ability strength but two other ideas which it is difficult to convey in a single word, *viz*, the act and power of estimating the true value of a thing or persons, as in vi 91 and the act and power of regulating something so as to bring it into correspondence with something Judgment of values I think sums up these finer shades of meaning God forgives what is wrong and is able fully to appreciate and judge of the value of our good deeds whether we publish them or conceal them

656 Unbelief takes various forms Three are mentioned here (1) denial of God and His revelation to mankind through inspired men (2) a sort of nominal belief in God and His apostles, but one which is partial, and mixed up with racial pride which does not allow of the recognition of any apostles beyond those of a particular race and (3) a nominal belief in universal revelation but so hedged round with peculiar doctrines of exclusive salvation that it practically approaches to a denial of God s universal love for all mankind and all Creation All three amount to Unbelief, for they really deny God s universal love and care

And We have prepared
For Unbelievers a humiliating
Punishment

وَأَعْتَدْنَا لِلْكٰفِرِينَ عَذَابًا مُّهِينًا ۝

152 To those who believe
In God and His apostles
And make no distinction
Between any of the apostles,
We shall soon give
Their (due) rewards
For God is Oft-forgiving,
Most Merciful

١٥٢- وَالَّذِينَ اٰمَنُوا بِاللّٰهِ وَرُسُلِهٖ
وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِّنْهُمْ
أُولٰٓئِكَ سَوْفَ يُؤْتِيهِمْ أُجُورَهُمْ ط
وَكَانَ اللّٰهُ غَفُورًا رَّحِيمًا ۝ ع

C 68 —The People of the Book went wrong
(iv 153 176) The Jews in breaking their Covenant,
And slandering Mary and Jesus,
And in their usury and injustice,
And the Christians in raising
Jesus the Apostle to equality
With God God's revelation
Is continued in the Qur an,
Which comes with manifest proof
And a clear light to those who understand

SECTION 22

153 The People of the Book
Ask thee to cause
A book to descend to them
From heaven indeed
They asked Moses
For an even greater
(Miracle), for they said
" Show us God in public," [657]
But they were dazed
For their presumption,
With thunder and lightning
Yet they worshipped the calf
Even after Clear Signs
Had come to them,
Even so We forgave them,
And gave Moses manifest
Proofs of authority

١٥٣- يَسْـَٔلُكَ أَهْلُ الْكِتٰبِ أَنْ تُنَزِّلَ عَلَيْهِمْ
كِتٰبًا مِّنَ السَّمَآءِ
فَقَدْ سَأَلُوا مُوسٰٓى أَكْبَرَ مِنْ ذٰلِكَ
فَقَالُوٓا أَرِنَا اللّٰهَ جَهْرَةً
فَأَخَذَتْهُمُ الصّٰعِقَةُ بِظُلْمِهِمْ ج
ثُمَّ اتَّخَذُوا الْعِجْلَ مِنْ بَعْدِ مَا جَآءَتْهُمُ
الْبَيِّنٰتُ فَعَفَوْنَا عَنْ ذٰلِكَ ج
وَاٰتَيْنَا مُوسٰى سُلْطٰنًا مُّبِينًا ۝

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657 *Cf* ii 55, for the thunder and lightning which dazed those who were presumptuous enough to ask that they should see God face to face and ii. 51 and ii 66, for the worship of the golden calf

The lesson is that it is presumptuous on the part of man to judge of spiritual things in terms of material things or to ask to see God with their material eyes when God is above material forms and is independent of time and space

154 And for their Covenant
We raised over them
(The towering height)
Of Mount (Sinai),[658]
And (on another occasion)
We said: "Enter the gate
With humility", and (once again)
We commanded them
"Transgress not in the matter
Of the Sabbath"
And We took from them
A solemn Covenant.

١٥٤- وَرَفَعْنَا فَوْقَهُمُ الطُّورَ
بِمِيثَاقِهِمْ
وَقُلْنَا لَهُمُ ادْخُلُوا الْبَابَ
سُجَّدًا
وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ
وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ○

155 (They have incurred divine[659]
Displeasure) in that they
Broke their Covenant,
That they rejected the Signs
Of God, that they slew
The Messengers in defiance[660]
Of right, that they said,
"Our hearts are the wrappings[661]
(Which preserve God's Word,
We need no more)",—nay,
God hath set the seal on their hearts
For their blasphemy,
And little is it they believe,—

١٥٥- فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ
وَكُفْرِهِمْ بِآيَاتِ اللّٰهِ
وَقَتْلِهِمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ
وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ
بَلْ طَبَعَ اللّٰهُ عَلَيْهَا بِكُفْرِهِمْ
فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ○

156 That they rejected Faith,
That they uttered against Mary

١٥٦- وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ

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658 In this verse there is a recapitulation of three salient incidents of Jewish refractoriness already referred to in the second Sūra *viz* (1) the Covenant under the towering height of Sinai ii 63 (2) their arrogance where they were commanded humility in entering a town ii 58 and (3) their transgression of the Sabbath ii 65

659 In verses 155 156 157 160 (latter half) and 161 with parenthetical clauses including those in verses 158 159 and 160 (first half) there is a catalogue of the iniquities of which the Jews were guilty and for these iniquities we must understand some such words as They are under divine displeasure Each clause of the indictment I have indicated by prefixing the word that

660 *Cf* iii 21 and nn 363 and 364

661 *Cf* ii 88 and n 92 where the full meaning is explained
Note the crescendo (heightening effect) in the argument Their iniquities were (1) that they broke their Covenant, (2) that they rejected God s guidance as conveyed in His Signs (3) that they killed God s Messengers and incurred a double guilt *viz* that of murder and that of a deliberate defiance of God s law and (4) that they imagined themselves arrogantly self sufficient, which means a blasphemous closing of their hearts for ever against the admission of God s grace Then begins another series of iniquities from a different point of view (1) that they rejected Faith, (2) that they made false charges against a saintly woman like Mary, who was chosen by God to be the mother of Jesus, (3) that they boasted of having killed Jesus when they were victims of their own self hallucination, (4) that they hindered people from God s way, and (5) that by means of usury and fraud they oppressed their fellow-men

A grave false charge ,[662]

بهتانا عظيما ۝

157 That they said (in boast),
"We killed Christ Jesus
The son of Mary,
The Apostle of God",—
But they killed him not,
Nor crucified him,[663]
But so it was made
To appear to them,
And those who differ
Therein are full of doubts,
With no (certain) knowledge,
But only conjecture to follow,
For of a surety
They killed him not ,—

١٥٧- وقولهم إنا قتلنا المسيح عيسى
ابن مريم رسول الله
وما قتلوه وما صلبوه ولكن شبه لهم
وإن الذين اختلفوا فيه
لفي شك منه ما لهم به من علم
إلا اتباع الظن
وما قتلوه يقينا ۝

158 Nay, God raised him up[664]
Unto Himself, and God
Is Exalted in Power, Wise ,—

١٥٨- بل رفعه الله إليه
وكان الله عزيزا حكيما ۝

159 And there is none
Of the People of the Book

١٥٩- وإن من أهل الكتب

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662 The false charge against Mary was that she was unchaste Cf xix 27 28 Such a charge is bad enough to make against any woman but to make it against Mary the mother of Jesus was to bring into ridicule God s power itself Islam is specially strong in guarding the reputation of women Slanderers of women are bound to bring four witnesses in support of their accusations and if they fail to produce four witnesses they are to be flogged with eighty stripes and debarred for ever from being competent witnesses xxiv 4

663 The end of the life of Jesus on earth is as much involved in mystery as his birth and indeed the greater part of his private life except the three main years of his ministry It is not profitable to discuss the many doubts and conjectures among the early Christian sects and among Muslim theologians The Orthodox Christian Churches make it a cardinal point of their doctrine that his life was taken on the Cross that he died and was buried that on the third day he rose in the body with his wounds intact and walked about and conversed and ate with his disciples and was afterwards taken up bodily to heaven This is necessary for the theological doctrine of blood sacrifice and vicarious atonement for sins which is rejected by Islam But some of the early Christian sects did not believe that Christ was killed on the Cross The Basilidans believed that some one else was substituted for him The Docetæ held that Christ never had a real physical or natural body but only an apparent or phantom body and that his Crucifixion was only apparent not real The Marcionite Gospel (about A D 138) denied that Jesus was born and merely said that he appeared in human form The Gospel of St Barnabas supported the theory of substitution on the Cross The Quranic teaching is that Christ was not crucified nor killed by the Jews notwithstanding certain apparent circumstances which produced that illusion in the minds of some of his enemies that disputations doubts and conjectures on such matters are vain, and that he was taken up to God (see next verse and note)

664 There is difference of opinion as to the exact interpretation of this verse The words are The Jews did not kill Jesus but God raised him up (*rafa a*) to Himself One school holds that Jesus did not die the usual human death, but still lives in the body in heaven, another holds that he did die (v 120) but not when he was supposed to be crucified, and that his being raised up unto God means that instead of being disgraced as a malefactor as the Jews intended, he was on the contrary honoured by God as His Apostle see also next verse The same word *rafa a* is used in association with honour in connection with Muṣṭafā in xciv 4

But must believe in him
Before his death,[665]
And on the Day of Judgment
He will be a witness[666]
Against them,—

إلا ليؤمنن به قبل موته
ويوم القيامة
يكون عليهم شهيدا ۝

160 For the iniquity of the Jews
We made unlawful for them[667]
Certain (foods) good and wholesome
Which had been lawful for them,—
In that they hindered many
From God's Way,—

١٦٠- فبظلم من الذين هادوا
حرمنا عليهم طيبت
أحلت لهم
وبصدهم عن سبيل الله كثيرا ۝

161 That they took usury,
Though they were forbidden,
And that they devoured
Men's substance wrongfully,—
We have prepared for those
Among them who reject Faith
A grievous punishment

١٦١- وأخذهم الربوا وقد نهوا عنه
وأكلهم أموال الناس بالباطل
وأعتدنا للكفرين منهم
عذابا أليما ۝

162 But those among them
Who are well-grounded in knowledge,
And the Believers,
Believe in what hath been
Revealed to thee and what was
Revealed before thee:
And (especially) those
Who establish regular prayer
And practise regular charity
And believe in God
And in the Last Day
To them shall We soon
Give a great reward

١٦٢- لكن الرسخون في العلم منهم
والمؤمنون يؤمنون بما أنزل إليك
وما أنزل من قبلك
والمقيمين الصلوة
والمؤتون الزكوة
والمؤمنون بالله واليوم الآخر
أولئك سنؤتيهم أجرا عظيما ۝

665 *Before his death* Interpreters are not agreed as to the exact meaning Those who hold that Jesus did not die (see last note) refer the pronoun his to Jesus They say that Jesus is still living in the body and that he will appear just before the Final Day in preparation for the coming of Imām Mahdi when the world will be purified of sin and unbelief There will be a final death before the final Resurrection but all will have believed before that final death Others think that his is better referred to none of the People of the Book , and that the emphatic form must believe (*lā yū-minanna*) denotes more a question of duty than of fact

666 *Cf* iv 41

667 *Cf* vi 146 The ceremonial law of the Jews forbade the eating of the flesh of the camel, rabbit and hare (Leviticus xi 4 6), and the fat of oxen sheep and goats (Leviticus vii 23) and was in other respects very strict

SECTION 23

163 We have sent thee
Inspiration, as We sent it
To Noah and the Messengers[668]
After him: We sent
Inspiration to Abraham,[669]
Ismā'īl, Isaac, Jacob
And the Tribes, to Jesus,
Job, Jonah, Aaron, and Solomon,
And to David We gave
The Psalms.

١٦٣- إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَىٰ نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ ۚ وَأَوْحَيْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَىٰ وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ ۚ وَآتَيْنَا دَاوُودَ زَبُورًا

164 Of some apostles We have
Already told thee the story;
Of others we have not;—
And to Moses God spoke
direct;—[670]

١٦٤- وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ ۚ وَكَلَّمَ اللَّهُ مُوسَىٰ تَكْلِيمًا

165 Apostles who gave good news[671]
As well as warning,
That mankind, after (the coming)
Of the apostles, should have
No plea against God:
For God is Exalted in Power,
Wise.

١٦٥- رُسُلًا مُبَشِّرِينَ وَمُنْذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ ۚ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

166 But God beareth witness
That what He hath sent
Unto thee He hath sent
From His (own) knowledge,[672]

١٦٦- لَٰكِنِ اللَّهُ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ ۖ أَنْزَلَهُ بِعِلْمِهِ ۖ وَالْمَلَائِكَةُ يَشْهَدُونَ

668 First we have a general statement that inspiration was sent to many Messengers and the inspiration was of the same kind as that sent to the Apostle Muḥammad, for God's Message is one. Note that what is spoken of here is Inspiration, not necessarily a Book. Every nation or group of people had an apostle: x. 47. Some of these apostles have been mentioned by name in the Qur-ān, and some not: iv. 164.

669 *Cf.* ii. 136 and iii. 84. The list here given is in three groups. (1) The first group, Abraham's family, is the same as in ii. 136 (where see the note) and in iii. 84. (2) Then we have the tragic figures of Jesus, Job and Jonah, whose mission was from a worldly point of view unsuccessful. (3) Then we have Aaron the priest and Solomon the King, both great figures, but each subordinate to another primary figure, *viz.*, Moses (mentioned in the next verse) and David (mentioned at the end of this verse). David's distinction was the Psalms, which are still extant. Though their present form may possibly be different from the original, and they do undoubtedly include Psalms not written by David, the collection contains much devotional poetry of a high order.

670 God spoke to Moses on Mount Sinai through a cloud: Exod. xxxiv. 5. Hence the title of Moses in Muslim theology: *Kalīm ullāh*: the one to whom God spoke.

671 Every apostle proclaims God's goodness to the righteous and forgiveness to those who repent (good news), and the Wrath to come for those who reject Faith and live in iniquity (warning). Their mission of warning is a prelude and complement to their mission of good news. No one can then say that he or she did not know.

672 Inspiration, though it is clothed in human language, and shaped to the personality of the inspired one, proceeds from the knowledge of God, and therefore often contains more meaning than the inspired one himself realises.

And the angels bear witness
But enough is God for a witness

وَكَفٰى بِاللّٰهِ شَهِيْدًا ۝

167 Those who reject Faith
And keep off (men)
From the Way of God,
Have verily strayed far,
Far away from the Path

١٦٧- إِنَّ الَّذِيْنَ كَفَرُوْا وَصَدُّوْا عَنْ
سَبِيْلِ اللّٰهِ
قَدْ ضَلُّوْا ضَلٰلًا بَعِيْدًا ۝

168 Those who reject Faith
And do wrong,—God
Will not forgive them
Nor guide them
To any way—

١٦٨- إِنَّ الَّذِيْنَ كَفَرُوْا وَظَلَمُوْا
لَمْ يَكُنِ اللّٰهُ لِيَغْفِرَ لَهُمْ
وَلَا لِيَهْدِيَهُمْ طَرِيْقًا ۝

169 Except the way of Hell,
To dwell therein for ever
And this to God is easy[673]

١٦٩- إِلَّا طَرِيْقَ جَهَنَّمَ خٰلِدِيْنَ فِيْهَآ أَبَدًا ۚ
وَكَانَ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرًا ۝

170 O mankind! the Apostle
Hath come to you in truth
From God believe in him
It is best for you[674] But if
Ye reject Faith, to God
Belong all things in the heavens
And on earth and God
Is All-knowing, All wise

١٧٠- يٰٓأَيُّهَا النَّاسُ قَدْ جَآءَكُمُ الرَّسُوْلُ
بِالْحَقِّ مِنْ رَّبِّكُمْ فَاٰمِنُوْا خَيْرًا لَّكُمْ ۚ وَإِنْ
تَكْفُرُوْا فَإِنَّ لِلّٰهِ مَا فِى السَّمٰوٰتِ وَالْأَرْضِ ۚ
وَكَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا ۝

171 O People of the Book!
Commit no excesses[675]
In your religion nor say
Of God aught but the truth

١٧١- يٰٓأَهْلَ الْكِتٰبِ لَا تَغْلُوْا فِىْ دِيْنِكُمْ
وَلَا تَقُوْلُوْا عَلَى اللّٰهِ إِلَّا الْحَقَّ ۚ

673 *Easy*—not in the sense that God takes any pleasure in any of His creatures going astray The contrary is the case for God's Grace recognises all good in us to such an extent that it is compared to gratitude in iv 147, see n 653 We must understand *easy* in the sense that God is Supreme in knowledge and power if any forces of rebellion foolishly think that they can evade punishment they are mistaken Punishment comes as a matter of course It is not a matter of difficulty or exertion on the part of God

674 God's solicitude for us is for our own good, not because He gets any advantage from it For He is independent of all things and everything declares His glory and praise

675 Just as a foolish servant may go wrong by excess of zeal for his master so in religion people's excesses may lead them to blasphemy or a spirit the very opposite of religion The Jewish excesses in the direction of formalism racialism exclusiveness, and rejection of Christ Jesus have been denounced in many places Here the Christian attitude is condemned, which raises Jesus to an equality with God in some cases venerates Mary almost to idolatry, attributes a physical son to God, and invents the doctrine of the Trinity, opposed to all reason, which according to the Athanasian Creed, unless a man believes, he is doomed to hell for ever Let our Muslims also beware lest they fall into excesses either in doctrine or in formalism

Christ Jesus the son of Mary
Was (no more than)
An apostle of God,
And His Word,
Which He bestowed on Mary,
And a Spirit proceeding
From Him so believe
In God and His apostles
Say not "Trinity" desist [676]
It will be better for you
For God is One God
Glory be to Him
(Far Exalted is He) above
Having a son To Him
Belong all things in the heavens
And on earth And enough
Is God as a Disposer of affairs

إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ
رَسُولُ اللَّهِ وَكَلِمَتُهُ
أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ
فَآمِنُوا بِاللَّهِ وَرُسُلِهِ وَلَا تَقُولُوا ثَلَاثَةٌ
انْتَهُوا خَيْرًا لَكُمْ
إِنَّمَا اللَّهُ إِلَٰهٌ وَاحِدٌ
سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ
لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ
وَكَفَى بِاللَّهِ وَكِيلًا

Section 24

172 Christ disdaineth not
To serve and worship God,[677]
Nor do the angels, those
Nearest (to God)
Those who disdain
His worship and are arrogant,—
He will gather them all
Together unto Himself[678]
To (answer)

١٧٢- لَنْ يَسْتَنْكِفَ الْمَسِيحُ
أَنْ يَكُونَ عَبْدًا لِلَّهِ
وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ
وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ
فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا

173 But to those who believe
And do deeds of righteousness,
He will give their (due)
Rewards,—and more,
Out of His bounty
But those who are
Disdainful and arrogant,
He will punish

١٧٣- فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
فَيُوَفِّيهِمْ أُجُورَهُمْ
وَيَزِيدُهُمْ مِنْ فَضْلِهِ
وَأَمَّا الَّذِينَ اسْتَنْكَفُوا وَاسْتَكْبَرُوا

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676 Christ s attributes are mentioned (1) that he was the son of a woman Mary, and therefore a man, (2) but an apostle a man with a mission from God and therefore entitled to honour (3) a Word bestowed on Mary for he was created by God s word Be (*kun*) and he was iii 59, (4) a spirit proceeding from God but not God his life and his mission were more limited than in the case of some other apostles though we must pay equal honour to him as a man of God The doctrines of Trinity equality with God and sonship are repudiated as blasphemies God is independent of all needs and has no need of a son to manage His affairs The Gospel of John (whoever wrote it) has put in a great deal of Alexandrian and Gnostic mysticism round the doctrine of the Word (Greek Logos), but it is simply explained here and our Sūfis work on this explanation

677 Christ often watched and prayed as a humble worshipper of God and his agony in the Garden of Gethsemane was full of human dignity suffering and self humiliation (see Matt xxvi 36-45)

678 The disdainful and the arrogant are the crew of Satan, who will be gathered together before the Supreme Throne for punishment

With a grievous penalty,
Nor will they find,
Besides God, any
To protect or help them.

فيعذبهم عذابا اليما ولا يجدون
لهم من دون الله وليا ولا نصيرا ○

174 O mankind! Verily
There hath come to you
A convincing proof
From your Lord:
For We have sent unto you
A light (that is) manifest.[679]

۱۷۴- يايها الناس قد جاءكم برهان
من ربكم
وانزلنا اليكم نورا مبينا ○

175 Then those who believe
In God, and hold fast
To Him,—soon will He
Admit them to Mercy
And Grace from Himself,[680]
And guide them to Himself
By a straight Way.

۱۷۵- فاما الذين امنوا بالله
واعتصموا به
فسيدخلهم في رحمة منه وفضل
ويهديهم اليه صراطا مستقيما ○

176 They ask thee
For a legal decision.
Say: God directs (thus)
About those who leave
No descendants or ascendants
As heirs. If it is a man[681]
That dies, leaving a sister
But no child, she shall

۱۷۶- يستفتونك
قل الله يفتيكم في الكللة
ان امرؤا هلك ليس له ولد
وله اخت فلها

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679 The Proof and the Light are the Qur-ān and the Personality, Life, and Teaching of Muḥammad Mustafa.

680 *From Himself* = From His Presence: see iii. 195 and n. 501. The Mercy and Grace are expressed here as specially flowing from Him.

681 This verse supplements the rule of inheritance to the estate of a deceased person who has left as heir neither a descendant nor an ascendant. We shall call such a person *A*, who may be either a male or a female. In iv. 12 (second half) *A*'s case was considered where he had left uterine brothers or sisters. Here *A*'s case is considered where he has left brothers and/or sisters by the father's side, whether the mother was the same or not. "Brothers" and "sisters" in this verse must be construed to be such brothers and sisters.

For the sake of clearness I have expanded the terse language of the original in the translation. Let me explain it more concretely in this note. *A* and "brother" and "sister" being strictly defined as above, we proceed to consider how *A*'s inheritance would be divided. If *A* left a widow or widower, the widow's or widower's share would first be calculated as in the first half of iv. 12; if *A* left no spouse, this calculation would not be necessary. Then if *A* left a single "sister", she would have a half share, the remaining half (in so far as it or a part of it does not fall to a spouse, if any) going to remoter heirs; if a single "brother", he would have the whole (subject to the spouse's right, if there is a spouse); if more than one "brother", they divide the whole (subject to etc.). If *A* left two or more "sisters", they get between them two thirds, subject to the spouse's right, if any. If *A* left a "brother" and "sister", or "brothers" and "sisters", they divide on the basis that each "brother's" share is twice that of the "sister" (subject to etc.). In all cases debts, funeral expenses, and legacies (to the amount allowed) have priority as in n. 522.

Have half the inheritance
If (such a deceased was)
A woman, who left no child,
Her brother takes her inheritance
If there are two sisters,
They shall have two thirds
Of the inheritance
(Between them) if there are
Brothers and sisters, (they share),
The male having twice
The share of the female
Thus doth God make clear
To you (His law), lest
Ye err And God
Hath knowledge of all things

نِصْفُ مَا تَرَكَ ۚ
وَهُوَ يَرِثُهَآ
إِن لَّمْ يَكُن لَّهَا وَلَدٌ ۚ
فَإِن كَانَتَا اثْنَتَيْنِ
فَلَهُمَا الثُّلُثٰنِ مِمَّا تَرَكَ ۚ وَإِن كَانُوٓا إِخْوَةً
رِّجَالًا وَّنِسَآءً فَلِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ ۗ
يُبَيِّنُ اللّٰهُ لَكُمْ أَن تَضِلُّوا ۗ
وَاللّٰهُ بِكُلِّ شَيْءٍ عَلِيمٌ ۝

INTRODUCTION TO SŪRA V (*Māida*)

This Sūra deals, by way of recapitulation, with the backsliding of the Jews and Christians from their pure religions, to which the coping stone was placed by Islam It refers particularly to the Christians, and to their solemn Sacrament of the Last Supper, to whose mystic meaning they are declared to have been false

As a logical corollary to the corruption of the earlier religions of God, the practical precepts of Islam, about food, cleanliness, justice, and fidelity are recapitulated

The fourth verse contains the memorable declaration " This day have I per fected your religion for you" which was promulgated in 10 H , during the Apostle's last Pilgrimage to Mecca Chronologically it was the last verse to be revealed

Summary —Beginning with an appeal to fulfil, as sacred, all obligations, human and divine, it points to certain regulations about food, as conducive to a sober and social life, without superstition and without bias or hatred (v 1 6, and C 69)

Cleanliness of body, and justice and uprightness of dealing are nearest to Piety (v 7-12, and C 70)

If the Jews and the Christians turned back from the Truth and violated their Covenants, they have had their warning (v 13 29, and C 71)

The murder of Abel by Cain is the type of the treatment which the just man suffers from the envious There is punishment from God The just man must not grieve (v 30 46, and C 72)

Muslims must do impartial justice, but must protect their own Brotherhood and their Faith from insult and scorn they must appreciate piety, humility, and other good points among the Christians (v 47 89, and C 73)

They must enjoy with gratitude all that is good and lawful, but guard them selves against excess Swearing, intoxication, gambling, violation of the Sanctuary, superstitions of all kinds, and false evidence are condemned (v 90 111, and C 74)

The miracles of Jesus, and how they were misused by those who bore his name (v 112 123, and C 75)

C 69 —All obligations are sacred, human
(v 16) Or divine In the spiritual world
We owe duties to God, which must
Be fulfilled But whilst we are
In this world of sense, those duties
Are by no means isolated
From what we owe to ourselves
And our fellows in the world
Of men We must respect the laws
And customs of the Sacred Mosque
And the Sacred Sanctuary
In food our laws are simple
All things good and pure are lawful
We refuse not social intercourse
With men and women,—
People of the Book

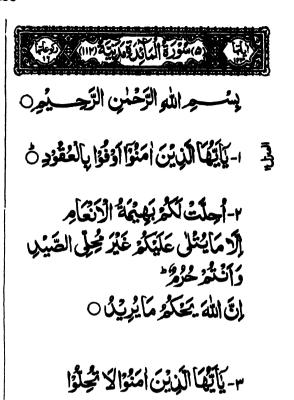
Sūra V

Māida, or The Table Spread

In the name of God, Most Gracious, Most Merciful

1 O ye who believe!
Fulfil (all) obligations[682]

2 Lawful unto you (for food)
Are all four footed animals,
With the exceptions named[683]
But animals of the chase
Are forbidden while ye
Are in the Sacred Precincts
Or in pilgrim garb[684]
For God doth command
According to His Will and Plan[685]

3 O ye who believe!
Violate not the sanctity

682 This line has been justly admired for its terseness and comprehensiveness Obligations *uqūd* the Arabic word implies so many things that a whole chapter of Commentary can be written on it First there are the divine obligations that arise from our spiritual nature and our relation to God He created us and implanted in us the faculty of knowledge and foresight besides the intuition and reason which He gave us He made Nature responsive to our needs and His Signs in Nature are so many lessons to us in our own inner life He further sent Messengers and Teachers, for the guidance of our conduct in individual social and public life All these gifts create corresponding obligations which we must fulfil But in our own human and material life we undertake mutual obligations express and implied We make a promise we enter into a commercial or social contract, we enter into a contract of marriage we must faithfully fulfil all obligations in all these relationships Our group or our State enters into a treaty every individual in that group or State is bound to see that as far as lies in his power such obligations are faithfully discharged There are tacit obligations living in civil society, we must respect its tacit conventions unless they are morally wrong and in that case we must get out of such society There are tacit obligations in the characters of host and guest wayfarer or companion employer or employed etc etc, which every man of Faith must discharge conscientiously The man who deserts those who need him and goes to pray in a desert is a coward who disregards his obligations All these obligations are inter connected Truth and fidelity are parts of religion in all relations of life

This verse is numbered separately from the succeeding verses by Ḥāfiẓ Uthmān and the Fatḥ ur Raḥmān As it forms a paragraph or chapter by itself, I have followed that numbering throughout this Sūra, thus reluctantly diverging from the numbering in the edition of the *Anjuman i Himāyat i Islām* throughout this chapter

683 See v 4 below

684 *Cf* v 97 99 Hunting and the use of game are forbidden "while ye are *ḥurumun* *i.e* while ye are (1) in the Sacred Precincts or (2) in the special pilgrim garb (iḥrām), as to which see n 212 ii 196 In most cases the two amount to the same thing The Sacred Precincts are sanctuary both for man and beast

685 God's commands are not arbitrary His Will is the perfect Archetype or Plan of the world Everything He wills has regard to His Plan, in which are reflected His perfect wisdom and goodness

Of the Symbols of God,[686]
Nor of the Sacred Month,[687]
Nor of the animals brought
For sacrifice, nor the garlands
That mark out such animals,
Nor the people resorting
To the Sacred House,[688]
Seeking of the bounty
And good pleasure
Of their Lord
But when ye are clear
Of the Sacred Precincts[689]
And of pilgrim garb,
Ye may hunt
And let not the hatred
Of some people
In (once) shutting you out
Of the Sacred Mosque
Lead you to transgression
(And hostility on your part)[690]
Help ye one another
In righteousness and piety,
But help ye not one another
In sin and rancour
Fear God for God
Is strict in punishment

شَعَآئِرَ اللّٰهِ وَلَا الشَّهْرَ الْحَرَامَ
وَلَا الْهَدْيَ وَلَا الْقَلَآئِدَ
وَلَآ آٰمِّيْنَ الْبَيْتَ الْحَرَامَ
يَبْتَغُوْنَ فَضْلًا مِّنْ رَّبِّهِمْ وَرِضْوَانًا
وَإِذَا حَلَلْتُمْ فَاصْطَادُوْا
وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ
اَنْ صَدُّوْكُمْ
عَنِ الْمَسْجِدِ الْحَرَامِ
اَنْ تَعْتَدُوْا م
وَتَعَاوَنُوْا عَلَى الْبِرِّ وَالتَّقْوٰى
وَلَا تَعَاوَنُوْا عَلَى الْاِثْمِ وَالْعُدْوَانِ
وَاتَّقُوا اللّٰهَ
اِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ○

4 Forbidden to you (for food)
Are dead meat, blood,

٤- حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ

686 Cf ii 158 where Safā and Marwa are called Symbols (sha'āir) of God Here the Symbols are everything connected with the Pilgrimage viz (1) the places (like Safā and Marwa or the Ka'ba or Arafāt etc) (2) the rites and ceremonies prescribed (3) prohibitions (such as that of hunting etc) (4) the times and seasons prescribed There is spiritual and moral symbolism in all these See notes on ii 158 ii 194 200

687 The month of pilgrimage or else collectively the four sacred months (ix 36) viz Rajab (7th) Zul qa'd (11th) Zul hajj (12th the month of Pilgrimage) and Muharram (the first of the year) In all these months War was prohibited Excepting Rajab the other three months are consecutive

688 The immunity from attack or interference extended to the animals brought as offerings for sacrifice and the garlands or fillets or distinguishing marks which gave them immunity They were treated as sacred symbols And of course every protection or immunity was enjoyed by the Pilgrims.

689 This is the state opposite to that described in n 684 i e when ye have left the Sacred Precincts, and have doffed the special pilgrim garb, showing your return to ordinary life

690 See n 205 to ii 191 In the sixth year of the Hijra the Pagans, by way of hatred and persecution of the Muslims, had prevented them from access to the Sacred Mosque. When the Muslims were re established in Mecca some of them wanted to retaliate and exclude the Pagans or in some way to interfere with them in the Pilgrimage This is condemned Passing from the immediate event to the general principle, we must not retaliate or return evil for evil The hatred of the wicked does not justify hostility on our part We have to help each other in righteousness and piety, not in perpetuating feuds of hatred and enmity We may have to fight and put down evil, but never in a spirit of malice or hatred but always in a spirit of justice and righteousness

The flesh of swine, and that
On which hath been invoked
The name of other than God,[691]
That which hath been
Killed by strangling,
Or by a violent blow,
Or by a headlong fall,
Or by being gored to death,
That which hath been (partly)
Eaten by a wild animal,
Unless ye are able
To slaughter it (in due form),[692]
That which is sacrificed[693]
On stone (altars),
(Forbidden) also is the division[694]
(Of meat) by raffling
With arrows that is impiety

This day have those who
Reject Faith given up
All hope of your religion[695]
Yet fear them not
But fear Me
This day have I
Perfected your religion[696]
For you, completed
My favour upon you,
And have chosen for you
Islam as your religion

But if any is forced
By hunger, with no inclination
To transgression, God is
Indeed Oft-forgiving,
Most Merciful

وَلَحْمُ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ
وَالْمُنْخَنِقَةُ
وَالْمَوْقُوذَةُ
وَالْمُتَرَدِّيَةُ
وَالنَّطِيحَةُ
وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ
وَمَا ذُبِحَ عَلَى النُّصُبِ
وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ
ذَٰلِكُمْ فِسْقٌ
الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ
فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ
الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ
وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي
وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا
فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ
لِإِثْمٍ
فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ○

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691 *Cf* ii 173 and nn 173 and 174 The prohibition of dead meat blood the flesh of swine and that on which other names than that of God has been invoked has been there explained

692 If an animal dies by strangling or by a violent blow or a headlong fall or by being gored to death or by being attacked by a wild animal the presumption is that it becomes carrion as the life blood is congealed before being taken out of the body But the presumption can be rebutted If the life blood still flows and the solemn mode of slaughter (*zabh*) in the name of God as a sacrifice is carried out it becomes lawful as food

693 This was also an idolatrous rite different from that in which a sacrifice was devoted to a particular idol or a false god

694 Gambling of all kinds is forbidden ii 291 A sort of lottery or raffle practised by Pagan Arabs has been described in n 241 Division of meat in this way is here forbidden as it is a form of gambling

695 So long as Islam was not organised with its own community and its own laws, the Unbelievers had hoped to wean the Believers from the new Teaching Now that hope was gone, with the complete organisation of Islam

696 The last verse revealed chronologically, marking the approaching end of Muṣṭafa s ministry in his earthly life

5 They ask thee what is
Lawful to them (as food)[697]
Say Lawful unto you
Are (all) things good and pure
And what ye have taught
Your trained hunting animals
(To catch) in the manner
Directed to you by God
Eat what they catch for you,[698]
But pronounce the name
Of God over it and fear
God, for God is swift
In taking account

٥- يَسْـَٔلُونَكَ مَاذَآ أُحِلَّ لَهُمْ ط
قُلْ أُحِلَّ لَكُمُ الطَّيِّبٰتُ لا
وَمَا عَلَّمْتُمْ مِّنَ الْجَوَارِحِ مُكَلِّبِيْنَ
تُعَلِّمُوْنَهُنَّ مِمَّا عَلَّمَكُمُ اللّٰهُ
فَكُلُوْا مِمَّآ أَمْسَكْنَ عَلَيْكُمْ
وَاذْكُرُوا اسْمَ اللّٰهِ عَلَيْهِ ص وَاتَّقُوا اللّٰهَ ط
إِنَّ اللّٰهَ سَرِيْعُ الْحِسَابِ ○

6 This day are (all) things
Good and pure made lawful
Unto you The food
Of the People of the Book[699]
Is lawful unto you
And yours is lawful
Unto them
(Lawful unto you in marriage)
Are (not only) chaste women
Who are believers, but
Chaste women among
The People of the Book,[700]

٦- اَلْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبٰتُ ط
وَطَعَامُ الَّذِيْنَ أُوْتُوا الْكِتٰبَ حِلٌّ
لَّكُمْ ص
وَطَعَامُكُمْ حِلٌّ لَّهُمْ
وَالْمُحْصَنٰتُ مِنَ الْمُؤْمِنٰتِ
وَالْمُحْصَنٰتُ مِنَ الَّذِيْنَ أُوْتُوا الْكِتٰبَ

697 The previous verse was negative it defined what was not lawful for food, *viz* things gross or disgusting or dedicated to superstition This verse is positive it defines what *is* lawful *viz* all things that are good and pure

698 In the matter of the killing for meat the general rule is that the name of the true God should be pronounced as a rite in order to call our attention to the fact that we do not take life thoughtlessly but solemnly for food with the permission of God to whom we render the life back The question of hunting is then raised How can this solemn rite be performed when we send forth trained hawks trained hounds or trained cheetahs or other animals trained for the chase? They must necessarily kill at some distance from their masters Their game is legalised on these conditions (1) that they are trained to kill not merely for their own appetite or out of mere wantonness but for their master s food the training implies that something of the solemnity which God has taught us in this matter goes into their action and (2) we are to pronounce the name of God over the quarry this is interpreted to mean that the *Takbīr* should be pronounced when the hawk or dog etc is released to the quarry

699 The question is for food generally such as is ordinarily ' good and pure in the matter of meat it should be killed with some sort of solemnity analogous to that of the *Takbīr* The rules of Islam in this respect being analogous to those of the People of the Book there is no objection to mutual recognition as opposed to meat killed by Pagans with superstitious rites In this respect the Christian rule is the same That ye abstain from meats offered to idols and from blood and from things strangled and from fornication (Acts xv 29) Notice the bracketing of fornication with things unlawful to eat

700 Islam is not exclusive Social intercourse including inter-marriage is permitted with the People of the Book A Muslim man may marry a woman from their ranks on the same terms as he would marry a Muslim woman *i e* he must give her an economic and moral status and must not be actuated merely by motives of lust or physical desire A Muslim woman may not marry a non Muslim man because her Muslim status would be affected the wife ordinarily takes the nationality and status given by her husband s law A non Muslim woman marrying a Muslim husband would be expected eventually to accept Islam Any man or woman of any race or faith may, on accepting Islam freely marry any Muslim woman or man provided it be from motives of purity and chastity and not of lewdness

Revealed before your time,—
When ye give them
Their due dowers, and desire
Chastity, not lewdness,
Nor secret intrigues
If any one rejects faith,[701]
Fruitless is his work,
And in the Hereafter
He will be in the ranks
Of those who have lost
(All spiritual good)

مِنْ قَبْلِكُمْ إِذَآ آتَيْتُمُوهُنَّ
أُجُورَهُنَّ مُحْصِنِينَ
غَيْرَ مُسَافِحِينَ وَلَا مُتَّخِذِيٓ أَخْدَانٍ
وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ
ع وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ۝

C 70 —God wishes us to be clean and pure,
(v 7 12) At prayer and at other times
But justice and right conduct,
Even in the face of spite and hatred,
Are nearest to Piety and the love
Of God in Him we put our trust

Section 2

7 O ye who believe !
When ye prepare
For prayer, wash[702]
Your faces, and your hands
(And arms) to the elbows ,
Rub your heads (with water),
And (wash) your feet
To the ankles
If ye are in a state
Of ceremonial impurity,[703]
Bathe your whole body
But if ye are ill,
Or on a journey,
Or one of you cometh
From offices of nature,
Or ye have been
In contact with women,
And ye find no water,
Then take for yourselves
Clean sand or earth,[704]

٧- يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلٰوةِ
فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ
إِلَى الْمَرَافِقِ
وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ
وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا
وَإِنْ كُنْتُمْ مَرْضَىٰ
أَوْ عَلَىٰ سَفَرٍ
أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ
أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً
فَتَيَمَّمُوا صَعِيدًا طَيِّبًا

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701 As always, food cleanliness social intercourse marriage and other interests in life are linked with our duty to God and faith in Him Duty and faith are for our own benefit here and in the Hereafter

702 These are the essentials of Wuḍhū or ablutions preparatory to prayers, *viz* (1) to bathe the whole face in water and (2) both hands and arms to the elbows with (3) a little rubbing of the head with water (as the head is usually protected and comparatively clean) and (4) the bathing of the feet to the ankles In addition following the practice of the Apostle, it is usual first to wash the mouth the throat and the nose before proceeding with the face etc

703 *Cf* iv 43 and n 563 Ceremonial impurity arises from sex pollution

704 This is *Tayammum* or washing with clean sand or earth where water is not available I take it that this substitute is permissible both for Wuḍhū and for a full bath, in the circumstances mentioned

And rub therewith
Your faces and hands.
God doth not wish
To place you in a difficulty,
But to make you clean,
And to complete
His favour to you,
That ye may be grateful

فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ ۚ
مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ
وَلَٰكِنْ يُرِيدُ لِيُطَهِّرَكُمْ
وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ○

8 And call in remembrance
The favour of God
Unto you, and His Covenant,[705]
Which He ratified
With you, when ye said
" We hear and we obey "
And fear God, for God
Knoweth well
The secrets of your hearts

٨- وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ
وَمِيثَاقَهُ الَّذِي وَاثَقَكُمْ بِهِ
إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا
وَاتَّقُوا اللَّهَ ۚ
إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ○

9 O ye who believe !
Stand out firmly
For God, as witnesses[706]
To fair dealing, and let not
The hatred of others
To you make you swerve[707]
To wrong and depart from
Justice Be just that is
Next to Piety and fear God
For God is well-acquainted
With all that ye do

٩- يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ
لِلَّهِ شُهَدَاءَ بِالْقِسْطِ
وَلَا يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ عَلَىٰ أَلَّا
تَعْدِلُوا ۚ اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ
وَاتَّقُوا اللَّهَ ۚ
إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ○

10 To those who believe
And do deeds of righteousness
Hath God promised forgiveness
And a great reward

١٠- وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ○

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705 There is a particular and a general meaning The particular meaning refers to the solemn Pledge and Covenant taken by two groups of people at Aqaba a valley near Minā the first about fourteen months before the Hijra and the second a little later These were Pledges of fealty to the Apostle of God comparable to the Covenant under Mount Sinai taken in the time of Moses (See Q ii 63 and n 78) The general meaning has been explained in n 682 to v 1 man is under a spiritual obligation under an implied Covenant with God God has given man reason judgment, the higher faculties of the soul and even the position of God s vicegerent on earth (ii 30) and man is bound to serve God faithfully and obey His Will That obedience begins with cleanliness in bodily functions, food etc It goes on to cleanliness of mind and thought, and culminates in purity of motives in the inmost recesses of his heart and soul

706 *Cf* iv 135

707 To do justice and act righteously in a favourable or neutral atmosphere is meritorious enough, but the real test comes when you have to do justice to people who hate you or to whom you have an aversion But no less is required of you by the higher moral law

11 Those who reject faith
And deny Our Signs
Will be Companions
Of Hell-fire

١١- وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا
أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ۝

12 O ye who believe!
Call in remembrance
The favour of God
Unto you when
Certain men formed the design
To stretch out
Their hands against you,
But (God) held back
Their hands from you[708]
So fear God And on God
Let Believers put
(All) their trust

١٢- يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا
نِعْمَتَ اللَّهِ عَلَيْكُمْ
إِذْ هَمَّ قَوْمٌ أَنْ يَبْسُطُوا إِلَيْكُمْ
أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ
وَاتَّقُوا اللَّهَ ط
وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ۝

C 71 —If the men who received revelations
(v 13 29) Before were false to their trust,
If they broke their agreements
And twisted God's Message from its aim,
If they rebelled against Truth and followed
Their fancies, God's grace was withdrawn
From them and they wandered in the wilderness

SECTION 3

13 God did aforetime
Take a Covenant from
The Children of Israel,[709]
And We appointed twelve
Captains among them
And God said "I am
With you if ye (but)
Establish regular Prayers,

١٣- وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَائِيلَ
وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا ط
وَقَالَ اللَّهُ إِنِّي مَعَكُمْ ط
لَئِنْ أَقَمْتُمُ الصَّلَاةَ

708 In the life time of the Apostle it happened again and again that the enemies of Islam stretched out their hands against the Apostle his people and his teaching The odds were from a worldly point of view, in their favour but their hands were rendered inert and powerless because they were fighting against the truth of God So does it happen always now as it did then True faith must take heart and at the same time humbly recognise God s favour and mercy and be grateful

709 *Cf* ii 63 and n 78 'Moses called for the elders of the people and all the people answered together and said, 'All that the Lord hath spoken we will do (Exod xix 7-8) This was under the towering height of Mount Sinai

The captains or elders or leaders of the people were selected one from each of the twelve tribes (see ii 60 and n 73) For census purposes the names of the elders of the tribes are given in Num i 4-16 they are called "every one the head of the house of his fathers Later, twelve other "heads of the Children of Israel were selected to spy out the land of Canaan their names are mentioned in Num xiii 1 16 See also, below v 22 29 and notes.

Practise regular Charity,
Believe in My apostles,
Honour and assist them,
And loan to God
A beautiful loan,[710]
Verily I will wipe out
From you your evils,
And admit you to Gardens
With rivers flowing beneath ,
But if any of you, after this,
Resisteth faith, he hath truly
Wandered from the path
Of rectitude "[711]

14 But because of their breach
Of their Covenant, We
Cursed them,[712] and made
Their hearts grow hard
They change the words
From their (right) places
And forget a good part
Of the Message that was
Sent them, nor wilt thou
Cease to find them—
Barring a few—ever
Bent on (new) deceits [713]
But forgive them, and overlook[714]
(Their misdeeds) for God
Loveth those who are kind

15 From those, too who call
Themselves Christians,

وَآتَيْتُمُ الزَّكٰوةَ وَآمَنْتُمْ بِرُسُلِي
وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللّٰهَ قَرْضًا حَسَنًا
لَأُكَفِّرَنَّ عَنْكُمْ سَيِّاٰتِكُمْ
وَلَأُدْخِلَنَّكُمْ جَنّٰتٍ تَجْرِي
مِنْ تَحْتِهَا الْأَنْهٰرُ
فَمَنْ كَفَرَ بَعْدَ ذٰلِكَ مِنْكُمْ
فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ○

۱۴- فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ لَعَنّٰهُمْ
وَجَعَلْنَا قُلُوبَهُمْ قٰسِيَةً
يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ
وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ
وَلَا تَزَالُ تَطَّلِعُ عَلٰى خَائِنَةٍ مِنْهُمْ
إِلَّا قَلِيلًا مِنْهُمْ
فَاعْفُ عَنْهُمْ وَاصْفَحْ
إِنَّ اللّٰهَ يُحِبُّ الْمُحْسِنِينَ ○

۱۵- وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصٰرٰى

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710 *Cf* ii 245 n 276 The phrase means spending in the cause of God God in His infinite grace looks upon this as a loan for which He gives a recompense manifold

711 *The path of rectitude* or the even way see ii 108 n 109

712 *Cursed them* that means that because of the breach of their Covenant God withdrew His overflowing Grace from them The withdrawal of Grace made their hearts grow hard in two ways (1) they were no longer protected from the assaults of evil and (2) they became impervious even to the message of forgiveness and mercy which is open to all God's creatures

713 Israel when it lost God s grace as above began to sin against truth and religion in three ways (1) they began to misuse Scripture itself by either taking words out of their right meaning or applying them to things for which they were never meant , (2) in doing so they conveniently forgot a part of the Message and purpose of God , and (3) they invented new deceits to support the old ones

714 *Cf* ii 109 and n 110, where I have explained the different shades of meaning in the words for "forgiveness '

We did take a Covenant,[715]
But they forgot a good part
Of the Message that was
Sent them so We estranged
Them, with enmity and hatred
Between the one and the other,
To the Day of Judgment
And soon will God[715A] show
Them what it is
They have done

أَخَذْنَا مِيثَٰقَهُمْ
فَنَسُوا۟ حَظًّا مِّمَّا ذُكِّرُوا۟ بِهِۦ
فَأَغْرَيْنَا بَيْنَهُمُ ٱلْعَدَاوَةَ وَٱلْبَغْضَآءَ
إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ
وَسَوْفَ يُنَبِّئُهُمُ ٱللَّهُ بِمَا كَانُوا۟ يَصْنَعُونَ ○

16 O People of the Book!
There hath come to you
Our Apostle, revealing
To you much that ye
Used to hide in the Book,
And passing over much
(That is now unnecessary)

١٦- يَٰٓأَهْلَ ٱلْكِتَٰبِ قَدْ جَآءَكُمْ رَسُولُنَا
يُبَيِّنُ لَكُمْ كَثِيرًا مِّمَّا كُنتُمْ تُخْفُونَ مِنَ
ٱلْكِتَٰبِ
وَيَعْفُوا۟ عَن كَثِيرٍ ○

17 There hath come to you
From God a (new) light
And a perspicuous Book —[716]

١٧- قَدْ جَآءَكُم مِّنَ ٱللَّهِ نُورٌ
وَكِتَٰبٌ مُّبِينٌ ○

18 Wherewith God guideth all
Who seek His good pleasure
To ways of peace and safety,
And leadeth them out
Of darkness, by His Will,
Unto the light,—guideth them
To a Path that is Straight

١٨- يَهْدِى بِهِ ٱللَّهُ مَنِ ٱتَّبَعَ رِضْوَٰنَهُۥ سُبُلَ
ٱلسَّلَٰمِ
وَيُخْرِجُهُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ بِإِذْنِهِۦ
وَيَهْدِيهِمْ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ○

19 In blasphemy indeed
Are those that say
That God is Christ
The son of Mary
Say "Who then
Hath the least power

١٩- لَّقَدْ كَفَرَ ٱلَّذِينَ
قَالُوٓا۟ إِنَّ ٱللَّهَ هُوَ ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ
قُلْ فَمَن يَمْلِكُ

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715 The Christian Covenant may be taken to be the charge which Jesus gave to his disciples and which the disciples accepted to welcome Aḥmad (Q lxi 6) Glimpses of this are to be found in the Gospel of St John even as it exists now (John xv 26 xvi 7) It is those who call themselves Christians who reject this True Christians have accepted it The enmity between those who call themselves Christians and the Jews will continue till the Last Day

715 A The change from the First Person in the beginning of the verse to the Third Person here illustrates the change from the personal relationship of the Covenant to the impersonal operation of Justice at Judgment *Cf* xxxv 9

716 *Mubīn* I wish I could translate by a simpler word than perspicuous But 'plain may mean unadorned the opposite of beautiful and this Book is among the most beautiful that it is the privilege of mankind to read Clear would be right as far as it means unambiguous, self-evident, not involved in mysteries of origin history or meaning one which every one can understand as to the essentials necessary for him without the intervention of priests or privileged persons *Mubīn* has all these meanings, but it suggests, besides some quality of a shining light, by which we are able to *make* things clear to distinguish the true from the false This I think is suggested better by "perspicuous' than by the word clear Besides it is hardly good idiom to speak of "a clear Book'.

Against God, if His Will
Were to destroy Christ
The son of Mary, his mother,
And all—every one
That is on the earth?
For to God belongeth
The dominion of the heavens
And the earth, and all
That is between He createth[717]
What He pleaseth For God
Hath power over all things"

مِنَ اللّٰهِ شَيْـًٔا اِنْ اَرَادَ اَنْ يُّهْلِكَ الْمَسِيْحَ
ابْنَ مَرْيَمَ وَاُمَّهٗ
وَمَنْ فِى الْاَرْضِ جَمِيْعًا ؕ
وَلِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ
وَمَا بَيْنَهُمَا ؕ يَخْلُقُ مَا يَشَآءُ ؕ
وَاللّٰهُ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ ○

20 (Both) the Jews and the
Christians
Say. "We are sons
Of God, and His beloved"[718]
Say "Why then doth He
Punish you for your sins?
Nay, ye are but men,—
Of the men He hath created
He forgiveth whom He pleaseth,
And He punisheth whom He
pleaseth
And to God belongeth[719]
The dominion of the heavens
And the earth, and all
That is between
And unto Him
Is the final goal (of all)"

٢٠- وَقَالَتِ الْيَهُوْدُ وَالنَّصٰرٰى
نَحْنُ اَبْنٰٓؤُا اللّٰهِ وَاَحِبَّآؤُهٗ ؕ
قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوْبِكُمْ ؕ
بَلْ اَنْتُمْ بَشَرٌ مِّمَّنْ خَلَقَ ؕ
يَغْفِرُ لِمَنْ يَّشَآءُ
وَيُعَذِّبُ مَنْ يَّشَآءُ ؕ
وَلِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ
وَمَا بَيْنَهُمَا ز
وَاِلَيْهِ الْمَصِيْرُ ○

21 O People of the Book!
Now hath come unto you,
Making (things) clear unto you,
Our Apostle, after the break[720]

٢١- يٰٓاَهْلَ الْكِتٰبِ قَدْ جَآءَكُمْ رَسُوْلُنَا
يُبَيِّنُ لَكُمْ عَلٰى فَتْرَةٍ مِّنَ الرُّسُلِ

717 The most honoured of the apostles of God are but men All power belongs to God and not to any man God's creation may take many forms but because in any particular form it is different from what we see daily around us it does not cease to be Creation, or to be subject to the power of God No creature can be God

718 *Sons of God* Cf Job, xxxviii 7 When the morning stars sang together, and all the sons of God shouted for joy In the 29th Psalm 1st verse the authorised Translation 'O ye mighty should apparently be O ye sons of Elim El being a name of God Cf also Genesis, vi 2 The sons of God saw the daughters of men

Beloved Cf Psalms, cxxvii 2 ' He giveth his beloved sleep

If used figuratively these and like words refer to the love of God Unfortunately son used in a physical sense, or beloved in an exclusive sense as if God loved only the Jews, make a mockery of religion

719 This refrain in the last verse negatives the idea of sonship, and in this verse negatives the idea of an exclusive ' Beloved In both cases it means that God is independent of physical relationships or exclusive partiality

720 The six hundred years (in round figures) between Christ and Muḥammad were truly the dark ages of the world Religion was corrupted, the standard of morals fell low, many false systems and heresies arose, and there was a break in the succession of apostles until the advent of Muḥammad

In (the series of) our apostles,
Lest ye should say
"There came unto us
No bringer of glad tidings
And no warner (from evil)"
But now hath come
Unto you a bringer
Of glad tidings
And a warner (from evil)
And God hath power
Over all things

أَنْ تَقُولُوا مَا جَاءَنَا مِنْ بَشِيرٍ
وَلَا نَذِيرٍ
فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ
وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ○

SECTION 4

22 Remember Moses said
To his people "O my People!
Call in remembrance the favour
Of God unto you, when He
Produced prophets among you,[721]
Made you kings,[722] and gave
You what He had not given
To any other among the peoples[723]

٢٢- وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ
يَٰقَوْمِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ
إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا
وَآتَاكُمْ مَا لَمْ يُؤْتِ أَحَدًا مِنَ الْعَالَمِينَ ○

23 "O my people! enter[724]
The holy land which
God hath assigned unto you,
And turn not back
Ignominiously, for then
Will ye be overthrown,
To your own ruin"

٢٣- يَٰقَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ
الَّتِي كَتَبَ اللَّهُ لَكُمْ
وَلَا تَرْتَدُّوا عَلَىٰ أَدْبَارِكُمْ
فَتَنْقَلِبُوا خَاسِرِينَ ○

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721 There was a long line of patriarchs and prophets before Moses e g, Abraham, Isaac Ismā il, Jacob etc

722 From the slavery of Egypt the Children of Israel were made free and independent and thus each man became as it were a king if only he had obeyed God and followed the lead of Moses

723 Cf Exod xix 5 Now therefore if ye will obey my voice indeed and keep my covenant then ye shall be a peculiar treasure unto me above all people Israel was chosen to be the vehicle of God s message the highest honour which any nation can receive

724 We now come to the events detailed in the 13th and 14th chapters of the Book of Numbers in the Old Testament Read these as a Commentary and examine a good map of the Sinai Peninsula showing its connections with Egypt on the west North West Arabia on the east and Palestine on the north east We may suppose that Israel crossed from Egypt into the Peninsula somewhere near the northern extremity of the Gulf of Suez Moses organised and numbered the people and instituted the Priesthood They went south about 200 miles to Mount Sinai where the Law was received Then perhaps a hundred and fifty miles north, was the desert of Paran close to the southern borders of Canaan From the camp there twelve men were sent to spy out the land and they penetrated as far as Hebron, say about 150 miles north of their camp about 20 miles south of the future Jerusalem They saw a rich country and brought from it pomegranates and figs and a bunch of grapes so heavy that it had to be carried by two men on a staff They came back and reported that the land was rich but the men there were too strong for them The people of Israel had no courage and no faith and Moses remonstrated with them

24 They said "O Moses!
In this land are a people
Of exceeding strength[725]
Never shall we enter it
Until they leave it
If (once) they leave,
Then shall we enter"

۲۴- قَالُوا يٰمُوسٰى إِنَّ فِيهَا قَوْمًا جَبَّارِينَ
وَإِنَّا لَنْ نَدْخُلَهَا
حَتّٰى يَخْرُجُوا مِنْهَا
فَإِنْ يَخْرُجُوا مِنْهَا فَإِنَّا دٰخِلُونَ ۝

25 (But) among (their) God-fearing men
Were two on whom
God had bestowed His grace[726]
They said "Assault them
At the (proper) Gate
When once ye are in,
Victory will be yours,

۲۵- قَالَ رَجُلٰنِ مِنَ الَّذِينَ يَخَافُونَ
أَنْعَمَ اللّٰهُ
عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ
فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غٰلِبُونَ ۝

26 But on God put your trust
If ye have faith"

۲۶- وَعَلَى اللّٰهِ فَتَوَكَّلُوا إِنْ كُنْتُمْ مُؤْمِنِينَ ۝

27 They said "O Moses!
While they remain there,
Never shall we be able
To enter, to the end of time
Go thou, and thy Lord,
And fight ye two,
While we sit here[727]
(And watch)"

۲۷- قَالُوا يٰمُوسٰى إِنَّا لَنْ نَدْخُلَهَا أَبَدًا
مَا دَامُوا فِيهَا
فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا
إِنَّا هٰهُنَا قٰعِدُونَ ۝

28 He said "O my Lord!
I have power only

۲۸- قَالَ رَبِّ إِنِّي لَا أَمْلِكُ

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725 The people were not willing to follow the lead of Moses and were not willing to fight for their inheritance In effect they said Turn out the enemy first and then we shall enter into possession In God's Law we must work and strive for what we wish to enjoy

726 Among those who returned after spying out the land were two men who had faith and courage They were Joshua and Caleb Joshua afterwards succeeded Moses in the leadership after 40 years These two men pleaded for an immediate entry through the proper Gate which I understand to mean after taking all due precautions and making all due preparations *Cf* n 189 and n 203 But of course they said they must put their trust in God for victory

727 The advice of Joshua and Caleb and the proposals of Moses under divine instructions were unpalatable to the crowd whose prejudices were further inflamed by the other ten men who had gone with Joshua and Caleb They made an 'evil report and were frightened by the great stature of the Canaanites The crowd was in open rebellion was prepared to stone Moses, Aaron, Joshua and Caleb and return to Egypt Their reply to Moses was full of irony insolence blasphemy and cowardice In effect they said 'You talk of your God and all that go with your God and fight there if you like we shall sit here and watch

Over myself and my brother[728]
So separate us from this
Rebellious people!"

إِلَّا نَفْسِي وَأَخِي
فَافْرُقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ ۝

29. God said: "Therefore
Will the land be out
Of their reach for forty years:[729]
In distraction will they
Wander through the land:
But sorrow thou not
Over these rebellious people.

٢٩- قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ
سَنَةً يَتِيهُونَ فِي الْأَرْضِ
فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ ۝

C. 72.—The jealousy of Cain against Abel,
(V. 30-46.) Which led to the murder
Of innocent Abel, is the type
Of the jealousy between the People
Of the Book and their younger brethren
In Islam. Jealousy leads to envy
And murder. Such crimes against
Individuals are often crimes
Against whole peoples. There are
Men who are ready to catch up
Every lie told against a just man.
The just man should not grieve,
For that is their way.

Section 5

30. Recite to them the truth[730]
Of the story of the two sons[731]

٣٠- وَاتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ

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728 'Moses and Aaron fell on their faces before all the assembly of the congregation" (Num. xiv. 5). According to the words in the Old Testament story God said: "I will smite them with the pestilence and disinherit them" (Num. xiv. 12). Moses prayed and interceded. But as we are told here, (a spiritual touch not found in the Jewish story) Moses was careful to separate himself and his brother from the rebellion.

729 The punishment of the rebellion of these stiff-necked people, rebellion that was repeated "these ten times" (Num. xiv. 22) and more, was that they were left to wander distractedly hither and thither through the wilderness for forty years. That generation was not to see the Holy Land. All those that were twenty years old and upwards were to die in the wilderness: "your carcasses shall fall in this wilderness" (Num. xiv. 29). Only those who were then children would reach the promised land. And so it happened. From the desert of Paran they wandered south, north and east for forty years. From the head of what is now the Gulf of Aqaba, they travelled north, keeping to the east side of the depression of which the Dead Sea and the river Jordan are portions. Forty years afterwards they crossed the Jordan opposite what is now Jericho, but by that time Moses, Aaron and the whole of the elder generation had died.

730 Literally, ' recite to them in truth the story', etc. The point is that the story in Gen. iv. 1-15 is a bare narrative, not including the lessons now to be enforced. The apostle is told now to supply the truth of the matter, the details that will enforce the lessons.

731 The two sons of Adam were Hābīl (in the English Bible, Abel) and Qābīl (in English, Cain). Cain was the elder, and Abel the younger—the righteous and innocent one. Presuming on the right of the elder, Cain was puffed up with arrogance and jealousy, which led him to commit the crime of murder. Among the Christians, Cain was the type of the Jew as against Abel the Christian. The Jew tried to kill Jesus and exterminate the Christian. In the same way, as against Muḥammad, the younger brother of the Semitic family, Cain was the type of the Old Testament and New Testament people, who tried to resist and kill Muḥammad and put down his people.

Of Adam. Behold! they each
Presented a sacrifice (to God)
It was accepted from one,
But not from the other
Said the latter "Be sure
I will slay thee" "Surely,"
Said the former, "God
Doth accept of the sacrifice
Of those who are righteous

آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا
فَتُقُبِّلَ مِنْ أَحَدِهِمَا
وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ
قَالَ لَأَقْتُلَنَّكَ
قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ○

31. "If thou dost stretch thy hand
Against me, to slay me,
It is not for me to stretch
My hand against thee
To slay thee for I do fear
God, the Cherisher of the Worlds

٣١- لَئِنْ بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي
مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لِأَقْتُلَكَ
إِنِّي أَخَافُ اللَّهَ رَبَّ الْعٰلَمِينَ ○

32 "For me, I intend to let
Thee draw on thyself
My sin as well as thine,[732]
For thou wilt be among
The Companions of the Fire,
And that is the reward
Of those who do wrong"[733]

٣٢- إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ
فَتَكُونَ مِنْ أَصْحٰبِ النَّارِ
وَذٰلِكَ جَزٰٓؤُا الظّٰلِمِينَ ○

33 The (selfish) soul of the other
Led him to the murder
Of his brother. he murdered
Him, and became (himself)
One of the lost ones[734]

٣٣- فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ
فَقَتَلَهُ
فَأَصْبَحَ مِنَ الْخٰسِرِينَ ○

34 Then God sent a raven,
Who scratched the ground,

٣٤- فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ

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732. *My sin as well as thine* There are two possible interpretations (1) The obvious one is that the unjust murderer not only carried on himself the burden of his own sin but also the burden of his victim s sins The victim, in suffering a wrong or injustice is forgiven his own sins and the wrong doer, having been warned aggravates his own sin (2) ' My sin has also been interpreted as 'the sin against me, in that thou slayest me in that case "thy sin" may mean either ' thy crime in committing a murder or thy sin against thyself for the crime causes real loss to thyself in the Hereafter See the last clause of the next verse

733. Abel s speech is full of meaning He is innocent and God fearing To the threat of death held out by the other he returns a calm reply aimed at reforming the other 'Surely he pleads "if your sacrifice was not accepted there was something wrong in you for God is just and accepts the sacrifice of the righteous If this does not deter you I am not going to retaliate though there is as much power in me against you as you have against me I fear my Maker for I know He cherishes all His Creation Let me warn you that you are doing wrong I do not intend even to resist but do you know what the consequences will be to you? You will be in spiritual torment

734 The innocent unselfish pleading of the younger brother had no effect for the soul of the other was full of pride, selfishness, and jealousy He committed the murder, but in doing so, ruined his own self

To show him how to hide
The shame of his brother[735]
"Woe is me!" said he,
"Was I not even able
To be as this raven,
And to hide the shame
Of my brother?" Then he became
Full of regrets—[736]

35 On that account We ordained
For the Children of Israel
That if any one slew
A person—unless it be
For murder or for spreading
Mischief in the land—
It would be as if
He slew the whole people[737]
And if any one saved a life,
It would be as if he saved
The life of the whole people
Then although there came
To them Our Apostles
With Clear Signs, yet,
Even after that, many
Of them continued to commit
Excesses in the land

36 The punishment of those
Who wage war against God
And His Apostle, and strive
With might and main
For mischief through the land[738]
Is execution, or crucifixion,

لِيُرِيَهُ كَيْفَ يُوَارِي سَوْءَةَ أَخِيهِ
قَالَ يَا وَيْلَتَى أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ
هَٰذَا الْغُرَابِ فَأُوَارِيَ سَوْءَةَ أَخِي
فَأَصْبَحَ مِنَ النَّادِمِينَ ۝

٣٥- مِنْ أَجْلِ ذَٰلِكَ
كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ
أَنَّهُ مَنْ قَتَلَ نَفْسًا
بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ
فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا
وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا
وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ
ثُمَّ إِنَّ كَثِيرًا مِنْهُمْ
بَعْدَ ذَٰلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ ۝
٣٦- إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ
وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا
أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا

735 *Sau at* may mean corpse with a suggestion of nakedness and shame in two senses (1) the sense of being exposed without burial and (2) the sense of being insulted by being violently deprived by the unwarranted murder of the soul which inhabited it —the soul too, of a brother

736 The thought at last came home to the murderer It was dreadful indeed to slay any one—the more so as he was a brother and an innocent righteous brother! But worse still the murderer had not even the decency to bury the corpse and of this simple duty he was reminded by a raven—a black bird usually held in contempt! His regret was on that account That was not true repentance

737 The story of Cain is referred to in a few graphic details in order to tell the story of Israel Israel rebelled against God slew and insulted righteous men who did them no harm but on the contrary came in all humility When God withdrew His favour from Israel because of its sins and bestowed it on a brother nation the jealousy of Israel plunged it deeper into sin To kill or seek to kill an individual because he represents an ideal is to kill all who uphold the ideal On the other hand to save an individual life in the same circumstances is to save a whole community What could be stronger condemnation of individual assassination and revenge?

738 For the double crime of treason against the State, combined with treason against God, as shown by overt crimes, four alternative punishments are mentioned, any one of which is to be applied according to circumstances *viz* execution (cutting off of the head), crucifixion, maiming or exile These were features of the Criminal Law then and for centuries afterwards except that tortures such as 'hanging drawing, and quartering in English Law, and piercing of eyes and leaving the unfortunate victim exposed to a tropical sun, which was practised in Arabia, and all such tortures were abolished In any case sincere repentance before it was too late was recognised as a ground for mercy

Or the cutting off of hands
And feet from opposite sides,[739]
Or exile from the land
That is their disgrace
In this world, and
A heavy punishment is theirs
In the Hereafter ,

أو تقطع أيديهم وأرجلهم من خلاف
أو ينفوا من الأرض
ذلك لهم خزي في الدنيا
ولهم في الآخرة عذاب عظيم ○

37 Except for those who repent
Before they fall
Into your power
In that case, know
That God is Oft forgiving,
Most Merciful

٣٧- إلا الذين تابوا
من قبل أن تقدروا عليهم
فاعلموا أن الله غفور رحيم ○

SECTION 6

38 O ye who believe !
Do your duty to God,[740]
Seek the means
Of approach unto Him,
And strive with might
And main in His cause
That ye may prosper [741]

٣٨- يا أيها الذين آمنوا اتقوا الله
وابتغوا إليه الوسيلة
وجاهدوا في سبيله
لعلكم تفلحون ○

39 As to those who reject
Faith,—if they had
Everything on earth,
And twice repeated,
To give as ransom
For the penalty of the Day
Of Judgment, it would
Never be accepted of them
Theirs would be
A grievous Penalty

٣٩- إن الذين كفروا
لو أن لهم ما في الأرض جميعا
ومثله معه
ليفتدوا به من عذاب يوم القيامة
ما تقبل منهم ولهم عذاب أليم ○

40 Their wish will be
To get out of the Fire,
But never will they
Get out therefrom

٤٠- يريدون أن يخرجوا من النار
وما هم بخارجين منها

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739 Understood to mean the right hand and the left foot

740 *Taqwā* here too might be translated fear of God' but the very next clause shows that 'fear of God does not mean 'fear in the ordinary sense which would make you avoid the object of fear On the contrary the " fear of God is the intense desire to avoid everything that is against His Will and Law It is in fact duty to God for we are told to seek ardently the means by which we may approach Him, and that can only be done by striving with might and main for His cause

741 'Prosper in the spiritual sense for that is all that matters as the life of this world is brief and fleeting and of small account as against Eternity

Their Penalty will be
One that endures

وَلَهُمْ عَذَابٌ مُّقِيمٌ ○

41 As to the thief,[742]
Male or female,
Cut off his or her hands
A punishment by way
Of example, from God,
For their crime
And God is Exalted in Power

٤١-وَالسَّارِقُ وَالسَّارِقَةُ
فَاقْطَعُوٓا أَيْدِيَهُمَا جَزَآءً
بِمَا كَسَبَا نَكَالًا مِّنَ اللّٰهِ ۗ
وَاللّٰهُ عَزِيزٌ حَكِيمٌ ○

42 But if the thief repent
After his crime,
And amend his conduct,
God turneth to him
In forgiveness, for God
Is Oft-forgiving, Most Merciful

٤٢-فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهٖ وَأَصْلَحَ
فَإِنَّ اللّٰهَ يَتُوبُ عَلَيْهِ ۗ
إِنَّ اللّٰهَ غَفُورٌ رَّحِيمٌ ○

43 Knowest thou not[743]
That to God (alone)
Belongeth the dominion
Of the heavens and the earth ?
He punisheth whom He pleaseth,
And He forgiveth whom He pleaseth
And God hath power
Over all things

٤٣-أَلَمْ تَعْلَمْ
أَنَّ اللّٰهَ لَهٗ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ ۗ
يُعَذِّبُ مَنْ يَّشَآءُ
وَيَغْفِرُ لِمَنْ يَّشَآءُ ۗ
وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيرٌ ○

44 O Apostle ! let not
Those grieve thee, who race
Each other into Unbelief[744]
(Whether it be) among those
Who say " We believe "
With their lips but
Whose hearts have no faith,

٤٤-يٰٓأَيُّهَا الرَّسُولُ لَا يَحْزُنْكَ الَّذِينَ
يُسَارِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ
قَالُوٓا اٰمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ ۚ

742 Here we touch upon jurisprudence The Canon Law jurists are not unanimous as to the value of the property stolen which would involve the penalty of the cutting off of the hand The majority hold that petty thefts are exempt from this punishment The general opinion is that only one hand should be cut off for the first theft on the principle that if thy hand or thy foot offend thee cut them off and cast them from thee (Matt xviii 8) Apparently in the age of Jesus thieves were crucified (Matt xxvii 38)

743 Punishment really does not belong to mortals, but to God alone Only in order to keep civil society together and protect innocent people from crime, certain principles are laid down on which people can build up their criminal law But we must always remember that God not only punishes but forgives and forgiveness is the attribute which is more prominently placed before us It is not our wisdom that can really define the bounds of forgiveness or punishment, but His Will or Plan which is the true standard of righteousness and justice

744 Two classes of men are meant, *viz*, the Hypocrites and the Jews For both of them Mustafā laboured earnestly and assiduously, and it must have been a cause of great grief and disappointment to him that some among them showed so much insincerity, cunning, and hardness of heart These are types not yet extinct

Or it be among the Jews,—
Men who will listen
To any lie,—will listen
Even to others who have
Never so much as come[745]
To thee. They change the words
From their (right) times[746]
And places they say,
"If ye are given this,
Take it, but if not,
Beware!" If any one's trial
Is intended by God, thou hast
No authority in the least
For him against God
For such—it is not
God's will to purify
Their hearts For them
There is disgrace
In this world, and
In the Hereafter
A heavy punishment

وَمِنَ الَّذِينَ هَادُوا سَمَّاعُونَ لِلْكَذِبِ
سَمَّاعُونَ لِقَوْمٍ آخَرِينَ لَمْ يَأْتُوكَ
يُحَرِّفُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ
يَقُولُونَ إِنْ أُوتِيتُمْ هَٰذَا فَخُذُوهُ
وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا
وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ
فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا
أُولَٰئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ
أَنْ يُطَهِّرَ قُلُوبَهُمْ لَهُمْ فِي الدُّنْيَا خِزْيٌ
وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ○

5 (They are fond of) listening
To falsehood, of devouring[747]
Anything forbidden
If they do come to thee,
Either judge between them,
Or decline to interfere[748]
If thou decline, they cannot
Hurt thee in the least
If thou judge, judge
In equity between them
For God loveth those
Who judge in equity

٤٥- سَمَّاعُونَ لِلْكَذِبِ أَكَّالُونَ لِلسُّحْتِ
فَإِنْ جَاءُوكَ فَاحْكُمْ بَيْنَهُمْ أَوْ أَعْرِضْ
عَنْهُمْ وَإِنْ تُعْرِضْ عَنْهُمْ
فَلَنْ يَضُرُّوكَ شَيْئًا
وَإِنْ حَكَمْتَ فَاحْكُمْ بَيْنَهُمْ بِالْقِسْطِ
إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ○

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745 There were men among the Jews who were eager to catch up any lie against the Apostle They had their ears open even to tales from people who had never so much as come near to the Apostle If we understand ' for instead of ' to before 'others (for the Arabic word would bear both meanings) the sense will be They are keen listeners or spies for any lies they can catch and they will act as spies for others (their Rabbis etc) who are in the background but to whom they carry false tales

746 *Cf* v 14 The addition of the words *min ba di* here suggests the change of words from their right *times* as well as places They did not deal honestly with their Law and misapplied it, by distorting the meaning Or it may be that as tale bearers they distorted the meaning by misrepresenting the context

747 *Devouring anything forbidden* both in a literal and in a figurative sense In the figurative sense it would be the taking of usury or bribes or taking undue advantage of people s weak position or their own fiduciary powers to add to their own wealth

748 Where it is merely a trick to catch out the unwary a just man may honourably decline to interfere in a cause submitted to him, as also in a case where the parties are not honestly desirous of justice, but each hopes that some partiality will be shown to it

46 But why do they come[749]
To thee for decision,
When they have (their own)
Law before them?—
Therein is the (plain)
Command of God, yet
Even after that, they would
Turn away For they
Are not (really)
People of Faith

٤٦- وَكَيْفَ يُحَكِّمُوْنَكَ
وَعِنْدَهُمُ التَّوْرٰىةُ
فِيْهَا حُكْمُ اللّٰهِ
ثُمَّ يَتَوَلَّوْنَ مِنْۢ بَعْدِ ذٰلِكَ ط
وَمَآ أُولٰٓئِكَ بِالْمُؤْمِنِيْنَ ع

C 73 —True justice accords with God's Law
(v 47 89) Follow not men's selfish desires,
But God's Will, which was revealed
To Moses and Jesus, and now to Muhammad
Take not for friends and protectors
Those in whose hearts is a disease,—
To whom religion is a mockery
Or a plaything,—who worship evil
Proclaim the Truth of God, and be
Not afraid Eschew their iniquities,
Which were denounced by David
And Jesus But recognise with justice
Those who are sincere and humble,
Though they may be themselves
Not of your flock, if they witness to Truth

Section 7

47 It was We who revealed
The Law (to Moses) therein
Was guidance and light[750]
By its standard have been judged
The Jews, by the Prophets
Who bowed (as in Islam)
To God's Will, by the Rabbis[751]
And the Doctors of Law

٤٧- إِنَّآ أَنْزَلْنَا التَّوْرٰىةَ فِيْهَا هُدًى وَّنُوْرٌ
يَحْكُمُ بِهَا النَّبِيُّوْنَ الَّذِيْنَ أَسْلَمُوْا
لِلَّذِيْنَ هَادُوْا
وَالرَّبّٰنِيُّوْنَ وَالْأَحْبَارُ

749 This is a searching question as to the motive of the Jews in bringing their cases for decision to the Apostle They came either (1) to ridicule whatever he said or (2) to deceive him as to facts and snatch a favourable decision which was against equity If their own Law did not suit their selfish interests, they sometimes twisted it But Muḥammad was always inflexible in his justice

750 *Guidance*, with reference to conduct *light* with reference to insight into the higher realms of the spirit

751 *Rabbānī* may I think be rightly translated by the Jewish title of *Rabbi* for their learned men Jewish learning is identified with Rabbinical literature Aḥbār is the plural of ḥibr or ḥabr by which we may understand Jewish Doctors of Law Later the term was applied to those of other religions Query Is the word connected with the same root as "Hebrew' or Eber (Gen x 21) the ancestor of the Hebrew race? This seems negatived by the fact that the Arabic root connected with the word "Hebrew is *Abar*, not *Habar*

For to them was entrusted
The protection of God's Book,
And they were witnesses thereto [752]
Therefore fear not men,
But fear Me, and sell not
My Signs for a miserable price [753]
If any do fail to judge
By (the light of) what God
Hath revealed, they are
(No better than) Unbelievers

بِمَا اسْتُحْفِظُوْا مِنْ كِتٰبِ اللّٰهِ وَكَانُوْا عَلَيْهِ
شُهَدَآءَ فَلَا تَخْشَوُا النَّاسَ وَاخْشَوْنِ
وَلَا تَشْتَرُوْا بِاٰيٰتِيْ ثَمَنًا قَلِيْلًا
وَمَنْ لَّمْ يَحْكُمْ بِمَآ اَنْزَلَ اللّٰهُ
فَاُولٰٓئِكَ هُمُ الْكٰفِرُوْنَ ○

48 We ordained therein for them [754]
"Life for life, eye for eye,
Nose for nose, ear for ear,
Tooth for tooth, and wounds
Equal for equal" But if
Any one remits the retaliation
By way of charity, it is
An act of atonement for himself [755]
And if any fail to judge
By (the light of) what God
Hath revealed, they are
(No better than) wrong-doers [756]

۴۸- وَكَتَبْنَا عَلَيْهِمْ فِيْهَآ
اَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ
وَالْاَنْفَ بِالْاَنْفِ وَالْاُذُنَ بِالْاُذُنِ
وَالسِّنَّ بِالسِّنِّ وَالْجُرُوْحَ قِصَاصٌ
فَمَنْ تَصَدَّقَ بِهٖ فَهُوَ كَفَّارَةٌ لَّهٗ وَمَنْ لَّمْ
يَحْكُمْ بِمَآ اَنْزَلَ اللّٰهُ فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ ○

49 And in their footsteps
We sent Jesus the son

۴۹- وَقَفَّيْنَا عَلٰٓى اٰثَارِهِمْ بِعِيْسَى ابْنِ

752 They were living witnesses to the truth of Scripture and could testify that they had made it known to the people *Cf* ii 143 and iv 135

753 Two charges are made against the Jews (1) that even the books which they had they twisted in meaning, to suit their own purposes because they feared men rather than God (2) that what they had was but fragments of the original Law given to Moses mixed up with a lot of semi historical and legendary matter and some fine poetry The *Taurāt* mentioned in the Qur ān is not the Old Testament as we have it nor is it even the Pentateuch (the first five books of the Old Testament containing the Law embedded in a great deal of semi historical and legendary narrative) See Appendix II on the *Taurāt* (printed at the end of this Sūra)

754 The retaliation is prescribed in three places in the Pentateuch *viz* Exod xxi 23 25 Leviticus xxiv 18 21 and Deut xix 21 The wording in the three quotations is different but in none of them is found the additional rider for mercy as here Note that in Matt v 38 Jesus quotes the Old Law eye for eye etc and modifies it in the direction of forgiveness but the Quranic injunction is more practical This appeal for mercy is as between man and man in the spiritual world Even where the injured one forgives the State or Ruler is competent to take such action as is necessary for the preservation of law and order in Society For crime has a bearing that goes beyond the interests of the person injured the Community is affected see Q v 35

755 This is not part of the Mosaic Law but the teaching of Jesus and of Muḥammad Notice how the teaching of Jesus is gradually introduced as leading up to the Qur ān

756 The seeming repetitions at the end of verses 47 48 and 50 are not real repetitions The significant words in the three cases are Unbelievers wrong doers and rebellious and each fits the context If the Jews tamper with their books they are Unbelievers, if they give false judgments, they are wrong doers If the Christians follow not their light, they are rebellious

Of Mary, confirming
The Law that had come
Before him We sent him
The Gospel therein
Was guidance and light,[757]
And confirmation of the Law
That had come before him
A guidance and an admonition
To those who fear God.

مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرٰىةِ
وَاٰتَيْنٰهُ الْاِنْجِيْلَ فِيْهِ هُدًى وَّنُوْرٌ
وَّمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرٰىةِ
وَهُدًى
وَّمَوْعِظَةً لِّلْمُتَّقِيْنَ ○

50\. Let the People of the Gospel
Judge by what God hath revealed
Therein If any do fail
To judge by (the light of)
What God hath revealed,
They are (no better than)
Those who rebel[758]

٥٠- وَلْيَحْكُمْ اَهْلُ الْاِنْجِيْلِ بِمَآ اَنْزَلَ
اللّٰهُ فِيْهِ
وَمَنْ لَّمْ يَحْكُمْ بِمَآ اَنْزَلَ اللّٰهُ
فَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ○

51 To thee We sent the Scripture
In truth, confirming
The scripture that came
Before it, and guarding it[759]
In safety so judge
Between them by what
God hath revealed,
And follow not their vain
Desires, diverging
From the Truth that hath come
To thee To each among you
Have We prescribed a Law
And an Open Way[760]
If God had so willed,
He would have made you[761]
A single People, but (His

٥١- وَاَنْزَلْنَآ اِلَيْكَ الْكِتٰبَ
بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ
الْكِتٰبِ وَمُهَيْمِنًا عَلَيْهِ
فَاحْكُمْ بَيْنَهُمْ بِمَآ اَنْزَلَ اللّٰهُ
وَلَا تَتَّبِعْ اَهْوَآءَهُمْ
عَمَّا جَآءَكَ مِنَ الْحَقِّ
لِكُلٍّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَّمِنْهَاجًا
وَلَوْ شَآءَ اللّٰهُ لَجَعَلَكُمْ اُمَّةً وَّاحِدَةً

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757 *Guidance and light* see n 750 above For the meaning of the Gospel (Injil), see Appendix III On the *Injīl* , (printed at the end of this Sūra)

758 See n 756 above

759 After the corruption of the older revelations the Qur ān comes with a twofold purpose (1) to confirm the true and original Message and (2) to guard it or act as a check to its interpretation For example, if people seek retaliation in a spirit of revenge it holds forth mercy If they glibly mask their cowardice or sentimentalism by empty talk of turning the other cheek it tests them by the practical test of forgiveness and mercy

760 *Law shir at*=rules of practical conduct *Open Way Minhāj*=the finer things which are above the law but which are yet available to every one like a sort of open highway The *light* in verses 47 and 49 above I understand to be something in the still higher regions of the spirit, which is common to mankind though laws and rules may take different forms among different Peoples

761 By origin mankind were a single people or nation iv 1 and ii 213 That being so God could have kept us all alike, with one language, one kind of disposition and one set of physical conditions (including climate) to live in But in His wisdom, He gives us diversity in these things not only at any given time, but in different periods and ages This tests our capacity for Unity (Wahdāniyat) still more, and accentuates the need of Unity and Islam.

Plan is) to test you in what
He hath given you so strive
As in a race in all virtues.
The goal of you all is to God ,
It is He that will show you
The truth of the matters
In which ye dispute ;[762]

وَلٰكِنْ لِّيَبْلُوَكُمْ فِيْ مَآ اٰتٰىكُمْ
فَاسْتَبِقُوا الْخَيْرٰتِ
اِلَى اللّٰهِ مَرْجِعُكُمْ جَمِيْعًا
فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيْهِ تَخْتَلِفُوْنَ ○

52 And this (He commands)
Judge thou between them
By what God hath revealed,
And follow not their vain
Desires, but beware of them
Lest they beguile thee
From any of that (teaching)
Which God hath sent down
To thee And if they turn
Away, be assured that
For some of their crimes
It is God's purpose to punish
Them And truly most men
Are rebellious

٥٢- وَاَنِ احْكُمْ بَيْنَهُمْ بِمَآ اَنْزَلَ اللّٰهُ
وَلَا تَتَّبِعْ اَهْوَآءَهُمْ
وَاحْذَرْهُمْ اَنْ يَّفْتِنُوْكَ عَنْ بَعْضِ مَآ
اَنْزَلَ اللّٰهُ اِلَيْكَ فَاِنْ تَوَلَّوْا
فَاعْلَمْ اَنَّمَا يُرِيْدُ اللّٰهُ اَنْ يُّصِيْبَهُمْ
بِبَعْضِ ذُنُوْبِهِمْ
وَاِنَّ كَثِيْرًا مِّنَ النَّاسِ لَفٰسِقُوْنَ ○

53 Do they then seek after
A judgment of (the Days[763]
Of) Ignorance? But who,
For a people whose faith
Is assured, can give
Better judgment than God?

٥٣- اَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُوْنَ
وَمَنْ اَحْسَنُ مِنَ اللّٰهِ حُكْمًا لِّقَوْمٍ
يُّوْقِنُوْنَ ○

Section 8

54 O ye who believe!
Take not the Jews
And the Christians
For your friends and protectors[764]
They are but friends and protectors
To each other And he

٥٤- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا
لَا تَتَّخِذُوا الْيَهُوْدَ وَالنَّصٰرٰٓى اَوْلِيَآءَ
بَعْضُهُمْ اَوْلِيَآءُ بَعْضٍ وَمَنْ

762 As our true goal is God the things that seem different to us from different points of view will ultimately be reconciled in Him Einstein is right in plumbing the depths of Relativity in the world of physical science It points more and more to the need of Unity in God in the spiritual world

763 The Days of Ignorance were the days of tribalism feuds and selfish accentuation of differences in man Those days are really not yet over It is the mission of Islam to take us away from that false mental attitude towards the true attitude of Unity If our Faith is certain (and not merely a matter of words), God will guide us to that Unity

764 That is look not to them for help and comfort They are more likely to combine against you than to help you And this happened more than once in the lifetime of the Apostle and in after ages again and again He who associates with them and shares their counsels must be counted as of them. The trimmer loses whichever way the wheel of fortune turns

Amongst you that turns to them
(For friendship) is of them
Verily God guideth not
A people unjust

يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُ مِنْهُمْ
إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ○

55 Those in whose hearts[765]
Is a disease—thou seest
How eagerly they run about
Amongst them, saying
" We do fear lest a change
Of fortune bring us disaster "
Ah ! perhaps God will give
(Thee) victory, or a decision
According to His Will
Then will they repent
Of the thoughts which they secretly
Harboured in their hearts

٥٥- فَتَرَى الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ
يُسَارِعُونَ فِيهِمْ
يَقُولُونَ نَخْشَىٰ أَن تُصِيبَنَا دَائِرَةٌ
فَعَسَى اللَّهُ أَن يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ
عِندِهِ فَيُصْبِحُوا
عَلَىٰ مَا أَسَرُّوا فِي أَنفُسِهِمْ نَادِمِينَ ○

56. And those who believe
Will say " Are these
The men who swore
Their strongest oaths by God,
That they were with you ? "[766]
All that they do
Will be in vain,
And they will fall
Into (nothing but) ruin

٥٦- وَيَقُولُ الَّذِينَ آمَنُوا أَهَٰؤُلَاءِ الَّذِينَ
أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ
إِنَّهُمْ لَمَعَكُمْ
حَبِطَتْ أَعْمَالُهُمْ
فَأَصْبَحُوا خَاسِرِينَ ○

57 O ye who believe !
If any from among you
Turn back from his Faith,
Soon will God produce
A people whom He will love
As they will love Him,—
Lowly with the Believers,
Mighty against the Rejecters,
Fighting in the Way of God,
And never afraid
Of the reproaches

٥٧- يَا أَيُّهَا الَّذِينَ آمَنُوا
مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِ
فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ
أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ
يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ
وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ

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765 *Cf* ii 10

766 The Hypocrites while matters were doubtful, pretended to be with Muslims but were in league with their enemies When matters came to a decision and God granted victory to Islam, their position was awkward They were not only disowned by the Muslims, but the Muslims could well say in reproach to their enemies "Are these the men who swore friendship for you? What was their friendship worth to you? Where are they now?"

Of such as find fault [767]
That is the Grace of God,
Which He will bestow
On whom He pleaseth
And God encompasseth all,
And He knoweth all things

ذٰلِكَ فَضْلُ اللّٰهِ
يُؤْتِيْهِ مَنْ يَّشَآءُ ؕ
وَاللّٰهُ وَاسِعٌ عَلِيْمٌ ○

58 Your (real) friends are
(No less than) God,
His Apostle, and the (Fellowship
Of) Believers,—those who
Establish regular prayers
And regular charity,
And they bow
Down humbly (in worship)

٥٨- اِنَّمَا وَلِيُّكُمُ اللّٰهُ وَرَسُوْلُهٗ وَالَّذِيْنَ
اٰمَنُوا
الَّذِيْنَ يُقِيْمُوْنَ الصَّلٰوةَ
وَيُؤْتُوْنَ الزَّكٰوةَ وَهُمْ رٰكِعُوْنَ ○

59 As to those who turn
(For friendship) to God,
His Apostle, and the (Fellowship
Of) Believers,—it is
The Fellowship of God
That must certainly triumph

٥٩- وَمَنْ يَّتَوَلَّ اللّٰهَ وَرَسُوْلَهٗ
وَالَّذِيْنَ اٰمَنُوْا
فَاِنَّ حِزْبَ اللّٰهِ هُمُ الْغٰلِبُوْنَ ○ ع

Section 9

60 O ye who believe!
Take not for friends
And protectors those
Who take your religion
For a mockery or sport,— [768]
Whether among those
Who received the Scripture
Before you, or among those

٦٠- يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا
لَا تَتَّخِذُوا الَّذِيْنَ اتَّخَذُوْا دِيْنَكُمْ هُزُوًا
وَّلَعِبًا
مِّنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ مِنْ قَبْلِكُمْ

767 As most men are rebellious (v 52), it is inevitable that there should be apostates even from such a religion of reason and common sense as Islam But here is a warning to the Muslim body that they should not repeat the history of the Jews and become so self satisfied or arrogant as to depart from the spirit of God s teaching If they do the loss will be their own God s bounty is not confined to one group or section of humanity He can always raise up people who will follow the true spirit of Islam That spirit is defined in two ways first in general terms, they will love God and God will love them, and secondly by specific signs amongst the Brethren their attitude will be that of humility but to wrong doers they will offer no mealy mouthed compromises, they will always strive and fight for truth and right they will know no fear either physical or that more insidious form which says 'What will people say if we act thus?' They are too great in mind to be haunted by any such thought For as the next verse says their friends are God, His Apostle, and His people, the people who judge rightly, without fear or favour

768 It is not right that we should be in intimate association with those to whom religion is either a subject of mockery or at best is nothing but a plaything They may be amused, or they may have other motives for encouraging you But your association with them will sap the earnestness of your Faith, and make you cynical and insincere

Who reject Faith,
But fear ye God,
If ye have Faith (indeed)

الْكُفَّارَ أَوْلِيَاءَ ۚ
وَاتَّقُوا اللَّهَ إِن كُنتُم مُّؤْمِنِينَ ○

61 When ye proclaim
Your call to prayer,
They take it (but)
As mockery and sport,
That is because they are
A people without understanding

٦١- وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ
اتَّخَذُوهَا هُزُوًا وَلَعِبًا ۚ
ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْقِلُونَ ○

62 Say "O People of the Book!
Do ye disapprove of us
For no other reason than
That we believe in God,
And the revelation
That hath come to us
And that which came
Before (us), and (perhaps)
That most of you
Are rebellious and disobedient?"[769]

٦٢- قُلْ يَا أَهْلَ الْكِتَابِ
هَلْ تَنقِمُونَ مِنَّا إِلَّا أَنْ آمَنَّا بِاللَّهِ
وَمَا أُنزِلَ إِلَيْنَا
وَمَا أُنزِلَ مِن قَبْلُ ۙ
وَأَنَّ أَكْثَرَكُمْ فَاسِقُونَ ○

63 Say "Shall I point out
To you something much worse
Than this, (as judged)
By the treatment it received
From God? Those who
Incurred the curse of God
And His wrath, those of whom some
He transformed into apes and swine,[770]
Those who worshipped Evil,—
These are (many times) worse
In rank, and far more astray
From the even Path!"

٦٣- قُلْ هَلْ أُنَبِّئُكُم بِشَرٍّ مِّن ذَٰلِكَ
مَثُوبَةً عِندَ اللَّهِ ۚ
مَن لَّعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ
وَجَعَلَ مِنْهُمُ الْقِرَدَةَ وَالْخَنَازِيرَ وَعَبَدَ
الطَّاغُوتَ ۚ
أُولَٰئِكَ شَرٌّ مَّكَانًا
وَأَضَلُّ عَن سَوَاءِ السَّبِيلِ ○

64 When they come to thee,
They say "We believe"

٦٤- وَإِذَا جَاءُوكُمْ قَالُوا آمَنَّا

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769 There is the most biting irony in this and the next verse. You People of the Book! Do you hate us because we believe in God and not only our scripture, but yours also? Perhaps you hate us because we obey and you are in rebellion against God! Why hate us? There are worse things than our obedience and our Faith. Shall I tell you some of them? Our test will be what treatment God meted out to the things I mention. Who were the people who incurred the curse of God? (See Deut. xi. 28 and xxviii. 15-68, and numerous passages like Hosea viii. 14, and ix. 1) Who provoked God's wrath? (See numerous passages like Deut. i. 34, Matt. iii. 7) Who forsook God and worshipped evil? (See Jeremiah, xvi. 11-13) That is your record. Is that why you hate us?'

770 For apes see Q. ii. 65. For men possessed by devils, and the devils being sent into swine, see Matt. viii. 28-32. Or perhaps both apes and swine are allegorical: those who falsified God's scriptures became lawless like apes, and those who succumbed to filth, gluttony, or gross living became like swine.

But in fact they enter
With a mind against Faith,
And they go out
With the same
But God knoweth fully
All that they hide

وَقَدْ دَّخَلُوا بِالْكُفْرِ
وَهُمْ قَدْ خَرَجُوا بِهِ ۚ
وَاللَّهُ أَعْلَمُ بِمَا كَانُوا يَكْتُمُونَ ○

65 Many of them dost thou
See, racing each other
In sin and rancour,
And their eating of things[771]
Forbidden Evil indeed
Are the things that they do

٦٥- وَتَرَىٰ كَثِيرًا مِّنْهُمْ يُسَارِعُونَ فِي
الْإِثْمِ وَالْعُدْوَانِ وَأَكْلِهِمُ السُّحْتَ ۚ
لَبِئْسَ مَا كَانُوا يَعْمَلُونَ ○

66 Why do not the Rabbis
And the doctors of law forbid
Them from their (habit
Of) uttering sinful words
And eating things forbidden ?
Evil indeed are their works

٦٦- لَوْلَا يَنْهَاهُمُ الرَّبَّانِيُّونَ وَالْأَحْبَارُ
عَن قَوْلِهِمُ الْإِثْمَ وَأَكْلِهِمُ السُّحْتَ ۚ
لَبِئْسَ مَا كَانُوا يَصْنَعُونَ ○

67 The Jews say " God's hand[772]
Is tied up " Be *their* hands
Tied up and be they accursed
For the (blasphemy) they utter
Nay, both His hands
Are widely outstretched
He giveth and spendeth
(Of His bounty) as He pleaseth
But the revelation that
Cometh to thee from God
Increaseth in most of them
Their obstinate rebellion[773]
And blasphemy Amongst them
We have placed enmity[774]

٦٧- وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ ۚ
غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا ۘ
بَلْ يَدَاهُ مَبْسُوطَتَانِ
يُنفِقُ كَيْفَ يَشَاءُ ۚ
وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُم
مَّا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ طُغْيَانًا وَكُفْرًا ۚ
وَأَلْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ

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771 *Eating of things forbidden* may be construed in a literal or a figurative sense From its juxtaposition with sin and hatred it is better to construe it in a figurative sense as referring to their fraudulent misappropriations of other people s property or trust property Eating is used in v 69 below in the general sense of enjoyment and happiness

772 *Cf* v 13 and ii 245 for a " beautiful loan to God and iii 181 for the blasphemous taunt, Then God is poor! It is another form of the taunt to say Then God s hands are tied up He is close fisted He does not give! This blasphemy is repudiated On the contrary, boundless is God s bounty and He gives, as it were, with both hands outstretched—a figure of speech for unbounded liberality

773 Their jealousy—because Mustafa is chosen for God's Message—is so great that it only confirms and strengthens their rebellion and blasphemy

774 *Cf* v 15, where the eternal warring of the Christian sects among themselves and against the Jews, is referred to The reference is to the whole of the People of the Book, Jews and Christians,—their internal squabbles and their external disputes, quarrels, and wars

And hatred till the Day
Of Judgment Every time
They kindle the fire of war,
God doth extinguish it,
But they (ever) strive
To do mischief on earth
And God loveth not
Those who do mischief [775]

وَالْبَغْضَآءَ إِلٰى يَوْمِ الْقِيٰمَةِ ۚ كُلَّمَآ أَوْقَدُوا نَارًا لِّلْحَرْبِ أَطْفَأَهَا اللّٰهُ ۙ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا ۚ وَاللّٰهُ لَا يُحِبُّ الْمُفْسِدِينَ ۝

68 If only the People of the Book
Had believed and been righteous,
We should indeed have
Blotted out their iniquities
And admitted them
To Gardens of Bliss

٦٨- وَلَوْ أَنَّ أَهْلَ الْكِتٰبِ اٰمَنُوا وَاتَّقَوْا لَكَفَّرْنَا عَنْهُمْ سَيِّاٰتِهِمْ وَلَأَدْخَلْنٰهُمْ جَنّٰتِ النَّعِيمِ ۝

69 If only they had stood fast
By the Law, the Gospel,
And all the revelation that was sent
To them from their Lord,
They would have enjoyed
Happiness from every side [776]
There is from among them
A party on the right course
But many of them
Follow a course that is evil

٦٩- وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرٰىةَ وَالْإِنْجِيلَ وَمَآ أُنْزِلَ إِلَيْهِمْ مِّنْ رَّبِّهِمْ لَأَكَلُوا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ ۚ مِنْهُمْ أُمَّةٌ مُّقْتَصِدَةٌ ۚ وَكَثِيرٌ مِّنْهُمْ سَآءَ مَا يَعْمَلُونَ ۝

Section 10

70 O Apostle! proclaim
The (Message) which hath been
Sent to thee from thy Lord [777]
If thou didst not, thou

٧٠- يٰٓأَيُّهَا الرَّسُولُ بَلِّغْ مَآ أُنْزِلَ إِلَيْكَ مِنْ رَّبِّكَ ۚ وَإِنْ لَّمْ تَفْعَلْ

775 The argument of the whole verse may be thus stated The Jews blaspheme and mock, and because of their jealousy the more they are taught the more obstinate they become in their rebellion But what good will it do to them? Their selfishness and spite sow quarrels among themselves which will not be healed till the Day of Judgment When they stir up wars, especially against the innocent God's Mercy is poured down like a flood of water to extinguish them But their wickedness continues to devise ever new mischief And God loves not mischief or those who do mischief

776 The literal translation of the two lines would be They would have eaten from above them and from below their feet To eat (*akala*) is a very comprehensive word and denotes enjoyment generally physical social mental and moral and spiritual To eat what is forbidden in verses 65 and 66 referred to taking unlawful profit from usury or trust funds or in other ways Here "eating would seem to mean receiving satisfaction or happiness in ordinary life as well as in the spiritual world From above them may refer to heavenly or spiritual satisfaction, and from below their feet to earthly satisfaction But it is better to take the words as a general idiom, and understand satisfaction or happiness from every side

777 Muḥammad had many difficulties to contend with many enemies and dangers to avoid This is to assure him that his Message was true and from God His mission must be fulfilled And he must—as he did—go forward and proclaim that Message and fulfil his mission, trusting to God for protection, and unconcerned if people who had lost all sense of right rejected it or threatened him

Wouldst not have fulfilled
And proclaimed His Mission
And God will defend thee
From men (who mean mischief)
For God guideth not
Those who reject Faith

فَمَا بَلَّغْتَ رِسَالَتَهٗ ط
وَاللّٰهُ يَعْصِمُكَ مِنَ النَّاسِ ط
اِنَّ اللّٰهَ لَا يَهْدِي الْقَوْمَ الْكٰفِرِيْنَ ○

71 Say "O People of the Book!
Ye have no ground
To stand upon unless
Ye stand fast by the Law,
The Gospel, and all the revelation
That has come to you from
Your Lord" It is the revelation
That cometh to thee from
Thy Lord, that increaseth in most
Of them their obstinate
Rebellion and blasphemy
But sorrow thou not
Over (these) people without Faith [778]

۷۱- قُلْ يٰٓاَهْلَ الْكِتٰبِ لَسْتُمْ عَلٰى شَيْءٍ
حَتّٰى تُقِيْمُوا التَّوْرٰىةَ وَالْاِنْجِيْلَ
وَمَآ اُنْزِلَ اِلَيْكُمْ مِّنْ رَّبِّكُمْ ط
وَلَيَزِيْدَنَّ كَثِيْرًا مِّنْهُمْ مَّآ اُنْزِلَ اِلَيْكَ
مِنْ رَّبِّكَ
طُغْيَانًا وَّكُفْرًا ج
فَلَا تَاْسَ عَلَى الْقَوْمِ الْكٰفِرِيْنَ ○

72 Those who believe (in the Qur ān),
Those who follow the Jewish
(scriptures),
And the Sabians and the
Christians,—
Any who believe in God
And the Last Day,
And work righteousness,—[779]
On them shall be no fear,
Nor shall they grieve

۷۲- اِنَّ الَّذِيْنَ اٰمَنُوْا
وَالَّذِيْنَ هَادُوْا وَالصّٰبِئُوْنَ وَالنَّصٰرٰى
مَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ
وَعَمِلَ صَالِحًا
فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ○

73. We took the Covenant
Of the Children of Israel
And sent them apostles
Every time there came
To them an apostle
With what they themselves
Desired not—some
(Of these) they called

۷۳- لَقَدْ اَخَذْنَا مِيْثَاقَ بَنِيْٓ اِسْرَآءِيْلَ
وَاَرْسَلْنَآ اِلَيْهِمْ رُسُلًا ط
كُلَّمَا جَآءَهُمْ رَسُوْلٌۢ
بِمَا لَا تَهْوٰٓى اَنْفُسُهُمْ لا فَرِيْقًا

778 In v 29 Moses was told not to sorrow over a rebellious people Here Muḥammad is told not to sorrow over people without Faith The second situation is even more trying than the first Rebellion may be a passing phase Want of faith is an attitude of mind that is well nigh hopeless Yet the Apostle patiently reasoned with them and bore their taunts and insults If the argument runs you do not believe in anything even in the things that you may be expected to believe in, how can you receive in Faith God s Message that has come in another form? In fact your jealousy adds to your obstinacy and unbelief

779 *Cf* ii 62 As God s Message is one Islam recognises true faith in other forms provided that it be sincere, supported by reason, and backed up by righteous conduct Note 76 explains who the Ṣabians were

Impostors, and some they
(Go so far as to) slay [780]

كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ ○

74 They thought there would be
No trial (or punishment),
So they became blind and deaf, [781]
Yet God (in mercy) turned
To them, yet again many
Of them became blind and deaf
But God sees well
All that they do

۷۴- وَحَسِبُوا أَلَّا تَكُونَ فِتْنَةٌ فَعَمُوا وَ
صَمُّوا ثُمَّ تَابَ اللّٰهُ عَلَيْهِمْ
ثُمَّ عَمُوا وَصَمُّوا كَثِيرٌ مِّنْهُمْ ط
وَاللّٰهُ بَصِيرٌ بِمَا يَعْمَلُونَ ○

75 They do blaspheme who say
" God is Christ the son
Of Mary " But said Christ [782]
" O Children of Israel !
Worship God, my Lord
And your Lord " Whoever
Joins other gods with God,—
God will forbid him
The Garden, and the Fire
Will be his abode There will
For the wrong-doers
Be no one to help

۷۵- لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللّٰهَ هُوَ
الْمَسِيحُ ابْنُ مَرْيَمَ ط
وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا
اللّٰهَ رَبِّي وَرَبَّكُمْ ط إِنَّهُ مَنْ يُشْرِكْ بِاللّٰهِ
فَقَدْ حَرَّمَ اللّٰهُ عَلَيْهِ الْجَنَّةَ
وَمَأْوَاهُ النَّارُ ط وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ○

76 They do blaspheme who say
God is one of three
In a Trinity for there is
No god except One God
If they desist not
From their word (of blasphemy),
Verily a grievous penalty
Will befall the blasphemers
Among them

۷۶- لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللّٰهَ ثَالِثُ
ثَلَاثَةٍ م وَمَا مِنْ إِلٰهٍ إِلَّا إِلٰهٌ وَاحِدٌ ط
وَإِنْ لَّمْ يَنْتَهُوا
عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا
مِنْهُمْ عَذَابٌ أَلِيمٌ ○

77 Why turn they not to God,
And seek His forgiveness?
For God is Oft-forgiving,
Most Merciful

۷۷- أَفَلَا يَتُوبُونَ إِلَى اللّٰهِ وَيَسْتَغْفِرُونَهُ ط
وَاللّٰهُ غَفُورٌ رَّحِيمٌ ○

78 Christ the son of Mary
Was no more than
An Apostle, many were
The apostles that passed away

۷۸- مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ ج
قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ط

780 Cf ii 87 and n 91

781 That is they turned away their eyes from God's Signs and they turned a deaf ear to God's Message

782 Cf Matt iv 10, where Christ rebukes Satan for desiring the worship of other than God, John xx 17 where Christ says to Mary Magdalene, " Go unto my brethren and say unto them, I ascend unto my Father and your Father, and to my God and your God Cf also Luke xviii 19, where Christ rebukes a certain ruler for calling him Good Master Why callest thou me good? None is good, save One, that is, God' In Mark xii 25 Jesus says " The first of all the command ments is Hear O Israel the Lord our God is One Lord "

Before him His mother
Was a woman of truth [783]
They had both to eat
Their (daily) food
See how God doth make
His Signs clear to them , [784]
Yet see in what ways
They are deluded
Away from the truth !

وَاُمُّهٗ صِدِّيْقَةٌ ؕ
كَانَا يَاْكُلٰنِ الطَّعَامَ ؕ
اُنْظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْاٰيٰتِ
ثُمَّ انْظُرْ اَنّٰى يُؤْفَكُوْنَ ○

79 Say " Will ye worship,
Besides God, something
Which hath no power either
To harm or benefit you ?
But God,—He it is
That heareth and knoweth
All things "

٧٩- قُلْ اَتَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ
مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَّلَا نَفْعًا ؕ
وَاللّٰهُ هُوَ السَّمِيْعُ الْعَلِيْمُ ○

80 Say " O People of the Book !
Exceed not in your religion [785]
The bounds (of what is proper),
Trespassing beyond the truth,
Nor follow the vain desires
Of people who went wrong
In times gone by,—who misled
Many, and strayed (themselves)
From the even Way

٨٠- قُلْ يٰۤاَهْلَ الْكِتٰبِ
لَا تَغْلُوْا فِيْ دِيْنِكُمْ غَيْرَ الْحَقِّ
وَلَا تَتَّبِعُوْۤا اَهْوَآءَ قَوْمٍ قَدْ ضَلُّوْا مِنْ قَبْلُ
وَاَضَلُّوْا كَثِيْرًا
وَّضَلُّوْا عَنْ سَوَآءِ السَّبِيْلِ ○

SECTION 11

81 Curses were pronounced
On those among the Children
Of Israel who rejected Faith,
By the tongue of David [786]
And of Jesus the son of Mary [787]
Because they disobeyed
And persisted in Excesses

٨١- لُعِنَ الَّذِيْنَ كَفَرُوْا مِنْۢ بَنِيْۤ اِسْرَآءِيْلَ
عَلٰى لِسَانِ دَاوٗدَ وَعِيْسَى ابْنِ مَرْيَمَ ؕ
ذٰلِكَ بِمَا عَصَوْا وَّكَانُوْا يَعْتَدُوْنَ ○

783 She never claimed that she was a mother of God, or that her son was God She was a pious virtuous woman

784 Note how logically the argument has led up from Jewish back slidings and want of faith to blasphemies associated with the names of Jesus and Mary and in the following verses to the worship of senseless stocks and stones God is One , His Message is one yet how people s perversity transforms truth into falsehood religion into superstition !

785 Excess as opposed to moderation and reason is the simplest test by which a hypocrite or a selfish man who trades on religion is known from a sincere pious and truly religious man Excess means that truth is sometimes concealed or trampled upon that the fashions of ancestors or contemporaries are copied or overdone and God s name is dishonoured by blasphemies or the setting up of false gods or fetishes or that good (or even bad) men are deified and worshipped The true path is the even path the path of rectitude (*Cf* ii 108 and v 13)

786 The Psalms of David have several passages of imprecations against the wicked *Cf* Psalms cix 17 18, lxxviii 21 22 (' Therefore the Lord heard this and was wroth so a fire was kindled against Jacob and anger also came up against Israel, because they believed not in God and trusted not in His salvation "), Psalms lxix 22-28 and Psalms v 10

787 *Cf* Matt xxiii 33 (Ye serpents ye generation of vipers how can ye escape the damnation of Hell ?), also Matt xii 34

82 Nor did they (usually)
Forbid one another[788]
The iniquities which they
Committed evil indeed
Were the deeds which they did

٨٢- كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ
لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ○

83 Thou seest many of them
Turning in friendship
To the Unbelievers
Evil indeed are (the works) which
Their souls have sent forward
Before them (with the result),
That God's wrath
Is on them,
And in torment
Will they abide

٨٣- تَرَىٰ كَثِيرًا مِنْهُمْ
يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا
لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنْفُسُهُمْ
أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ
وَفِي الْعَذَابِ هُمْ خَالِدُونَ ○

84 If only they had believed
In God, in the Apostle,
And in what hath been
Revealed to him, never
Would they have taken
Them for friends and protectors,
But most of them are
Rebellious wrong-doers

٨٤- وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ
وَمَا أُنْزِلَ إِلَيْهِ
مَا اتَّخَذُوهُمْ أَوْلِيَاءَ
وَلَٰكِنَّ كَثِيرًا مِنْهُمْ فَاسِقُونَ ○

85 Strongest among men in enmity
To the Believers wilt thou
Find the Jews and Pagans ,
And nearest among them in love
To the Believers wilt thou
Find those who say,[789]
" We are Christians "
Because amongst these are
Men devoted to learning[790]
And men who have renounced
The world, and they
Are not arrogant

6
30

٨٥- لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ
آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا
وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ آمَنُوا
الَّذِينَ قَالُوا إِنَّا نَصَارَىٰ ذَٰلِكَ بِأَنَّ مِنْهُمْ
قِسِّيسِينَ وَرُهْبَانًا
وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ ○

788 There are bad men in every community but if leaders connive at the misdeeds of the commonalty —and even worse if leaders themselves share in the misdeeds as happened with the Pharisees and Scribes against whom Jesus spoke out then that community is doomed

789 The meaning is not that they merely call themselves Christians but that they are such sincere Christians that they appreciate Muslim virtues as did the Abyssinians to whom Muslim refugees went during the persecution in Mecca They would say It is true we are Christians, but we understand your point of view and we know you are good men" They are Muslims at heart, whatever their label may be

790 *Qissīs* I have translated as ' devoted to learning following the Commentators It seems to be a foreign word possibly Abyssinian rather than Syriac as the reference seems to be to the Abyssinian Christians Their real devotion to learning and the renunciation of the world by the Monastic Orders are contrasted with the hypocrisy and arrogance of the Pharisees and Scribes

86 And when they listen
To the revelation received
By the Apostle, thou wilt
See their eyes overflowing
With tears, for they
Recognize the truth
They pray "Our Lord !
We believe , write us
Down among the witnesses

٨٦- وَإِذَا سَمِعُوا مَا أُنْزِلَ إِلَى الرَّسُولِ
تَرَىٰ أَعْيُنَهُمْ تَفِيضُ مِنَ الدَّمْعِ
مِمَّا عَرَفُوا مِنَ الْحَقِّ ۚ
يَقُولُونَ رَبَّنَا آمَنَّا
فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ۝

87 " What cause can we have
Not to believe in God
And the truth which has
Come to us, seeing that
We long for our Lord
To admit us to the company
Of the righteous ? "

٨٧- وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ
وَمَا جَاءَنَا مِنَ الْحَقِّ ۙ
وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبُّنَا
مَعَ الْقَوْمِ الصَّالِحِينَ ۝

88 And for this their prayer
Hath God rewarded them
With Gardens, with rivers
Flowing underneath,—their eternal
Home Such is the recompense
Of those who do good

٨٨- فَأَثَابَهُمُ اللَّهُ بِمَا قَالُوا
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا ۚ وَذَٰلِكَ جَزَاءُ الْمُحْسِنِينَ ۝

89 But those who reject Faith
And belie Our Signs,—
They shall be Companions
Of Hell-fire

٨٩- وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا
أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ۝

C 74 —In the physical pleasures of life
(v 90—111) The crime is excess there is no merit
In abstention from things that are good
And lawful Take no rash vows,
But to solemn oaths be faithful Shun
As abominations drinking and gambling
And superstitions of all kinds
But be reverent to what is sacred
In rites and associations Not the same
Are things good and things evil
Learn to distinguish, but pry not
Into questions beyond your ken
Guard your own souls in truth
And justice, and no harm can befall you

SECTION 12.

90 Oh ye who believe !
Make not unlawful

٩٠- يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحَرِّمُوا

The good things which God
Hath made lawful for you,
But commit no excess[791]
For God loveth not
Those given to excess

طَيِّبٰتِ مَآ اَحَلَّ اللّٰهُ لَكُمْ
وَلَا تَعْتَدُوْا
اِنَّ اللّٰهَ لَا يُحِبُّ الْمُعْتَدِيْنَ ○

91 Eat of the things which
God hath provided for you,
Lawful and good, but fear
God, in Whom ye believe

٩١- وَكُلُوْا مِمَّا رَزَقَكُمُ اللّٰهُ حَلٰلًا طَيِّبًا
وَّاتَّقُوا اللّٰهَ الَّذِيْٓ اَنْتُمْ بِهٖ مُؤْمِنُوْنَ ○

92 God will not call you
To account for what is
Futile in your oaths,[792]
But He will call you
To account for your deliberate
Oaths for expiation, feed
Ten indigent persons,
On a scale of the average
For the food of your families,
Or clothe them, or give
A slave his freedom
If that is beyond your means,
Fast for three days
That is the expiation
For the oaths ye have sworn
But keep to your oaths
Thus doth God make clear
His Signs, that ye
May be grateful

٩٢- لَا يُؤَاخِذُكُمُ اللّٰهُ بِاللَّغْوِ فِيْٓ اَيْمَانِكُمْ
وَلٰكِنْ يُّؤَاخِذُكُمْ بِمَا عَقَّدْتُّمُ الْاَيْمَانَ
فَكَفَّارَتُهٗٓ اِطْعَامُ عَشَرَةِ مَسٰكِيْنَ
مِنْ اَوْسَطِ مَا تُطْعِمُوْنَ اَهْلِيْكُمْ
اَوْ كِسْوَتُهُمْ اَوْ تَحْرِيْرُ رَقَبَةٍ
فَمَنْ لَّمْ يَجِدْ فَصِيَامُ ثَلٰثَةِ اَيَّامٍ ذٰلِكَ
كَفَّارَةُ اَيْمَانِكُمْ اِذَا حَلَفْتُمْ
وَاحْفَظُوْٓا اَيْمَانَكُمْ
كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمْ اٰيٰتِهٖ
لَعَلَّكُمْ تَشْكُرُوْنَ ○

93 Oh ye who believe!
Intoxicants and gambling,[793]

٩٣- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنَّمَا الْخَمْرُ وَالْمَيْسِرُ

791 In pleasures that are good and lawful the crime is excess There is no merit merely in abstention or asceticism though the humility or unselfishness that may go with asceticism may have its value In v 85 Christian monks are praised for particular virtues though here and elsewhere monasticism is disapproved of Use God's gifts of all kinds with gratitude but excess is not approved of by God

792 Vows of penance or abstention may sometimes be futile or even stand in the way of a really good or virtuous act See ii 224—226 and notes The general principles established are (1) take no futile oaths, (2) use not God's name literally or in intention to fetter yourself against doing a lawful or good act (3) keep to your solemn oaths to the utmost of your ability, (4) where you are unable to do so, expiate your failure by feeding or clothing the poor or obtaining some one's freedom or if you have not the means, by fasting This is from a spiritual aspect If any party suffers damage from your failure, compensation will be due to him, but that would be a question of law or equity

793 *Cf* ii 219, and notes 240 and 241

(Dedication of) stones,[794]
And (divination by) arrows,[795]
Are an abomination,—
Of Satan's handiwork
Eschew such (abomination),
That ye may prosper

وَالْأَنْصَابُ وَالْأَزْلَامُ
رِجْسٌ مِّنْ عَمَلِ الشَّيْطٰنِ
فَاجْتَنِبُوْهُ لَعَلَّكُمْ تُفْلِحُوْنَ ○

94 Satan's plan is (but)
To excite enmity and hatred
Between you, with intoxicants
And gambling, and hinder you
From the remembrance
Of God, and from prayer
Will ye not then abstain ?

٩٤- إِنَّمَا يُرِيْدُ الشَّيْطٰنُ
أَنْ يُّوْقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَآءَ فِي
الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللّٰهِ
وَعَنِ الصَّلٰوةِ فَهَلْ أَنْتُمْ مُّنْتَهُوْنَ ○

95 Obey God, and obey the Apostle,[796]
And beware (of evil)
If ye do turn back,
Know ye that it is
Our Apostle's duty
To proclaim (the Message)[797]
In the clearest manner

٩٥- وَأَطِيْعُوا اللّٰهَ وَأَطِيْعُوا الرَّسُوْلَ
وَاحْذَرُوْا
فَإِنْ تَوَلَّيْتُمْ فَاعْلَمُوْا أَنَّمَا عَلٰى رَسُوْلِنَا
الْبَلٰغُ الْمُبِيْنُ ○

96 On those who believe
And do deeds of righteousness
There is no blame
For what they eat,
When they guard themselves
From evil, and believe,
And do deeds of righteousness,—
(Or) again, guard themselves
From evil and believe,—
(Or) again, guard themselves
From evil and do good

٩٦- لَيْسَ عَلَى الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا
الصّٰلِحٰتِ
جُنَاحٌ فِيْمَا طَعِمُوْا إِذَا مَا اتَّقَوْا
وَّاٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
ثُمَّ اتَّقَوْا وَّاٰمَنُوْا
ثُمَّ اتَّقَوْا وَّأَحْسَنُوْا

794 *Cf* v 4 The stones there referred to were stone altars or stone columns on which oil was poured for consecration or slabs on which meat was sacrificed to idols Any idolatrous or superstitious practices are here condemned The ansab were objects of worship and were common in Arabia before Islam See Renan ' History of Israel Chapter iv and *Corpus Inscriptionum Semiticarum* Part I p 154 Illustrations Nos 123 and 123 *bis* are Phoenician columns of that kind found in Malta

795 *Cf* v 4 The arrows there referred to were used for the division of meat by a sort of lottery or raffle But arrows were also used for divination *i e* for ascertaining lucky or unlucky moments or learning the wishes of the heathen gods, as to whether men should undertake certain actions or not All superstitions are condemned

796 We are asked to obey the commands of God (which are always reasonable) instead of following superstitions (which are irrational) or seeking undue stimulation in intoxicants or undue advantage in gambling To some there may be temporary excitement or pleasure in these but that is not the way either of prosperity or piety

797 *Cf* v 70 Both the worldly and the spiritual aspects of loss are pointed out Can God's Message do more ?

For God loveth those
Who do good [798]

ع وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ ۝

SECTION 13.

97 Oh ye who believe !
God will make a trial of you
In a little matter
Of game well within reach
Of your hands and your lances,
That He may test [799]
Who feareth Him unseen
Any who transgress
Thereafter, will have
A grievous penalty

٩٧- يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَيَبْلُوَنَّكُمُ اللّٰهُ
بِشَيْءٍ مِّنَ الصَّيْدِ تَنَالُهٗۤ اَيْدِيْكُمْ وَ
رِمَاحُكُمْ لِيَعْلَمَ اللّٰهُ مَنْ يَّخَافُهٗ بِالْغَيْبِ ۚ
فَمَنِ اعْتَدٰى بَعْدَ ذٰلِكَ
فَلَهٗ عَذَابٌ اَلِيْمٌ ۝

98. Oh ye who believe !
Kill not game
While in the Sacred
Precincts or in pilgrim garb [800]
If any of you doth so
Intentionally, his expiation
Is an offering, made
To the Ka'ba, of an animal
Equivalent to the one he killed, [801]

٩٨- يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَقْتُلُوا الصَّيْدَ
وَاَنْتُمْ حُرُمٌ ۗ
وَمَنْ قَتَلَهٗ مِنْكُمْ مُّتَعَمِّدًا
فَجَزَآءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ

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798 There is a subtle symphony in what appears at first sight to be a triple repetition The relation of such simple regulations as those of food or game or the reverence due to a sacred place or sacred institution has to be explained *vis a vis* man's higher duties Baidhawi is right in classifying such duties under three heads those due to God those due from a man to himself (his self respect) and those due to other creatures of God Or perhaps all duties have this threefold aspect The first may be called Believing or Faith the second Guarding ourselves from evil or Conscience and the third doing good or Righteousness But the simplest physical rules *e g* those about eating cleanliness etc if they are good refer also to the higher aspects If we eat bad food we hurt ourselves we cause offence to our neighbours and we disobey God If we have faith and righteousness are we likely to be wanting in conscience? If we have conscience and faith are we likely to fail in righteousness? If we have conscience and righteousness what can be their foundation but faith? All three manifest themselves in a willing obedience to God and love for Him We realise His love in loving and doing good to His creatures and our love for Him is meaningless without such good

799 Literally know *Cf* iii 166 and iii 154 n 467 Game is forbidden in the Sacred Precincts If we deliberately break that injunction we have no faith and reverence

800 See v 2 and n 684 The pilgrim garb Ihrām has been explained in n 212 ii 196

801 For an inadvertent breach of the game rule there is apparently no penalty Intentional breach will be punished if possible by preventive action If in some case the preventive action is not effective the penalty is prescribed The penalty is in three alternatives an equivalent animal should be presented to the Ka ba for sacrifice if so the meat would be distributed to the poor, *or* the poor must be fed with grain or money according to the value of the animal if one had been sacrificed *or* the offender must fast as many days as the number of the poor who would have been fed under the second alternative Probably the last alternative would only be open if the offender is too poor to afford the first or second but on this point Commentators are not agreed The " equivalent animal in the first alternative would be one of similar value or weight in meat or of similar shape (*e g* goat to antelope) as adjudged by two just ment on he spot

The alternatives about the penalty and its remission ('God will forgive what is past") or exaction explain the last two lines of the verse being Exalted and Lord of Retribution" God can remit or regulate according to His just laws

As adjudged by two just men
Among you, or the feeding
Of the indigent, or its
Equivalent in fasts that he
May taste of the penalty
Of his deed God will
Forgive what is past
For repetition God will
Exact from him the penalty
For God is Exalted,
And Lord of Retribution

يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنكُمْ هَدْيًا بَالِغَ
الْكَعْبَةِ أَوْ كَفَّارَةٌ طَعَامُ مَسَٰكِينَ
أَوْ عَدْلُ ذَٰلِكَ صِيَامًا لِّيَذُوقَ وَبَالَ
أَمْرِهِ ۗ عَفَا اللَّهُ عَمَّا سَلَفَ ۚ
وَمَنْ عَادَ فَيَنتَقِمُ اللَّهُ مِنْهُ ۗ
وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ ○

99 Lawful to you is the pursuit [802]
Of water-game and its use
For food,— for the benefit
Of yourselves and those who
Travel, but forbidden
Is the pursuit of land-game ,—
As long as ye are
In the Sacred Precincts
Or in pilgrim garb
And fear God, to Whom
Ye shall be gathered back

٩٩- أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ
مَتَاعًا لَّكُمْ وَلِلسَّيَّارَةِ ۖ
وَحُرِّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ
مَا دُمْتُمْ حُرُمًا ۗ
وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ○

100 God made the Ka'ba,
The Sacred House, an asylum
Of security for men, as
Also the Sacred Months,[803]
The animals for offerings,
And the garlands that mark
them [804]
That ye may know
That God hath knowledge
Of what is in the heavens
And on earth and that God
Is well-acquainted
With all things [805]

١٠٠- جَعَلَ اللَّهُ الْكَعْبَةَ
الْبَيْتَ الْحَرَامَ قِيَٰمًا لِّلنَّاسِ
وَالشَّهْرَ الْحَرَامَ
وَالْهَدْيَ وَالْقَلَٰٓئِدَ ۚ
ذَٰلِكَ لِتَعْلَمُوٓا أَنَّ اللَّهَ
يَعْلَمُ مَا فِي السَّمَٰوَٰتِ وَمَا فِي الْأَرْضِ
وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ○

101 Know ye that God
Is strict in punishment

١٠١- اِعْلَمُوٓا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ

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802 *Water game* *i e* game found in water *e g* water fowl fish etc Water includes sea river lake pond etc

803 The Sacred or Prohibited Months are explained in n 209 ii 194 and n 687 v 3

804 See v 3 and n 688

805 All sorts of people from all parts of the earth gather during the Pilgrimage They must not think that they are strangers that nobody knows them and that they may behave as they like It is the House of God and He has supreme knowledge of all things of all thoughts and all motives As the next verse says while He is Oft forgiving Most Merciful, He is also strict in enforcing respect for His ordinances

And that God is
Oft-forgiving, Most Merciful

وَاَنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ۝

102 The Apostle's duty is
But to proclaim (the Message)
But God knoweth all
That ye reveal and ye conceal

١٠٢- مَا عَلَى الرَّسُوْلِ اِلَّا الْبَلٰغُ ۭ
وَاللّٰهُ يَعْلَمُ مَا تُبْدُوْنَ وَمَا تَكْتُمُوْنَ ۝

103 Say "Not equal are things
That are bad and things
That are good, even though
The abundance of the bad
May dazzle thee,[806]
But fear God, oh ye
That understand,
That (so) ye may prosper"

١٠٣- قُلْ لَّا يَسْتَوِي الْخَبِيْثُ
وَالطَّيِّبُ وَلَوْ اَعْجَبَكَ كَثْرَةُ الْخَبِيْثِ ۚ
فَاتَّقُوا اللّٰهَ يٰٓاُولِي الْاَلْبَابِ
لَعَلَّكُمْ تُفْلِحُوْنَ ۝

SECTION 14

104 Oh ye who believe!
Ask not questions
About things which,
If made plain to you,
May cause you trouble
But if ye ask about things
When the Qurān is being
Revealed, they will be
Made plain to you[807]
God will forgive those
For God is Oft-forgiving,
Most Forbearing

١٠٤- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَسْـَٔلُوْا
عَنْ اَشْيَاۗءَ اِنْ تُبْدَ لَكُمْ تَسُؤْكُمْ ۚ
وَاِنْ تَسْـَٔلُوْا
عَنْهَا حِيْنَ يُنَزَّلُ الْقُرْاٰنُ تُبْدَ لَكُمْ ۭ
عَفَا اللّٰهُ عَنْهَا ۭ
وَاللّٰهُ غَفُوْرٌ حَلِيْمٌ ۝

105 Some people before you
Did ask such questions,[808]

١٠٥- قَدْ سَاَلَهَا قَوْمٌ مِّنْ قَبْلِكُمْ

806 C ii 204 People often judge by quantity rather than quality They are dazzled by numbers their hearts are captured by what they see everywhere around them But the man of understanding and discrimination judges by a different standard He knows that good and bad things are not to be lumped together and carefully chooses the best which may be the scarcest and avoids the bad though evil may meet him at every step

807 Many secrets are wisely hidden from us If the future were known to us we need not necessarily be happy In many cases we should be miserable If the inner meaning of some of the things we see before our eyes were disclosed to us it might cause a lot of mischief God's Message in so far as it is necessary for shaping our conduct is plain and open to us But there are many things too deep for us to understand either individually or collectively It would be foolish to pry into them as some foolish people tried to do in the time of the Apostle Where a matter is mentioned in the Quran we can reverently ask for its meaning That is not forbidden But we should never pass the bounds of (1) our own capacity to understand (2) the time and occasion when we ask questions and (3) the part of the Universal Plan which it is God's purpose to reveal to us

808 For example the merely fractious questions asked of Moses by the Jews Q ii 68—71 They showed that they had no faith. When foolish questions are asked, and there is no answer, it also shakes the faith of the foolish ones

And on that account
Lost their faith

ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ ○

106 It was not God
Who instituted (superstitions[809]
Like those of) a slit-ear
She-camel, or a she-camel
Let loose for free pasture,
Or idol sacrifices for
Twin-births in animals,
Or stallion-camels
Freed from work
It was blasphemers
Who invented a lie
Against God, but most
Of them lack wisdom

١٠٦- مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ
وَلَا سَائِبَةٍ
وَلَا وَصِيلَةٍ
وَلَا حَامٍ
وَلَٰكِنَّ الَّذِينَ كَفَرُوا
يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ
وَأَكْثَرُهُمْ لَا يَعْقِلُونَ ○

107 When it is said to them
"Come to what God
Hath revealed, come
To the Apostle"
They say "Enough for us[810]
Are the ways we found
Our fathers following"
What! even though their fathers
Were void of knowledge
And guidance?

١٠٧- وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ
اللَّهُ وَإِلَى الرَّسُولِ
قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا
أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْلَمُونَ شَيْئًا
وَلَا يَهْتَدُونَ ○

108 Oh ye who believe!
Guard your own souls
If ye follow (right) guidance,
No hurt can come to you
From those who stray
The goal of you all
Is to God it is He
That will show you
The truth of all
That ye do[811]

١٠٨- يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ
أَنْفُسَكُمْ
لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ
إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا
فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ○

809 A number of Arab Pagan superstitions are referred to The Pagan mind not understanding the hidden secrets of nature attributed certain phenomena to divine anger and were assailed by superstitious fears which haunted their lives If a she camel or other female domestic animal had a large number of young, she (or one of her offsprings) had her ear slit and she was dedicated to a god such an animal was a *baḥīra* On return in safety from a journey, or on recovery from an illness a she camel was similarly dedicated and let loose for free pasture she was called a *saiba* Where an animal bore twins, certain sacrifices or dedications were made to idols an animal so dedicated was a *waṣīla* A stallion camel dedicated to the gods by certain rites was a *ḥam* The particular examples lead to the general truth that superstition is due to ignorance, and is degrading to men and dishonouring to God

810 *C* ii 170 Where an apostle of Truth comes to teach us the better way it is foolish to say 'What our ancestors did is good enough for us

811 *Cf* v 51 There the unity of God will reconcile different views The unity of the one Judge will do perfect justice to each one's conduct, however different in form it may have appeared in this world

109. Oh ye who believe!
When death approaches
Any of you, (take) witnesses
Among yourselves when making
Bequests,—two just men
Of your own (brotherhood)
Or others from outside
If ye are journeying
Through the earth,
And the chance of death
Befalls you (thus).
If ye doubt (their truth),
Detain them both
After prayer, and let them both
Swear by God:
"We wish not in this
For any worldly gain,
Even though the (beneficiary)
Be our near relation:
We shall hide not
The evidence before God:
If we do, then behold!
The sin be upon us!"[812]

١٠٩- يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ شَهَٰدَةُ بَيْنِكُمْ
إِذَا حَضَرَ أَحَدَكُمُ ٱلْمَوْتُ
حِينَ ٱلْوَصِيَّةِ ٱثْنَانِ ذَوَا عَدْلٍ مِّنكُمْ
أَوْ ءَاخَرَانِ مِنْ غَيْرِكُمْ
إِنْ أَنتُمْ ضَرَبْتُمْ فِى ٱلْأَرْضِ
فَأَصَٰبَتْكُم مُّصِيبَةُ ٱلْمَوْتِ
تَحْبِسُونَهُمَا مِنۢ بَعْدِ ٱلصَّلَوٰةِ
فَيُقْسِمَانِ بِٱللَّهِ
إِنِ ٱرْتَبْتُمْ لَا نَشْتَرِى بِهِۦ ثَمَنًا
وَلَوْ كَانَ ذَا قُرْبَىٰ
وَلَا نَكْتُمُ شَهَٰدَةَ ٱللَّهِ
إِنَّآ إِذًا لَّمِنَ ٱلْءَاثِمِينَ ○

110. But if it gets known
That these two were guilty
Of the sin (of perjury),
Let two others stand forth
In their places,—nearest
In kin from among those
Who claim a lawful right:[813]
Let them swear by God:
"We affirm that our witness
Is truer than that
Of those two, and that we
Have not trespassed (beyond
The truth): if we did,
Behold! the wrong be
Upon us!"

١١٠- فَإِنْ عُثِرَ عَلَىٰٓ أَنَّهُمَا ٱسْتَحَقَّآ إِثْمًا
فَـَٔاخَرَانِ يَقُومَانِ مَقَامَهُمَا
مِنَ ٱلَّذِينَ ٱسْتَحَقَّ عَلَيْهِمُ ٱلْأَوْلَيَٰنِ
فَيُقْسِمَانِ بِٱللَّهِ
لَشَهَٰدَتُنَآ أَحَقُّ مِن شَهَٰدَتِهِمَا
وَمَا ٱعْتَدَيْنَآ
إِنَّآ إِذًا لَّمِنَ ٱلظَّٰلِمِينَ ○

111. That is most suitable:
That they may give the evidence

١١١- ذَٰلِكَ أَدْنَىٰٓ أَن يَأْتُوا۟ بِٱلشَّهَٰدَةِ

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812. Ordinarily this oath should be decisive, and the matter must rest here. But if it gets known that the oath was false, other evidence may be taken as in the next verse.

813. *Istaḥaqqa* = Deserved: having something (good or evil) attributed to one; hence the alternative meanings (1) committed or was guilty (of a sin), (2) had or claimed a lawful right (to property). The procedure was followed in an actual case in the Apostle's lifetime. A man from Medina died abroad, having made over his goods to two friends, to be delivered to his designated heirs in Medina. They, however, kept back a valuable silver cup. When this was found out, oaths were taken from those who knew, and justice was done.

In its true nature and shape,
Or else they would fear
That other oaths would be
Taken after their oaths
But fear God, and listen
(To His counsel) for God
Guideth not a rebellious people

عَلٰى وَجْهِهَآ اَوْ يَخَافُوْٓا اَنْ تُرَدَّ اَيْمَانٌۢ
بَعْدَ اَيْمَانِهِمْ ۗ وَاتَّقُوا اللّٰهَ وَاسْمَعُوْا ۗ
وَاللّٰهُ لَا يَهْدِى الْقَوْمَ الْفٰسِقِيْنَ ۝

C 75 —Jesus did feed his disciples by miracle,
(v 112 123) But he claimed not divinity he was
A true servant of God, to Whom doth belong
The dominion of the heavens and the earth
Glory and power are His, and His alone

Section 15

112 One day will God
Gather the apostles together,
And ask "What was
The response ye received
(From men to your teaching)?"
They will say "We
Have no knowledge it is Thou
Who knowest in full
All that is hidden" [814]

١١٢- يَوْمَ يَجْمَعُ اللّٰهُ الرُّسُلَ
فَيَقُوْلُ مَاذَآ اُجِبْتُمْ ۗ
قَالُوْا لَا عِلْمَ لَنَا ۗ
اِنَّكَ اَنْتَ عَلَّامُ الْغُيُوْبِ ۝

113 Then will God say
"Oh Jesus the son of Mary!
Recount My favour [815]
To thee and to thy mother
Behold! I strengthened thee [816]
With the holy spirit,
So that thou didst speak
To the people in childhood
And in maturity [817]
Behold! I taught thee
The Book and Wisdom, [818]
The Law and the Gospel
And behold! thou makest [819]
Out of clay, as it were,

١١٣- اِذْ قَالَ اللّٰهُ يٰعِيْسَى ابْنَ مَرْيَمَ
اذْكُرْ نِعْمَتِىْ عَلَيْكَ وَعَلٰى وَالِدَتِكَ ۘ
اِذْ اَيَّدْتُّكَ بِرُوْحِ الْقُدُسِ ۗ
تُكَلِّمُ النَّاسَ فِى الْمَهْدِ وَكَهْلًا ۚ
وَاِذْ عَلَّمْتُكَ الْكِتٰبَ وَالْحِكْمَةَ
وَالتَّوْرٰىةَ وَالْاِنْجِيْلَ ۚ
وَاِذْ تَخْلُقُ مِنَ الطِّيْنِ

814 A scene of the Day of Reckoning is put before us in graphic words showing the responsibility and the limitations of the men of God, sent to preach God's Message to men with special reference to the Message of Jesus The Messengers are sent to preach the Truth What fantastic forms the Message takes in men's reactions to it was beyond their knowledge at the time, and beyond their responsibility

815 In a solemn scene before the Court of Judgment Jesus is asked to recount all the mercies and favours shown to him so that his followers should become ashamed of their ingratitude in corrupting that Message when they could have done so much in profiting by its purity and spiritual truth This argument continues to the end of the Sūra

816 *Cf* ii 87, and iii 62 n 401

817 *Cf* iii 46 and n 388

818 *Cf* iii 48

819 *Cf* iii 49, and n 390

The figure of a bird,
By My leave,
And thou breathest into it,
And it becometh a bird
By My leave,
And thou healest those
Born blind, and the lepers
By My leave
And behold! thou
Bringest forth the dead
By My leave [820]
And behold! I did
Restrain the Children of Israel
From (violence to) thee [821]
When thou didst show them
The Clear Signs,
And the unbelievers among them
Said 'This is nothing
But evident magic' [822]

كَهَيْـَٔةِ الطَّيْرِ بِاِذْنِيْ
فَتَنْفُخُ فِيْهَا
فَتَكُوْنُ طَيْرًا بِاِذْنِيْ
وَتُبْرِئُ الْاَكْمَهَ وَالْاَبْرَصَ بِاِذْنِيْ
وَاِذْ تُخْرِجُ الْمَوْتٰى بِاِذْنِيْ
وَاِذْ كَفَفْتُ بَنِيْٓ اِسْرَآءِيْلَ عَنْكَ
اِذْ جِئْتَهُمْ بِالْبَيِّنٰتِ
فَقَالَ الَّذِيْنَ كَفَرُوْا مِنْهُمْ
اِنْ هٰذَآ اِلَّا سِحْرٌ مُّبِيْنٌ ○

114 "And behold! I inspired
The Disciples to have faith
In Me and Mine Apostle
They said, 'We have faith,
And do thou [823] bear witness
That we bow to God
As Muslims'" [824]

١١٤- وَاِذْ اَوْحَيْتُ اِلَى الْحَوَارِيّٖنَ
اَنْ اٰمِنُوْا بِيْ وَبِرَسُوْلِيْ
قَالُوْٓا اٰمَنَّا
وَاشْهَدْ بِاَنَّنَا مُسْلِمُوْنَ ○

115 Behold! the Disciples said
"Oh Jesus the son of Mary!
Can thy Lord send down to us
A Table set (with viands)

١١٥- اِذْ قَالَ الْحَوَارِيُّوْنَ يٰعِيْسَى ابْنَ مَرْيَمَ
هَلْ يَسْتَطِيْعُ رَبُّكَ اَنْ يُّنَزِّلَ عَلَيْنَا مَآئِدَةً

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820 Note how the words by My leave are repeated with each miracle to emphasize the fact that they arose not out of the power or will of Jesus but by the leave and will and power of God who is supreme over Jesus as He is over all other mortals

821 The Jews were seeking to take the life of Jesus long before their final attempt to crucify him see Luke iv 28-29 Their attempt to crucify him was also foiled, according to the teaching we have received Q iv 157

822 According to Luke (xi 15), when Christ performed the miracle of casting out devils, the Jews said he did it through the chief of the devils, i e, they accused him of black magic No such miracle of casting out devils is mentioned in the Quran, nor are we asked to believe in demoniacal possession of that kind But Moses, Jesus, and Muḥammad were all accused of magic and sorcery, by those who could find no other explanation of God s power

823 Thou refers to Jesus, who is being addressed by his Disciples *Cf* iii 52

824 Before or after Muḥammad s life on this earth, all who bowed to God s Will were Muslims, and their religion is Islam *Cf* iii 52, and n 392.

From heaven ?" Said Jesus:
"Fear God, if ye have faith." [825]

مِّنَ السَّمَآءِ ۖ قَالَ اتَّقُوا اللّٰهَ إِنْ كُنْتُمْ مُّؤْمِنِيْنَ ○

116 They said "We only wish
To eat thereof and satisfy
Our hearts, and to know
That thou hast indeed
Told us the truth, and
That we ourselves may be
Witnesses to the miracle"

١١٦- قَالُوْا نُرِيْدُ أَنْ نَّأْكُلَ مِنْهَا وَ
تَطْمَئِنَّ قُلُوْبُنَا
وَنَعْلَمَ أَنْ قَدْ صَدَقْتَنَا
وَنَكُوْنَ عَلَيْهَا مِنَ الشّٰهِدِيْنَ ○ ع

117 Said Jesus the son of Mary
"Oh God our Lord!
Send us from heaven
A Table set (with viands),[826]
That there may be for us—
For the first and the last of us—
A solemn festival
And a Sign from Thee,
And provide for our sustenance,[827]
For Thou art the best
Sustainer (of our needs)"

١١٧- قَالَ عِيْسَى ابْنُ مَرْيَمَ اللّٰهُمَّ رَبَّنَا
أَنْزِلْ عَلَيْنَا مَآئِدَةً مِّنَ السَّمَآءِ
تَكُوْنُ لَنَا عِيْدًا لِّأَوَّلِنَا وَاٰخِرِنَا
وَاٰيَةً مِّنْكَ ۚ
وَارْزُقْنَا وَأَنْتَ خَيْرُ الرّٰزِقِيْنَ ○

118 God said "I will
Send it down unto you
But if any of you
After that resisteth faith,
I will punish him
With a penalty such
As I have not inflicted
On any one among

١١٨- قَالَ اللّٰهُ إِنِّيْ مُنَزِّلُهَا عَلَيْكُمْ ۚ
فَمَنْ يَّكْفُرْ بَعْدُ مِنْكُمْ
فَإِنِّيْ أُعَذِّبُهُ عَذَابًا
لَّا أُعَذِّبُهُ أَحَدًا مِّنَ

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825 The request of the Disciples savours a little of (1) want of faith (2) too much attention to physical food and (3) a childish desire for miracles or Signs All these three can be proved from the Canonical Gospels (1) Simon Peter quite early in the story asked Jesus to depart from him as he (Simon) was a sinful man (Luke v 8) The same Peter afterwards denied his Master three several times shamelessly when the Master was in the power of his enemies And one of the Disciples (Judas) actually betrayed Jesus (2) Even in the Canonical Gospels so many of the miracles are concerned with food and drink *e g* the turning of the water into wine (John ii 1 11), the conversion of five loaves and two small fishes into food for 5 000 men (John vi 5 13) this being the *only* miracle recorded in all the four Gospels the miraculous number of fishes caught for food (Luke v 4 11), the cursing of the fig tree because it had no fruit (Matt xxi 18 19) the allegory of eating Christ s flesh and drinking his blood (John vi 53 57) (3) Because the Samaritans would not receive Jesus into their village the Disciples James and John wanted a fire to come down from heaven and consume them (Luke ix 54)

826 The words of the Prayer seem to suggest the Last Supper *Cf* also the vision of Peter in The Acts of the Apostles x 9 16

827 As in Islam so in Christ s Prayer sustenance should be taken for both physical and spiritual strength, especially the latter ' Give us this day our daily bread seems the rendering of a literalist whose attention was fixed too much on bread

All the peoples "[828]

العٰلَمِيْنَ ۝ ع

SECTION 16

119 And behold! God will say
"Oh Jesus the son of Mary!
Didst thou say unto men,
'Worship me and my mother
As gods in derogation of God'?"
He will say "Glory to Thee!
Never could I say
What I had no right
(To say) Had I said
Such a thing, Thou wouldst
Indeed have known it
Thou knowest what is
In my heart, though I
Know not what is
In Thine For Thou
Knowest in full
All that is hidden [829]

۱۱۹- وَاِذْ قَالَ اللّٰهُ يٰعِيْسَى ابْنَ مَرْيَمَ
ءَاَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُوْنِيْ وَاُمِّيَ
اِلٰهَيْنِ مِنْ دُوْنِ اللّٰهِ ؕ
قَالَ سُبْحٰنَكَ
مَا يَكُوْنُ لِيْۤ اَنْ اَقُوْلَ مَا لَيْسَ لِيْ بِحَقٍّ ؕ
اِنْ كُنْتُ قُلْتُهٗ فَقَدْ عَلِمْتَهٗ ؕ
تَعْلَمُ مَا فِيْ نَفْسِيْ
وَلَاۤ اَعْلَمُ مَا فِيْ نَفْسِكَ ؕ
اِنَّكَ اَنْتَ عَلَّامُ الْغُيُوْبِ ۝

وقف النبي صلى الله عليه وسلم

120 "Never said I to them
Aught except what Thou
Didst command me
To say, to wit, 'Worship
God, my Lord and your Lord', [830]
And I was a witness
Over them whilst I dwelt
Amongst them, when Thou
Didst take me up,
Thou wast the Watcher
Over them, and Thou
Art a witness to all things [831]

۱۲۰- مَا قُلْتُ لَهُمْ اِلَّا مَاۤ اَمَرْتَنِيْ بِهٖۤ
اَنِ اعْبُدُوا اللّٰهَ رَبِّيْ وَرَبَّكُمْ ۚ
وَكُنْتُ عَلَيْهِمْ شَهِيْدًا
مَّا دُمْتُ فِيْهِمْ ۚ فَلَمَّا تَوَفَّيْتَنِيْ
كُنْتَ اَنْتَ الرَّقِيْبَ عَلَيْهِمْ ؕ
وَاَنْتَ عَلٰى كُلِّ شَيْءٍ شَهِيْدٌ ۝

121 "If Thou dost punish them,
They are Thy servants

۱۲۱- اِنْ تُعَذِّبْهُمْ فَاِنَّهُمْ عِبَادُكَ ۚ

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828 A forceful allegory It is a wicked generation that asks for Signs and Miracles Usually they are not vouchsafed But where they are the responsibility of those who ask for them is increased If after that they reject faith invent lies, and go after false gods or false ideals their penalty will be worse than that of other people How this works out practically among those who call themselves Christians is exemplified in such books as the late Mr W T Stead s "If Christ Came to Chicago?

829 Jesus disclaims here any knowledge of the sort of things that are attributed to him by those who take his name The worship of Mary though repudiated by the Protestants was widely spread in the earlier Churches both in the East and the West

830 *Cf* v 75, and n 782

831 Jesus here acknowledges that he was mortal, and that his knowledge was limited like that of a mortal

If Thou dost forgive them,
Thou art the Exalted,
The Wise "[832]

وَاِنْ تَغْفِرْ لَهُمْ
فَاِنَّكَ اَنْتَ الْعَزِيْزُ الْحَكِيْمُ ○

122 God will say "This is
A day on which
The truthful will profit
From their truth theirs
Are Gardens, with rivers
Flowing beneath,—their eternal
Home God well-pleased
With them, and they with God
That is the great Salvation,[833]
(The fulfilment of all desires)

۱۲۲-قَالَ اللّٰهُ هٰذَا يَوْمُ يَنْفَعُ الصّٰدِقِيْنَ
صِدْقُهُمْ ۭ لَهُمْ جَنّٰتٌ تَجْرِيْ مِنْ تَحْتِهَا
الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَآ اَبَدًا ۭ
رَضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ ۭ
ذٰلِكَ الْفَوْزُ الْعَظِيْمُ ○

123 To God doth belong the dominion
Of the heavens and the earth,
And all that is therein,
And it is He who hath power
Over all things

۱۲۳-لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ
وَمَا فِيْهِنَّ ۭ
وَهُوَ عَلٰي كُلِّ شَيْءٍ قَدِيْرٌ ○

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832 A Master can justly punish His servants for disobedience no one can say Him nay, for He is high above all But if He chooses to forgive He in His wisdom sees things that we mortals cannot see This is the limit of intercession that men of God can make on behalf of sinners

833 *Fauz*=Felicity happiness achievement, salvation, the attainment or fulfilment of desires What a beautiful definition of salvation or the end of life!—that we should win God s good pleasure and that we should reach the stage at which His good pleasure is all in all to us

APPENDIX II

On the *Taurāt* (see v 47, n 753)

The *Taurāt* is frequently referred to in the Qurān It is well to have clear ideas as to what it exactly means Vaguely we may say that it was the Jewish Scripture It is mentioned with honour as having been, in its purity, a true revelation from God

To translate it by the words "The Old Testament" is obviously wrong The "Old Testament" is a Christian term, applied to a body of old Jewish records The Protestants and the Roman Catholics are not agreed precisely as to the number of records to be included in the canon of the "Old Testament" They use the term in contradistinction to the "New Testament," whose composition we shall discuss in Appendix III

Nor is it correct to translate *Taurāt* as the "Pentateuch," a Greek term meaning the "Five Books" These are the first five books of the Old Testament, known as Genesis, Exodus, Leviticus, Numbers, and Deuteronomy They contain a semi-historical and legendary narrative of the history of the world from the Creation to the time of the arrival of the Jews in the Promised Land There are in them some beautiful idylls but there are also stories of incest, fraud, cruelty, and treachery, not always disapproved A great part of the Mosaic Law is embodied in this narrative The Books are traditionally ascribed to Moses, but it is certain that they were not written by Moses or in an age either contemporary with Moses or within an appreciable distance of time from Moses They were in their present form probably compiled some time after the return of the Jews from the Babylonian Captivity The decree of Cyrus permitting such return was in 536 B C Some books now included in the Old Testament, such as Haggai, Zechariah, and Malachi were admittedly written after the return from the Captivity, Malachi being as late as 420 397 B C The compilers of the Pentateuch of course used some ancient material some of that material is actually named Egyptian and Chaldæan terms are relics of local colour and contemporary documents

But there are some ludicrous slips, which show that the compilers did not always understand their material Modern criticism distinguishes two distinct sources among the documents of different dates used by the editors For the sake of brevity and convenience they may be called (*a*) Jehovistic, and (*b*) Elohistic Then there are later miscellaneous interpolations They sometimes overlap and sometimes contradict each other

Logically speaking, the Book of Joshua, which describes the entry into the Promised Land, should be bracketed with the Pentateuch, and many writers speak of the six books together as the Hexateuch (Greek term for Six Books)

The Apocrypha contains certain Books which are not admitted as Canonical in the English Bible But the early Christians received them as part of the Jewish Scriptures, and the Council of Trent (A D 1545-1563) seems to have recognized the greater part of them as Canonical The statement in 2 Esdras (about the first century

A D) that the law was burnt and Ezra (say, about 458-457 B C) was inspired to re-write it, is probably true as to the historical fact that the law was lost, and that what we have now is no earlier than the time of Ezra, and some of it a good deal later

So far we have spoken of the Christian view of the Old Testament What is the Jewish view? The Jews divide their Scripture into three parts (1) the Law (*Torah*), (2) the Prophets (*Nebiim*), and (3) the Writings (*Kethubim*) The corresponding Arabic words would be (1) *Taurat*, (2) *Nabiyin*, and (3) *Kutub* This division was probably current in the time of Jesus In Luke xxiv 44 Jesus refers to the Law, the Prophets and the Psalms In other places (*e g*, Matt vii 12) Jesus refers to the Law and the Prophets as summing up the whole Scripture In the Old Testament Book, 2 Chronicles xxxiv 30, the reference to the Book of the Covenant must be to the *Torah* or the original Law This is interesting, as the Qurān frequently refers to the Covenant with reference to the Jews The modern Christian terms "Old Testament" and "New Testament" are substitutes for the older terms "Old Covenant" and " New Covenant " The Samaritans, who claim to be the real Children of Israel and disavow the Jews as schismatics from their Law of Moses, only recognise the Pentateuch, of which they have their own version slightly different from that in the Old Testament

The view of the school of Higher Criticism is radically destructive According to Renan it is doubtful whether Moses was not a myth Two versions of Sacred History existed, different in language, style, and spirit, and they were combined together into a narrative in the reign of Hezekiah (B C 727 697) This forms the greater part of the Pentateuch as it exists to day, excluding the greater part of Deuteronomy and Leviticus In the reign of Josiah about 622 B C, certain priests and scribes (with Jeremiah the prophet) promulgated a new code, pretending that they had found it in the Temple (II Kings, xxii 8) This Law (*Torah*=*Taurat*) was the basis of Judaism, the new religion then founded in Palestine This was further completed by the sacerdotal and Levitical *Torah*, compiled under the inspiration of Ezekiel, say, about 575 B C, and contained mainly in the Book of Leviticus, with scattered fragments in Exodus, Numbers, and Joshua We are entitled to accept the general results of a scientific examination of documents, probabilities, and dates, even though we reject the premise which we believe to be false, *viz*, that God does not send inspired Books through inspired Prophets We believe that Moses existed, that he was an inspired man of God, that he gave a message which was afterwards distorted or lost, that attempts were made by Israel at various times to reconstruct that Message, and that the *Taurat* as we have it is (in view of the statement in 2 Esdras) no earlier than the middle of fifth century B C

The primitive *Torah* must have been in old Hebrew, but there is no Hebrew manuscript of the Old Testament which can be dated with certainty earlier than 916 A D Hebrew ceased to be a spoken language with the Jews during or after the Captivity, and by the time we come to the period of Jesus, most cultivated Hebrews used the Greek language, and others used Aramaic (including Syriac and Chaldee), Latin, or local dialects There were also Arabic versions For historical purposes the most important versions were the Greek version, known as the Septuagint, and the Latin version, known as the Vulgate. The Septuagint was supposed to have been prepared by 70 or 72 Jews (Latin, septuaginta=seventy) working independently and at different times, the earliest portion dating from about 284 B.C This version was

used by the Jews of Alexandria and the Hellenized Jews who were spread over all parts of the Roman Empire The Vulgate was a Latin translation made by the celebrated Father of the Christian Church, St Jerome, from Hebrew, early in the fifth century A D, superseding the older Latin versons Neither the Septuagint nor the Vulgate have an absolutely fixed or certain text The present standard text of the Vulgate as accepted by the Roman Catholic Church was issued by Pope Clement VIII (A D 1592 1605)

It will be seen therefore that there is no standard text of the Old Testament in its Hebrew form The versions differ from each other frequently in minor particulars and sometimes in important particulars The Pentateuch itself is only a small portion of the Old Testament It is in narrative form, and includes the laws and regulations associated with the name of Moses, but probably compiled and edited from older sources by Ezra (or Esdras, Arabic, 'Uzair) in the 5th century B C As Renan remarks in the preface to his *History of the People of Israel*, the "definite constitution of Judaism" may be dated only from the time of Ezra The very early Christians were divided into two parties One was a Judaizing party, which wished to remain in adherence to the Jewish laws and customs while recognizing the mission of Jesus The other, led by Paul, broke away from Jewish customs and traditions Ultimately Pauline Christianity won But both parties recognized the Old Testament in its present form (in one or another of its varying versions) as Scripture It was the merit of Islam that it pointed out that as scripture it was of no value, although it recognized Moses as an inspired apostle and his original Law as having validity in his period until it was superseded In its criticism of the Jewish position it said in effect "You have lost your original Law, even what you have now as its substitute, you do not honestly follow, is it not better, now that an inspired Teacher is living among you, that you should follow him rather than quibble over uncertain texts?"

But the Jews in the Apostle's time (and since) went a great deal by the Talmud, or a body of oral exposition, reduced to writing in different Schools of doctors and learned men "Talmud" in Hebrew is connected with the Arabic root in *Talmīẓ*, "disciple" or "student" The Talmudists took the divergent texts of the Old Testament and in interpreting them by a mass of traditional commentary and legendary lore, evolved a standard body of teaching The Talmudists are of special interest to us, as, in the sixth century A D, just before the preaching of Islam, they evolved the Massorah, which may be regarded as the body of authoritative Jewish Hadīth, to which references are to be found in passages addressed to the Jews in the Quran

The first part of the Talmud is called the *Mishna*,—a collection of traditions and decisions prepared by the Rabbi Judah about 150 A D He summed up the results of a great mass of previous rabbinical writings The *Mishna* is the "Second Law" *Cf* the Arabic *Thān in*=second "It bound heavy burdens, grievous to be borne, and laid them on men's shoulders" Matt xxiii 4

There were also many Targums or paraphrases of the Law among the Jews "Targum" is connected in root with the Arabic word *Tarjama*, "he translated" There were many Targums, mostly in Aramaic, and they constituted the teaching of the Law to the masses of the Jewish people.

The correct translation of the *Taurāt* is therefore "The Law" In its original form it was promulgated by Moses, and is recognized in Islam as having been an inspired Book But it was lost before Islam was preached What passed as "The Law" with the Jews in the Apostle's time was the mass of traditional writing which I have tried to review in this Appendix

Authorities *Encyclopaedia Britannica* Bible ' *Helps to the Study of the Bible* Oxford University Press A F Kirkpatrick, *Divine Library of the Old Testament* C E Hammond, *Outlines of Textual Criticism*, E Renan, *History of Israel*, G F Moore *Literature of the Old Testament*, and the bibliography therein (Home University Library)

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APPENDIX III

On the *Injīl* (see v 49, n 757)

Just as the *Taurāt* is not the Old Testament, or the Pentateuch, as now received by the Jews and Christians, so the *Injil* mentioned in the Qurān is certainly not the New Testament, and it is not the four Gospels as now received by the Christian Church, but an original Gospel which was promulgated by Jesus, as the Taurāt was promulgated by Moses and the Qurān by Muhammad Mustafā

The New Testament as now received consists of (*a*) four Gospels with varying contents (Matthew, Mark, Luke, and John), and other miscellaneous matter, *viz*, (*b*) The Acts of the Apostles (probably written by Luke and purporting to describe the progress of the Christian Church under St Peter and St Paul from the supposed Crucifixion of Jesus to about 61 A D), (*c*) twenty one Letters or Epistles (the majority written by St Paul to various churches or individuals, but a few written by other Disciples, and of a general nature), and (*d*) the Book of Revelation or Apocalypse (ascribed to St John, and containing mystic visions and prophecies, of which it is difficult to understand the meaning)

As Prof F C Burkitt remarks (*Canon of the New Testament*), it is an odd miscellany "The four biographies of Jesus Christ are not all independent of each other, and neither of them was intended by its writer to form one of a quartette But they are all put side by side, unharmonised, one of them being actually imperfect at the end, and one being only the first volume of a larger work" All this body of unmethodical literature was casual in its nature No wonder, because the early Christians expected the end of the world very soon The four canonical Gospels were only four out of many, and some others besides the four have survived Each writer just wrote down some odd sayings of the Master that he recollected Among the miracles described there is only one which is described in all the four Gospels, and others were described and believed in in other Gospels, which are not mentioned in any of the four canonical Gospels Some of the Epistles contain expositions of doctrine, but this has been interpreted differently by different Churches There must have been hundreds of such Epistles, and not all the Epistles now received as canonical were always so received or intended to be so received The Apocalypse also was not the only one in the field There were others They were prophecies of "things which must shortly come to pass", they could not have been meant for long preservation, "for the time is at hand"

When were these four Gospels written? By the end of the second century A D they were in existence, but it does not follow that they had been selected by that date to form a canon They were merely pious productions comparable to Dean Farrar's *Life of Christ* There were other Gospels besides And further, the writers of two of them, Mark and Luke, were not among the Twelve Disciples "called" by Jesus About the Gospel of St John there is much controversy as to authorship, date, and even as to whether it was all written by one person Clement of Rome (about 97 A D)

and Polycarp (about 112 A D) quote sayings of Jesus in a form different from those found in the present canonical Gospels Polycarp (Epistle, vii) inveighs much against men "who pervert the sayings of the Lord to their own lusts," and he wants to turn "to the Word handed down to us from the beginning," thus referring to a Book (or a Tradition) much earlier than the four orthodox Gospels An Epistle of St Barnabas and an Apocalypse of St Peter were recognized by Presbyter Clement of Alexandria (flourished about 180 A D) The Apocalypse of St John, which is a part of the present Canon in the West, forms no part of the Peshitta (Syriac) version of the Eastern Christians, which was produced about 411 433 A D and which was used by the Nestorian Christians It is probable that the Peshitta was the version (or an Arabic form of it) used by the Christians in Arabia in the time of the Apostle The final form of the New Testament canon for the West was fixed in the fourth century A D (say, about 367 A D) by Athanasius and the Nicene creed The beautiful Codex Sinaiticus which was acquired for the British Museum in 1934, and is one of the earliest complete manuscripts of the Bible, may be dated about the fourth century It is written in the Greek language Fragments of unknown Gospels have also been discovered, which do not agree with the received canonical Gospels

The *Injil* (Greek, Evangel = Gospel) spoken of by the Qurān is not the New Testament It is not the four Gospels now received as canonical It is the single Gospel which, Islam teaches, was revealed to Jesus, and which he taught Fragments of it survive in the received canonical Gospels and in some others, of which traces survive (*e g* , the Gospel of Childhood or the Nativity, the Gospel of St Barnabas, etc) Muslims are therefore right in respecting the present Bible (New Testament and Old Testament), though they reject the peculiar doctrines taught by orthodox Christianity or Judaism They claim to be in the true tradition of Abraham, and therefore all that is of value in the older revelations, it is claimed, is incorporated in the teaching of the Last of the Prophets

In v 85 we are told that nearest in love to the Believers among the People of the Book are the Christians I do not agree that this does not apply to modern Christians "because they are practically atheists or freethinkers" I think that Christian thought (like the world's thought) has learnt a great deal from the protest of Islam against priest domination, class domination, and sectarianism, and its insistence on making this life pure and beautiful while we are in it We must stretch a friendly hand to all who are sincere and in sympathy with our ideals

Authorities The first two mentioned for Appendix II and in addition Prof F C Burkitt on the Cannon of the New Testament in *Religion* June 1934 the Journal of Transactions of the Society for Promoting the Study of Religion R W Mackay *Rise and Progress of Christianity*, G R S Mead *The Gospel and the Gospels* B W Bacon *Making of the New Testament* with its Bibliography R Hone *The Apocryphal New Testament* London 1820, H I Bell and T C Skeat, *Fragments of an Unknown Gospel and other Christian Papyri*, published by the British Museum, 1935

INTRODUCTION TO SŪRA VI (*An'ām*)

This is a Sūra of the late Meccan period The greater part of it was revealed entire. Its place in the traditional order of arrangement is justified by logical considerations We have already had the spiritual history of mankind, a discussion of the earlier revelations and how they were lost or corrupted, the regulations for the outer life of the new Community, and the points in which the Jews and Christians failed to maintain the central doctrine of Islam—the unity of God The next step now taken is to expound this doctrine in relation to Pagan Arabia

The nature of God and the method by which He reveals Himself are first expounded, and the weakness of Paganism is exposed (vi 1—30, and C 76)

The emptiness of this world's life is contrasted with the evidences of God's wonderful handiwork in all Creation It is He who holds the keys of the Unseen and the secrets of all that we see (vi 31—60, and C 77)

God's working in His world and His constant care and guidance should give a clue to His unity, as it did to Abraham when he argued with those who worshipped false gods (vi 61—82, and C 78)

The succession of prophets after Abraham kept God's truth alive, and led up to the Qurān How can man fail to understand the majesty and goodness of God, when he contemplates God's nature and His Messages to mankind ? (vi 83—110, and C 79)

The obstinate and the rebellious are deceived they should be avoided Though they turn for assistance to each other, they will receive due punishment (vi 111—129, and C 80)

God's decrees will come to pass, in spite of all the crimes and superstitions of the ungodly (vi 130—150, and C 81)

The better course is to follow the straight Way, the Way of God, as directed in the Qurān, with unity and the full dedication of our lives (vi 151—165, and C 82)

C 76.—God did separate Light from Darkness ,
(vi 1 30) He reigns not only in heaven but also
On earth , Mercy is His Law ,
To Him shall we all return
At the end of all things How can we
Then depart from truth and forge lies
Against Him ? It is folly to say that there is
Nothing beyond this our present life

Sūra VI

An'ām, or Cattle

In the name of God, Most Gracious, Most Merciful

1 Praise be to God,
Who created the heavens
And the earth,
And made the Darkness
And the Light
Yet those who reject Faith
Hold (others) as equal [834]
With their Guardian-Lord [835]

2 He it is Who created [836]
You from clay, and then
Decreed a stated term [837]
(For you) And there is
In His Presence another
Determined term, yet
Ye doubt within yourselves!

3 And He is God
In the heavens
And on earth
He knoweth what ye
Hide, and what ye reveal,
And He knoweth
The (recompense) which
Ye earn (by your deeds) [838]

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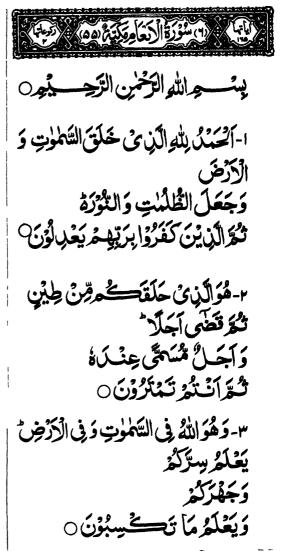
834 *'Adala* has various meanings (1) to hold something as equal to something else as here to balance nicely (2) to deal justly as between one party and another xlii 15 (3) to give compensation or reparation or something as equivalent to something else vi 70 (4) to turn the balance the right way to give a right disposition to give a just bias or proportion lxxxii 7 (5) to turn the balance the wrong way to swerve to show bias iv 135

835 The argument is threefold (1) God created everything you see and know how can you then set up any of His own creatures as equal to Him? (2) He is your own Guardian Lord, He cherishes and loves you how can you be so ungrateful as to run after something else? (3) Darkness and Light are to help you to distinguish between the true from the false how then can you confound the true God with your false ideas and superstitions? There may also be a repudiation of the Duality of old Persian theology, Light and Darkness are not conflicting Powers, they are both creatures of the one true God

836 After the general argument the argument comes to man personally Can such a miserable creature created from clay put himself in opposition to his Creator? And can man forget or doubt that he is here only for a short term of probation? And then after a period comes the Day of Account before God

837 This life is a period of probation The other term leads up to Judgment

838 It is folly to suppose that God only reigns in the heavens He also reigns on earth He knows all our secret thoughts and motives, and the real worth of all that is behind what we care to show It is by our deeds that He judges us, for our deeds, whether good or evil, we shall get due recompense in due time.

4. But never did a single
One of the Signs
Of their Lord reach them,
But they turned
Away therefrom.

٤- وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ
رَبِّهِمْ
إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ۝

5. And now they reject
15 The truth when it reaches
Them: but soon shall they
Learn the reality of what
They used to mock at.

٥- فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ ط
فَسَوْفَ يَأْتِيهِمْ أَنْبَٰٓؤُا
مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ۝

6. See they not how many
Of those before them
We did destroy?—[838]
Generations We had established
On the earth, in strength
Such as We have not given
To you—for whom
We poured out rain
From the skies in abundance,
And gave (fertile) streams
Flowing beneath their (feet):
Yet for their sins
We destroyed them,
And raised in their wake
Fresh generations
(To succeed them).

٦- أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ
مِنْ قَرْنٍ مَكَّنَّٰهُمْ فِي الْأَرْضِ
مَا لَمْ نُمَكِّنْ لَكُمْ
وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِدْرَارًا ص
وَجَعَلْنَا الْأَنْهَٰرَ تَجْرِي مِنْ تَحْتِهِمْ
فَأَهْلَكْنَٰهُمْ
بِذُنُوبِهِمْ
وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ ۝

7. If We had sent
Unto thee a written
(Message) on parchment,[839]
So that they could
Touch it with their hands,
The Unbelievers would
Have been sure to say:
"This is nothing but

٧- وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَٰبًا فِي قِرْطَاسٍ
فَلَمَسُوهُ بِأَيْدِيهِمْ
لَقَالَ الَّذِينَ كَفَرُوا
إِنْ هَٰذَا إِلَّا

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838. Now comes the argument from history, looking backwards and forwards. If we are so short-sighted or arrogant as to suppose that we are firmly established on this earth, secure in our privileges, we are reminded of much greater nations in the past, who failed in their duty and were wiped out. In their fate we must read our own fate, if we fail likewise! But those without faith, instead of facing facts squarely, "turn away therefrom."

839. *Qirtas*, in the Apostle's life, could only mean "parchment," which was commonly used as writing material in Western Asia from the 2nd century B.C. The word was derived from the Greek *Chartes* (Cf. Latin *Charta*). Paper as we know it, made from rags, was first used by the Arabs after the conquest of Samarqand in 751 A.D. The Chinese had used it by the 2nd century B.C. The Arabs introduced it into Europe: it was used in Greece in the 11th or 12th century, and in Spain through Sicily in the 12th century. The Papyrus, made from an Egyptian reed, was used in Egypt as early as 2500 B.C. It gave place to Paper in Egypt in the 10th century.

Obvious magic!"[840]

سِحْرٌ مُّبِينٌ ○

8 They say "Why is not
An angel sent down to him?"
If We did send down
An angel, the matter
Would be settled at once,
And no respite
Would be granted them[841]

٨- وَقَالُوا لَوْلَآ أُنْزِلَ عَلَيْهِ مَلَكٌ ط
وَلَوْ أَنْزَلْنَا مَلَكًا
لَّقُضِيَ الْأَمْرُ
ثُمَّ لَا يُنْظَرُونَ ○

9 If We had made it
An angel, We should
Have sent him as a man,
And We should certainly
Have caused them confusion
In a matter which is
Already to them
Obscure and confused[842]

٩- وَلَوْ جَعَلْنٰهُ مَلَكًا
لَّجَعَلْنٰهُ رَجُلًا
وَّلَلَبَسْنَا عَلَيْهِمْ
مَّا يَلْبِسُوْنَ ○

10 Mocked were (many)
Apostles before thee,
But the scoffers
Were hemmed in
By the thing that they mocked[843]

١٠- وَلَقَدِ اسْتُهْزِئَ بِرُسُلٍ مِّنْ قَبْلِكَ
فَحَاقَ بِالَّذِيْنَ سَخِرُوْا مِنْهُمْ
مَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ○ ع

SECTION 2

11 Say "Travel through the earth
And see what was the end
Of those who rejected Truth"

١١- قُلْ سِيْرُوْا فِي الْأَرْضِ ثُمَّ انْظُرُوْا
كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِيْنَ ○

12 Say "To whom belongeth
All that is in the heavens

١٢- قُلْ لِّمَنْ مَّا فِي السَّمٰوٰتِ

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840 The materialists want to see actual physical material things before them but if such a thing came from an unusual source or expressed things they cannot understand they give it some name like magic or superstition or whatever name is in fashion and they are not helped at all in attaining faith because their hearts are diseased (ii 10)

841 C f ii 210 An angel is a heavenly being a manifestation of God's glory invisible to men who live gross material lives Such men are given plenty of respite in which to turn in repentance to God and make themselves worthy of His light But if their prayer to see an angel were granted it would do them no good for they would be destroyed as darkness is destroyed by light

842 Supposing an angel should appear to their grosser senses he could only do it in human form In that case their present confused notions about spiritual life would be still more confounded They would say We wanted to see an angel and we have only seen a man!

843 The scoffers were mocked by the thing that they mocked ' would express epigrammatically part of the sense but not the whole Hemmed in implies that the logic of events turned the tables and as a man might be besieged and surrounded by an enemy in war and would be forced to surrender so these mockers will find that events would justify Truth not them The mockers of Jesus —where were they when Titus destroyed Jerusalem? The mockers who drove out Muhammad from Mecca —what was their plight when Muhammad came back in triumph and they sued for mercy,—*and he gave it to them!* According to the Latin proverb Great is Truth and must prevail

And on earth?" Say
"To God He hath inscribed
For Himself (the rule of) Mercy [844]
That He will gather you
Together for the Day of Judgment,
There is no doubt whatever
It is they who have lost
Their own souls, that will
Not believe

وَالْاَرْضِ ۭ قُلْ لِّلّٰهِ ۭ كَتَبَ
عَلٰي نَفْسِهِ الرَّحْمَةَ ۭ
لَيَجْمَعَنَّكُمْ اِلٰى يَوْمِ الْقِيٰمَةِ لَا رَيْبَ
فِيْهِ ۭ اَلَّذِيْنَ خَسِرُوْٓا اَنْفُسَهُمْ
فَهُمْ لَا يُؤْمِنُوْنَ ○

13 "To Him belongeth all
That dwelleth (or lurketh) [845]
In the Night and the Day
For He is the One
Who heareth and knoweth
All things" [846]

۱۳- وَلَهٗ مَا سَكَنَ
فِي الَّيْلِ وَالنَّهَارِ ۭ
وَهُوَ السَّمِيْعُ الْعَلِيْمُ ○

14 Say "Shall I take
For my protector
Any other than God,
The Maker of the heavens
And the earth?
And He it is that
Feedeth but is not fed" [847]
Say "Nay! but I am
Commanded to be the first
Of those who bow
To God (in Islam),
And be not thou
Of the company of those
Who join gods with God"

۱۴- قُلْ اَغَيْرَ اللّٰهِ اَتَّخِذُ وَلِيًّا
فَاطِرِ السَّمٰوٰتِ وَالْاَرْضِ
وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ ۭ
قُلْ اِنِّىْٓ اُمِرْتُ اَنْ اَكُوْنَ اَوَّلَ
مَنْ اَسْلَمَ
وَلَا تَكُوْنَنَّ مِنَ الْمُشْرِكِيْنَ ○

844 History, travel human experience all prove the Mercy of God and the law that without it those who reject Truth tend to lose their own souls and destroy themselves

845 *Sakana*=(1) to dwell (2) to rest to be still to stop (moving) to lurk, (3) to be quiescent as a letter which is not moved with a vowel
If we imagine Night and Day to be places and each to have (dwelling in them) things that are open and things that are concealed things that move and things that are still things that are sounded and things that are quiescent we get some idea of the imagery implied The mystery of Time (which seems more abstract than Space) is thus explained and illustrated by the idea of Place or Space which also is a notion and not a concrete thing But He Who has control of all these things is the one true God

846 Throughout this section we have a sort of implied dialogue of which one part is understood from the other part which is expressed In verse 11 we might have an imaginary objector saying Why go back to the past? The answer is Well travel through the world and see whether it is not true that virtue and godliness exalt a nation and the opposite are causes of ruin Both the past and the present prove this In verse 12 the objector may say But you speak of God s power?' The man of God replies Yes but Mercy is God s own attribute and knowledge and wisdom beyond what man can conceive'

847 *Feedeth but is not fed* true both literally and figuratively To God we owe the satisfaction of all needs but He is independent of all needs

15 Say "I would, if I
Disobeyed my Lord,
Indeed have fear
Of the Penalty
Of a Mighty Day

١٥- قُلْ إِنِّيٓ أَخَافُ
إِنْ عَصَيْتُ
رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ○

16 "On that day, if the Penalty
Is averted from any,
It is due to God's Mercy,
And that would be (Salvation),
The obvious fulfilment
Of all desire [848]

١٦- مَنْ يُصْرَفْ عَنْهُ يَوْمَئِذٍ
فَقَدْ رَحِمَهُ ۚ
وَذَٰلِكَ الْفَوْزُ الْمُبِينُ ○

17 "If God touch thee
With affliction, none
Can remove it but He,
If He touch thee with happiness,
He hath power over all things [849]

١٧- وَإِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ
لَهُ إِلَّا هُوَ ۖ وَإِنْ يَمْسَسْكَ بِخَيْرٍ
فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ○

18 "He is the Irresistible, (watching)
From above over His worshippers,
And He is the Wise,
Acquainted with all things"

١٨- وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۚ
وَهُوَ الْحَكِيمُ الْخَبِيرُ ○

19 Say "What thing is most
Weighty in evidence?"
Say "God is witness
Between me and you,
This Qurān hath been
Revealed to me by inspiration,
That I may warn you
And all whom it reaches
Can ye possibly bear witness
That besides God there is
Another God?" Say
"Nay! I cannot bear witness!"
Say "But in truth
He is the One God,

١٩- قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً ۖ
قُلِ اللَّهُ ۖ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ ۚ
وَأُوحِيَ إِلَيَّ هَٰذَا الْقُرْآنُ
لِأُنْذِرَكُمْ بِهِ وَمَنْ بَلَغَ ۚ أَئِنَّكُمْ
لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ آلِهَةً أُخْرَىٰ ۚ
قُلْ لَا أَشْهَدُ ۚ
قُلْ إِنَّمَا هُوَ إِلَٰهٌ وَاحِدٌ

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848 We continue the implied dialogue suggested in n 846 In verse 14 the objector might say But we have other interests in life than religion and God No says the man of God My Creator is the one and only Power whose protection I seek, and I strive to be first in the race In verse 15 the objector suggests Enjoy the good things of this life it is short The answer is The Hereafter is more real to me and promises the true fulfilment of all desire, happiness or affliction comes not from the fleeting pettinesses or illusions of this life but from the power and wisdom of God In verse 19 the objector makes his final splash What evidence is there for all this?" The reply is I know it is true for God's voice is within me and my living Teacher awakens that voice, and there is the Book of Inspiration God is one and there is none other besides"

849 The vulgar worship false gods out of fear that they would harm them or hope that they would confer some benefit on them These false gods can do neither All power, all goodness is in the hands of the One True God All else is pretence or illusion

And I truly am innocent
Of (your blasphemy of) joining
Others with Him"

وَاِنَّنِيْ بَرِيْٓءٌ مِّمَّا تُشْرِكُوْنَ ۘ

20 The People of the Book
Know this as they know[850]
Their own sons
Those who have lost
Their own souls
Refuse therefore to believe

٢٠-اَلَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَعْرِفُوْنَهٗ كَمَا يَعْرِفُوْنَ اَبْنَآءَهُمْ اَلَّذِيْنَ خَسِرُوْٓا اَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُوْنَ ۝

SECTION 3

21 Who doth more wrong
Than he who inventeth
A lie against God
Or rejecteth His Signs?
But verily the wrong-doers
Never shall prosper

٢١-وَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا اَوْ كَذَّبَ بِاٰيٰتِهٖ اِنَّهٗ لَا يُفْلِحُ الظّٰلِمُوْنَ ۝

22. One day shall We gather
Them all together We
Shall say to those
Who ascribed partners (to Us)
"Where are the partners
Whom ye (invented
And) talked about?"

٢٢-وَيَوْمَ نَحْشُرُهُمْ جَمِيْعًا ثُمَّ نَقُوْلُ لِلَّذِيْنَ اَشْرَكُوْٓا اَيْنَ شُرَكَآؤُكُمُ الَّذِيْنَ كُنْتُمْ تَزْعُمُوْنَ ۝

23 There will then be (left)
No subterfuge for them[851]
But to say "By God
Our Lord, we were not
Those who joined gods
With God"

٢٣-ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ اِلَّآ اَنْ قَالُوْا وَاللّٰهِ رَبِّنَا مَا كُنَّا مُشْرِكِيْنَ ۝

24. Behold! how they lie
Against their own souls!

٢٤-اُنْظُرْ كَيْفَ كَذَبُوْا عَلٰٓى اَنْفُسِهِمْ

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850 *Cf* ii 146 and n 151 In both passages the pronoun translated "this" may mean "him" and refer to Muḥammad the Apostle of God, as some Commentators think

851 *Fitnat* has various meanings, from the root idea of "to try to test to tempt," *e g* (1) a trial or temptation, as in ii 102, (2) trouble tumult, oppression persecution, as in ii 191, 193, 217, (3) discord as in iii 7, (4) subterfuge, an answer that amounts to a sedition an excuse founded on a falsehood, as here Other shades of meaning will be noticed as they occur

Those who blasphemed God in imagining false gods will now see the vanity of their imaginations for themselves What answer can they give now? In their perversity they will deny that they *ever* entertained the notion of false gods

But the (lie) which they
Invented will leave them[852]
In the lurch

وَضَلَّ عَنْهُمْ مَّا كَانُوا يَفْتَرُونَ ○

25 Of them there are some
Who (pretend to) listen to thee,
But We have thrown
Veils on their hearts,
So they understand it not,[852 A]
And deafness in their ears,
If they saw every one
Of the Signs, not they
Will believe in them,
In so much that
When they come to thee,
They (but) dispute with thee,
The Unbelievers say
"These are nothing
But tales of the ancients"

٢٥- وَمِنْهُمْ مَّنْ يَّسْتَمِعُ إِلَيْكَ ۚ
وَجَعَلْنَا عَلٰى قُلُوْبِهِمْ اَكِنَّةً
اَنْ يَّفْقَهُوْهُ وَفِيْٓ اٰذَانِهِمْ وَقْرًا ۭ
وَاِنْ يَّرَوْا كُلَّ اٰيَةٍ
لَّا يُؤْمِنُوْا بِهَا ۭ
حَتّٰٓى اِذَا جَاۗءُوْكَ يُجَادِلُوْنَكَ
يَقُوْلُ الَّذِيْنَ كَفَرُوْٓا
اِنْ هٰذَآ اِلَّآ اَسَاطِيْرُ الْاَوَّلِيْنَ ○

26 Others they keep away from it,
And themselves they keep away,
But they only destroy
Their own souls,
And they perceived it not

٢٦- وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْــَٔـوْنَ عَنْهُ ۚ
وَاِنْ يُّهْلِكُوْنَ
اِلَّآ اَنْفُسَهُمْ وَمَا يَشْعُرُوْنَ ○

27 If thou couldst but see
When they are confronted
With the Fire!
They will say
"Would that we were
But sent back!
Then would we not reject
The Signs of our Lord,
But would be amongst those
Who believe!"

٢٧- وَلَوْ تَرٰٓى اِذْ وُقِفُوْا عَلَى النَّارِ
فَقَالُوْا يٰلَيْتَنَا نُرَدُّ
وَلَا نُكَذِّبَ
بِاٰيٰتِ رَبِّنَا
وَنَكُوْنَ مِنَ الْمُؤْمِنِيْنَ ○

28 Yea, in their own eyes
Will become manifest
What before they concealed
But if they were returned,
They would certainly relapse
To the things they were forbidden,

٢٨- بَلْ بَدَا لَهُمْ مَّا كَانُوْا يُخْفُوْنَ مِنْ
قَبْلُ ۭ
وَلَوْ رُدُّوْا لَعَادُوْا لِمَا نُهُوْا عَنْهُ

852 The lies which they used to tell have now wandered from the channels which they used to occupy and left the liars in the lurch In denying the indubitable fact that they took false gods, they admit the falsity of their notions and thus are practically convicted out of their own mouths

852 A *It*=The Qurān

For they are indeed liars [853]

وَ اِنَّهُمْ لَكٰذِبُوْنَ ○

29 And they (sometimes) say
" There is nothing except
Our life on this earth,
And never shall we be
Raised up again "

٢٩- وَ قَالُوْٓا اِنْ هِيَ اِلَّا حَيَاتُنَا الدُّنْيَا
وَ مَا نَحْنُ بِمَبْعُوْثِيْنَ ○

30 If thou couldst but see
When they are confronted
With their Lord !
He will say
" Is not this the truth ? "
They will say
" Yea, by our Lord ! "
He will say
" Taste ye then the Penalty,
Because ye rejected Faith "

٣٠- وَ لَوْ تَرٰٓى اِذْ وُقِفُوْا عَلٰى رَبِّهِمْ ؕ
قَالَ اَلَيْسَ هٰذَا بِالْحَقِّ ؕ
قَالُوْا بَلٰى وَ رَبِّنَا ؕ
قَالَ فَذُوْقُوا الْعَذَابَ
بِمَا كُنْتُمْ تَكْفُرُوْنَ ○ ع

C 77 —The life of this world is but empty
(vi 31 60) What is serious is the life hereafter
The teacher of God's truth is not baulked
By frivolous objections or insults
Or persecution The wicked will be
Cut off to the last remnant God's wisdom
Pervades the whole of His creation,
And in His hands are the keys of the Unseen,
And the secrets of all that we see

SECTION 4

31 Lost indeed are they
Who treat it as a falsehood
That they must meet God,—
Until on a sudden
The hour is on them,
And they say " Ah ! woe
Unto us that we took
No thought of it ",
For they bear their burdens [854]
On their backs,

٣١- قَدْ خَسِرَ الَّذِيْنَ كَذَّبُوْا بِلِقَآءِ اللّٰهِ ؕ
حَتّٰٓى اِذَا جَآءَتْهُمُ السَّاعَةُ بَغْتَةً
قَالُوْا يٰحَسْرَتَنَا عَلٰى مَا فَرَّطْنَا فِيْهَا ۙ
وَ هُمْ يَحْمِلُوْنَ اَوْزَارَهُمْ عَلٰى
ظُهُوْرِهِمْ ؕ

853 Their falsity was not due to want of knowledge but to perversity and selfishness In their heart was a disease (ii 10) therefore neither their understanding nor their ears nor their eyes do their proper work They twist what they see hear or are taught and go deeper and deeper into the mire The deceptions which they used to practise on other people will before the Seat of Judgment become clear in their own eyes

854 Grievous is the burden of sins which the wicked will bear on their backs when they become conscious of them Some Commentators personify Sins as ugly Demons riding on the backs of men while the men s Good Deeds become the strong and patient mounts which will carry the men on their backs If the Good Deeds are few and the Sins many the man and his Good Deeds will be crushed under the load of the Evil which they carry

And are they not evil,—
The burdens that they bear?

أَلَا سَاءَ مَا يَزِرُونَ ○

32 What is the life of this world
But play and amusement? [855]
But best is the Home
In the Hereafter, for those
Who are righteous
Will ye not understand?

٣٢- وَمَا الْحَيٰوةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ ۖ
وَلَلدَّارُ الْآخِرَةُ خَيْرٌ
لِلَّذِينَ يَتَّقُونَ ۗ أَفَلَا تَعْقِلُونَ ○

33 We know indeed the grief
Which their words do cause thee
It is not thee they reject
It is the Signs of God,
Which the wicked contemn

٣٣- قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ
فَإِنَّهُمْ لَا يُكَذِّبُونَكَ
وَلٰكِنَّ الظّٰلِمِينَ بِاٰيٰتِ اللهِ يَجْحَدُونَ ○

34. Rejected were the Apostles
Before thee with patience
And constancy they bore
Their rejection and their wrongs,
Until Our aid did reach
Them there is none
That can alter the Words
(And Decrees) of God
Already hast thou received
Some account of those Apostles

٣٤- وَلَقَدْ كُذِّبَتْ رُسُلٌ مِنْ قَبْلِكَ
فَصَبَرُوا عَلٰى مَا كُذِّبُوا
وَأُوذُوا حَتّٰى أَتٰهُمْ نَصْرُنَا ۚ
وَلَا مُبَدِّلَ لِكَلِمٰتِ اللهِ ۚ
وَلَقَدْ جَاءَكَ مِنْ نَبَإِى الْمُرْسَلِينَ ○

35 If their spurning is hard
On thy mind, and if
Thou wert able to seek
A tunnel in the ground
Or a ladder to the skies
And bring them a Sign,— [856]
(What good?) If it were
God's Will, He could
Gather them together
Unto true guidance

٣٥- وَإِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ
فَإِنِ اسْتَطَعْتَ أَنْ تَبْتَغِيَ نَفَقًا فِي
الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ
فَتَأْتِيَهُمْ بِاٰيَةٍ ۚ
وَلَوْ شَاءَ اللهُ لَجَمَعَهُمْ عَلَى الْهُدٰى

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855 Play and amusement are for preparing our minds for the serious things of life in themselves they are not serious So this life is a preparation for the Eternal Home to which we are going which is far more important than the ephemeral pleasures which may possibly seduce us in this life

856 There were many Signs of a divine mission in the Apostle s life and in the Message which he delivered If these did not convince the Unbelievers was it not vain to seek a miraculous Sign from the bowels of the earth or by a visible ascent to the skies? If in the Apostle's eagerness to get all to accept his Message he was hurt at their callousness active opposition and persecution of him he is told that a full knowledge of the working of God s Plan would convince him that impatience was misplaced This was in the days of persecution before the Hijrat The history in Medina and after shows how God s truth was ultimately and triumphantly vindicated Who among the sincere devotees of Muḥammad can fail to read vi 33 35 without tears in his eyes?

So be not thou
Amongst those who are swayed
By ignorance (and impatience)!

فَلَا تَكُوْنَنَّ مِنَ الْجٰهِلِيْنَ ○

36 Those who listen (in truth),[857]
Be sure, will accept
As to the dead, God will
Raise them up, then will they
Be turned unto Him

٣٦- اِنَّمَا يَسْتَجِيْبُ الَّذِيْنَ يَسْمَعُوْنَ ؕ
وَالْمَوْتٰى يَبْعَثُهُمُ اللّٰهُ
ثُمَّ اِلَيْهِ يُرْجَعُوْنَ ○

37 They say "Why is not
A Sign sent down
To him from his Lord?"
Say "God hath certainly
Power to send down a Sign
But most of them
Understand not"[858]

٣٧- وَقَالُوْا لَوْلَا نُزِّلَ عَلَيْهِ اٰيَةٌ
مِّنْ رَّبِّهٖ ؕ
قُلْ اِنَّ اللّٰهَ قَادِرٌ عَلٰۤى اَنْ يُّنَزِّلَ اٰيَةً
وَّلٰكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ ○

38 There is not an animal
(That lives) on the earth,
Nor a being that flies
On its wings, but (forms
Part of) communities like you[859]
Nothing have we omitted
From the Book, and they (all)
Shall be gathered to their Lord
In the end

٣٨- وَمَا مِنْ دَآبَّةٍ فِى الْاَرْضِ
وَلَا طٰۤئِرٍ يَّطِيْرُ بِجَنَاحَيْهِ
اِلَّاۤ اُمَمٌ اَمْثَالُكُمْ ؕ
مَا فَرَّطْنَا فِى الْكِتٰبِ مِنْ شَىْءٍ
ثُمَّ اِلٰى رَبِّهِمْ يُحْشَرُوْنَ ○

39 Those who reject our Signs
Are deaf and dumb,—[860]

٣٩- وَالَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا صُمٌّ وَّبُكْمٌ

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857 There is a double meaning here (1) If people listen to truth sincerely and earnestly they must believe even if the spiritual faculty is dead God will by His grace revive it and they will come to Him if they really try earnestly to understand (2) The sincere will believe but those whose hearts are dead will not listen yet they cannot escape being brought to the Judgment Seat before him

858 Signs are all around them but they do not understand If they want a particular Sign to suit their gross ignorance they will not be humoured for they can always pick holes in anything that descends to their level

859 Animals living on the earth include those living in the water—fishes reptiles crustaceans insects as well as four footed beasts Life on the wing is separately mentioned 'Ṭāir which is ordinarily translated as ' bird " is anything that flies including mammals like bats In our pride we may exclude animals from our purview but they all live a life social and individual like ourselves and all life is subject to the Plan and Will of God In vi 59 we are told that not a leaf falls but by His Will and things dry and green are recorded in His Book In other words they all obey His archetypal Plan the Book which is also mentioned here They are all answerable in their several degrees to His Plan (shall be gathered to their Lord in the end) This is not Pantheism it is ascribing all life activity and existence to the Will and Plan of God

860 The limited free will of man makes a little difference If he sees the Signs but shuts his ears to the true Message and refuses (like a dumb thing) to speak out the Message which all Nature proclaims then according to the Plan (of his limited free will) he must suffer and wander, just as, in the opposite case he will receive grace and salvation

In the midst of darkness
Profound whom He willeth,
He leaveth to wander
Whom He willeth, He placeth
On the Way that is Straight

فِي الظُّلُمٰتِ ۗ
مَنْ يَّشَاِ اللّٰهُ يُضْلِلْهُ ۗ وَمَنْ يَّشَاْ
يَجْعَلْهُ عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ ○

40 Say "Think ye to yourselves,
If there come upon you
The Wrath of God,
Or the Hour (that ye dread),
Would ye then call upon
Other than God ?—
(Reply) if ye are truthful!

۴۰- قُلْ اَرَءَيْتَكُمْ
اِنْ اَتٰىكُمْ عَذَابُ اللّٰهِ
اَوْ اَتَتْكُمُ السَّاعَةُ اَغَيْرَ اللّٰهِ تَدْعُوْنَ ۚ
اِنْ كُنْتُمْ صٰدِقِيْنَ ○

41 "Nay,—On Him would ye
Call, and if it be
His Will, He would remove
(The distress) which occasioned
Your call upon Him,
And ye would forget
(The false gods) which ye
Join with Him!"

۴۱- بَلْ اِيَّاهُ تَدْعُوْنَ
فَيَكْشِفُ مَا تَدْعُوْنَ اِلَيْهِ
اِنْ شَآءَ
وَتَنْسَوْنَ مَا تُشْرِكُوْنَ ○ ع

SECTION 5

42. Before thee We sent
(Apostles) to many nations,
And We afflicted the nations
With suffering and adversity,
That they might learn humility

۴۲- وَلَقَدْ اَرْسَلْنَآ اِلٰٓى اُمَمٍ مِّنْ قَبْلِكَ
فَاَخَذْنٰهُمْ بِالْبَاْسَآءِ وَالضَّرَّآءِ
لَعَلَّهُمْ يَتَضَرَّعُوْنَ ○

43. When the suffering reached
Them from Us, why then
Did they not learn humility ?[861]
On the contrary their hearts
Became hardened, and Satan
Made their (sinful) acts
Seem alluring to them

۴۳- فَلَوْلَآ اِذْ جَآءَهُمْ بَاْسُنَا
تَضَرَّعُوْا وَلٰكِنْ قَسَتْ قُلُوْبُهُمْ
وَزَيَّنَ لَهُمُ الشَّيْطٰنُ
مَا كَانُوْا يَعْمَلُوْنَ ○

44. But when they forgot
The Message they had received,

۴۴- فَلَمَّا نَسُوْا مَا ذُكِّرُوْا بِهٖ

861 Sorrow and suffering may (if we take them rightly) turn out to be the best gifts of God to us. According to the Psalms (xciv 12), "Blessed is the man whom Thou chastenest O Lord! Through suffering we learn humility the antidote to many vices and the fountain of many virtues But if we take them the wrong way, we grumble and complain, we become faint hearted, and Satan gets his opportunity to exploit us by putting forward the alluring pleasures of his Vanity Fair

We opened to them the gates
Of all (good) things,[862]
Until, in the midst
Of their enjoyment
Of our gifts,
On a sudden, We called
Them to account, when lo!
They were plunged in despair!

فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ ۖ
حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا
أَخَذْنَاهُمْ بَغْتَةً
فَإِذَا هُمْ مُبْلِسُونَ ○

45 Of the wrong-doers the last
Remnant shall be cut off
Praise be to God,
The Cherisher of the Worlds[863]

۴۵- فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا ۚ
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ○

46 Say "Think ye, if God
Took away your hearing
And your sight, and sealed up[864]
Your hearts, who—a god
Other than God—could
Restore them to you?"
See how We explain
The Signs by various (symbols),
Yet they turn aside

۴۶- قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ
وَأَبْصَارَكُمْ وَخَتَمَ عَلَىٰ قُلُوبِكُمْ
مَنْ إِلَٰهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ ۗ
انْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ
ثُمَّ هُمْ يَصْدِفُونَ ○

47 Say "Think ye, if
The Punishment of God
Comes to you,
Whether suddenly or openly,[865]
Will any be destroyed
Except those who do wrong?"

۴۷- قُلْ أَرَأَيْتَكُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ
بَغْتَةً أَوْ جَهْرَةً
هَلْ يُهْلَكُ إِلَّا الْقَوْمُ الظَّالِمُونَ ○

48 We send the apostles
Only to give good news[866]

۴۸- وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ

862 Learning the inner truth of ourselves and the world presupposes a certain advanced stage of sensitiveness and spiritual development There is a shallower stage at which prosperity and the good things of life may teach us sympathy and goodness and cheerfulness like that of Mr Cheerybles in Dickens In such cases the Message takes root But there is another type of character which is puffed up in prosperity For them prosperity is a trial or even a punishment from the higher point of view They go deeper and deeper into sin until they are pulled up of a sudden, and then instead of being contrite they merely become desperate

863 God's punishment of wrong doers is a measure of justice to protect the true and righteous from their depredations and maintain His righteous decrees It is an aspect of His character which is emphasized by the epithet "Cherisher of the Worlds"

864 Cf n 7 and n

865 *Suddenly*=without warning *Openly*=with many warnings even to the sinners though they heed them not As to those who understand and read the signs of God, they could always tell that all wrong doing must eventually have its punishment But it will affect the wrong doers, not the righteous It is justice, not revenge

866 The Apostles are not sent to cancel man's limited free will They are sent to preach and teach,—to preach hope to the repentant ('good news'), and to warn the rebellious of the Wrath to come

And to warn so those
Who believe and mend
(Their lives), —upon them
Shall be no fear,
Nor shall they grieve

وَمُنْذِرِيْنَ ۚ فَمَنْ اٰمَنَ وَاَصْلَحَ
فَلَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُوْنَ ○

49 But those who reject
Our Signs, — them
Shall our punishment touch,
For that they ceased not
From transgressing

۴۹- وَالَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا
يَمَسُّهُمُ الْعَذَابُ
بِمَا كَانُوْا يَفْسُقُوْنَ ○

50 Say "I tell you not
That with me
Are the Treasures of God,[867]
Nor do I know
What is hidden,
Nor do I tell you I am
An angel I but follow
What is revealed to me"
Say "Can the blind
Be held equal to the seeing?"[868]
Will ye then consider not?

۵۰- قُلْ لَّآ اَقُوْلُ لَكُمْ عِنْدِيْ خَزَآئِنُ
اللّٰهِ وَلَآ اَعْلَمُ الْغَيْبَ
وَلَآ اَقُوْلُ لَكُمْ اِنِّيْ مَلَكٌ ۚ
اِنْ اَتَّبِعُ اِلَّا مَا يُوْحٰٓى اِلَيَّ ؕ
قُلْ هَلْ يَسْتَوِى الْاَعْمٰى وَالْبَصِيْرُ ؕ
اَفَلَا تَتَفَكَّرُوْنَ ○ ع

Section 6

51 Give the warning to those[869]
In whose (hearts) is the fear
That they will be brought
(To Judgment) before their Lord
Except for Him
They will have no protector
Nor intercessor
That they may guard
(Against evil)

۵۱- وَاَنْذِرْ بِهِ الَّذِيْنَ يَخَافُوْنَ
اَنْ يُّحْشَرُوْٓا اِلٰى رَبِّهِمْ
لَيْسَ لَهُمْ مِّنْ دُوْنِهٖ
وَلِيٌّ وَّلَا شَفِيْعٌ
لَّعَلَّهُمْ يَتَّقُوْنَ ○

867 Literally it might mean that the men of God are not like vulgar soothsayers who pretend to reveal hidden treasures or peer into the future or claim to be something of a different nature from men But the meaning is wider they deal out God s great treasures of truth, but the treasures are not theirs but God s they have greater insight into the higher things, but that insight is not due to their own wisdom but to God s inspiration they are of the same flesh and blood with us and the sublimity of their words and teaching arises through God's grace—to them and to those who hear them

868 Therefore compare not the men of God (the seeing) with ordinary men (the blind) The men of God although they be but men have the higher light with them, therefore do not exact of them petty ephemeral services Though they are men they are not as other men and are entitled to reverence

869 There are some men—sinners—who yet believe in Judgment let them be warned of their personal responsibility to guard against evil, let them not rely upon protectors or intercessors before God, their sins can only be forgiven by God's own Mercy

52 Send not away those
Who call on their Lord
Morning and evening,
Seeking His Face.[870]
Naught have they to gain
From thee, and naught
Hast thou to gain from them,[871]
That thou shouldst turn
Them away, and thus be
(One) of the unjust.

٥٢- وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُم
بِالْغَدٰوةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهٗ
مَا عَلَيْكَ مِنْ حِسَابِهِم مِّن شَيْءٍ
وَّمَا مِنْ حِسَابِكَ عَلَيْهِم مِّن شَيْءٍ
فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظّٰلِمِينَ ○

53 Thus did We try
Some of them by comparison[872]
With others, that they
Should say: "Is it these
Then that God hath
Favoured from amongst us?"
Doth not God know best
Those who are grateful?

٥٣- وَكَذٰلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ
لِّيَقُولُوٓا أَهٰٓؤُلَآءِ مَنَّ اللّٰهُ عَلَيْهِم
مِّنۢ بَيْنِنَا
أَلَيْسَ اللّٰهُ بِأَعْلَمَ بِالشّٰكِرِينَ ○

54 When those come to thee
Who believe in Our Signs,
Say: "Peace be on you:[873]
Your Lord hath inscribed
For Himself (the rule[874]
Of) Mercy: verily,
If any of you did evil
In ignorance, and thereafter

٥٤- وَإِذَا جَآءَكَ الَّذِينَ يُؤْمِنُونَ بِاٰيٰتِنَا
فَقُلْ سَلٰمٌ عَلَيْكُمْ
كَتَبَ رَبُّكُمْ عَلٰى نَفْسِهِ الرَّحْمَةَ
أَنَّهٗ مَنْ عَمِلَ مِنكُمْ سُوٓءًۢا بِجَهَالَةٍ ثُمَّ

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870 *Face*: *wajh*: see n. 112 and n. 114. "Face" is used for God's Grace or Presence, the highest aim of spiritual aspiration.

871 Some of the rich and influential Quraish thought it beneath their dignity to listen to Muḥammad's teaching in company with the lowly disciples who were gathered round him. But he refused to send away these lowly disciples who were sincere seekers after God. From a worldly point of view they had nothing to gain from Muḥammad as he was himself poor and he had nothing to gain from them as they had no influence. But that was no reason for turning them away: indeed their true sincerity entitled them to precedence over worldly men in the kingdom of God, whose justice was vindicated in Muhammad's daily life in this as in other things.

872 Pursue the argument of the last note. The influential people who were not given precedence over the poor and humble but sincere disciples were on their trial as to their spiritual insight. Their temptation was to say (and they said it in scorn): "We are much greater than they: has God then selected these lowly people for His teaching?" But that was so. And God knew best those who were grateful to Him for His guidance.

873 The humble who had sincere faith were not only not sent away to humour the wealthy: they were honoured, and were given a special salutation which has become the characteristic salutation in Islam: "Peace be on you"—the word peace (*salām*) having special affinity with the word '*Islām*'. In words they are given the salutation: in life they are promised Mercy by the special grace of God.

874 *Cf.* vi. 12.

Repented, and amended
(His conduct), lo! He is
Oft-forgiving, Most Merciful

تَابَ مِنْ بَعْدِهٖ وَاَصْلَحَ
فَاَنَّهٗ غَفُوْرٌ رَّحِيْمٌ ○

55 Thus do We explain
The Signs in detail
That the way of the sinners
May be shown up[875]

۵۵- وَكَذٰلِكَ نُفَصِّلُ الْاٰيٰتِ
وَلِتَسْتَبِيْنَ سَبِيْلُ الْمُجْرِمِيْنَ ○ ع

SECTION 7

56 Say[876] "I am forbidden
To worship those—others
Than God—whom ye
Call upon" Say "I will
Not follow your vain desires
If I did, I would stray
From the path, and be not
Of the company of those
Who receive guidance"

۵۶- قُلْ اِنِّيْ نُهِيْتُ اَنْ اَعْبُدَ
الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ ؕ
قُلْ لَّآ اَتَّبِعُ اَهْوَآءَكُمْ ۙ
قَدْ ضَلَلْتُ اِذًا
وَّمَآ اَنَا مِنَ الْمُهْتَدِيْنَ ○

57 Say "For me, I have
An obvious Sign from my Lord,
But ye reject it What ye[877]
Would see hastened, is not
In my power The Command
Rests with none but God
He declares the Truth,
And He is the best of judges"

۵۷- قُلْ اِنِّيْ عَلٰى بَيِّنَةٍ مِّنْ رَّبِّيْ
وَكَذَّبْتُمْ بِهٖ ؕ مَا عِنْدِيْ مَا تَسْتَعْجِلُوْنَ
بِهٖ ؕ اِنِ الْحُكْمُ اِلَّا لِلّٰهِ ؕ
يَقْضِ الْحَقَّ وَهُوَ خَيْرُ الْفٰصِلِيْنَ ○

58 Say "If what ye would see
Hastened were in my power,
The matter would be settled
At once between you and me[878]

۵۸- قُلْ لَّوْ اَنَّ عِنْدِيْ مَا تَسْتَعْجِلُوْنَ
بِهٖ لَقُضِيَ الْاَمْرُ بَيْنِيْ وَبَيْنَكُمْ ؕ

875 If the way of the sinners (in jealousy and worldly pride) is shown up and details are given how to honour the truly sincere it forms the best illustration of the teaching of God

876 There are a number of arguments now put forward against the Meccans who refused to believe in God's Message Each argument is introduced with the word Say Here are the first four (1) I have received Light and will follow it (2) I prefer my Light to your vain desires, (3) your challenge— if there is a God, why does He not finish the blasphemers at once? —it is not for me to take up, punishment rests with God, (4) if it rested with me, it would be for me to take up your challenge all I know is that God is not unacquainted with the existence of folly and wickedness and many other things besides that no mortal can know, you can see little glimpses of His Plan, and you can be sure that He will not be tardy in calling you to account

877 *What ye would see hastened* what ye deniers of God are so impatient about, the punishment which ye mockingly say does not come to you *Cf* xiii 6

878 The Messenger of God is not here to settle scores with the wicked It is not a matter between them and him It is a matter between them and God, he is only a warner against sin, and a declarer of the gospel of salvation

But God knoweth best
Those who do wrong."

وَاللّٰهُ اَعْلَمُ بِالظّٰلِمِيْنَ ○

59 With Him are the keys[879]
Of the Unseen, the treasures
That none knoweth but He.
He knoweth whatever there is
On the earth and in the sea.
Not a leaf doth fall
But with His knowledge:
There is not a grain
In the darkness (or depths)
Of the earth, nor anything
Fresh or dry (green or withered),
But is (inscribed) in a Record[880]
Clear (to those who can read).

٥٩- وَعِنْدَهٗ مَفَاتِحُ الْغَيْبِ
لَا يَعْلَمُهَآ اِلَّا هُوَ
وَيَعْلَمُ مَا فِى الْبَرِّ وَالْبَحْرِ
وَمَا تَسْقُطُ مِنْ وَّرَقَةٍ اِلَّا يَعْلَمُهَا
وَلَا حَبَّةٍ فِىْ ظُلُمٰتِ الْاَرْضِ
وَلَا رَطْبٍ وَّلَا يَابِسٍ
اِلَّا فِىْ كِتٰبٍ مُّبِيْنٍ ○

60 It is He Who doth take
Your souls by night,
And hath knowledge of all
That ye have done by day:
By day doth He raise
You up again; that a term
Appointed be fulfilled;
In the end unto Him
Will be your return;[881]
Then will He show you
The truth of all
That ye did.

٦٠- وَهُوَ الَّذِىْ يَتَوَفّٰىكُمْ بِالَّيْلِ
وَيَعْلَمُ مَا جَرَحْتُمْ بِالنَّهَارِ
ثُمَّ يَبْعَثُكُمْ فِيْهِ لِيُقْضٰٓى اَجَلٌ مُّسَمًّى
ثُمَّ اِلَيْهِ مَرْجِعُكُمْ
ثُمَّ يُنَبِّئُكُمْ
بِمَا كُنْتُمْ تَعْمَلُوْنَ ○

C. 78.—God's loving care doth encompass
(vi. 61-82.) Us round throughout life,
And deliver us from dangers
By land and sea. He is the only
Protector: how can we then

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879 *Mafatih*: Plural of either *miftah* = a key or *maftah* = a treasure. Both meanings are implied and I have accordingly put both in my translation.

880 This is the mystic Record, the archetypal Plan, the Eternal Law according to which everything seen and unseen is ordered and regulated. There is much mystic doctrine here explained by beautiful metaphors and illustrations. The simplest things in Nature are subject to His Law. The fresh and the withered, the living and the lifeless—nothing is outside the Plan of His Creation.

881 As the rest of His Creation is subject to His Law and Plan, so is man's life in every particular and at every moment, awake or asleep. The mystery of Sleep—"the twin brother of death"—is called the taking of our soul by Him, with the record of all we have done in our waking moments, and this record sometimes appears to us in confused glimpses in dreams. By day we awaken again to our activities and so it goes on until we fulfil the term of our life appointed for this earth. Then comes the other Sleep (death), with the longer record of our Day (Life); and then, in the end comes the Resurrection and Judgment, at which we see everything clearly and not as in dreams, for that is the final Reality.

Forget Him or run after things
That are mere creatures of His,
And shall perish, while He
Is the Eternal God, adored
By Abraham and all the prophets ?

SECTION 8

61 He is the Irresistible, (watching)
From above over His worshippers,
And He sets guardians [882]
Over you At length,
When death approaches
One of you, Our angels [883]
Take his soul, and they
Never fail in their duty

٦١- وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ
وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً
حَتَّىٰ إِذَا جَاءَ أَحَدَكُمُ الْمَوْتُ
تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ ○

62 Then are men returned
Unto God, their Protector,
The (only) Reality [884]
Is not His the Command ?
And He is the Swiftest
In taking account

٦٢- ثُمَّ رُدُّوا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ
أَلَا لَهُ الْحُكْمُ
وَهُوَ أَسْرَعُ الْحَاسِبِينَ ○

63 Say [885] " Who is it
That delivereth you
From the dark recesses [886]
Of land and sea,
When ye call upon Him
In meekness

٦٣- قُلْ مَنْ يُنَجِّيكُمْ
مِنْ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ
تَدْعُونَهُ تَضَرُّعًا

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882 *Guardians* most Commentators understand this to mean Guardian angels The idea of guardianship is expressed in a general term God watches over us and guards us and provides all kinds of agencies material moral and spiritual to help our growth and development keep us from harm and bring us nearer to our Destiny

883 *Angels* the word used is *rusul* the Sent Ones —the same word as for hum in Apostles and Messengers sent by God to teach mankind The agents who come to take our souls at death are accurate in the performance of their duty They come neither before nor after their appointed time nor do they do it in any manner other than that fixed by the Command of God

884 *The only Reality* *al Haqq* the Truth the only True One The point is that our illusions of the life of this lower world now vanish when we are rendered back to God from Whom we came And now we find that so far from the results of our actions being delayed they follow more swiftly than we can express in terms of Time Here is the answer to the taunt of those who were impatient of the working of God's Plan (vi 57 58)

885 In continuation of the four heads of argument referred to in n 876 we have three more heads here in vi 63 65 (5) your calling upon Him in times of danger shows that in the depths of your hearts you feel His need , (6) God's Providence saves you and yet you ungratefully run after false gods , (7) it is not only physical calamities that you have to fear your mutual discords and vengeances are even more destructive and only faith in God can save you from them

886 *Ẓulumāt* dark recesses, terrible lurking dangers, as in deserts or mountains, or forests, or seas

And silent terror [887]
'If He only delivers us
From these (dangers),
(We vow) we shall truly
Show our gratitude'?"

وَّخُفْيَةً ۚ
لَئِنْ اَنْجٰنَا مِنْ هٰذِهٖ
لَنَكُوْنَنَّ مِنَ الشّٰكِرِيْنَ ○

64 Say "It is God
That delivereth you
From these and all (other)
Distresses and yet
Ye run after false gods!"

۶۴- قُلِ اللّٰهُ يُنَجِّيْكُمْ
مِّنْهَا وَمِنْ كُلِّ كَرْبٍ
ثُمَّ اَنْتُمْ تُشْرِكُوْنَ ○

65 Say "He hath power
To send calamities [888]
On you, from above
And below, or to cover
You with confusion
In party strife,
Giving you a taste
Of mutual vengeance—
Each from the other"
See how We explain
The Signs by various (symbols), [889]
That they may understand

۶۵- قُلْ هُوَ الْقَادِرُ عَلٰٓى اَنْ يَّبْعَثَ
عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ
اَوْ مِنْ تَحْتِ اَرْجُلِكُمْ
اَوْ يَلْبِسَكُمْ شِيَعًا وَّيُذِيْقَ بَعْضَكُمْ
بَاْسَ بَعْضٍ ۗ اُنْظُرْ كَيْفَ نُصَرِّفُ
الْاٰيٰتِ لَعَلَّهُمْ يَفْقَهُوْنَ ○

66 But thy people reject
This, though it is
The Truth Say "Not mine
Is the responsibility
For arranging your affairs, [890]

۶۶- وَكَذَّبَ بِهٖ قَوْمُكَ وَهُوَ الْحَقُّ ۚ
قُلْ لَّسْتُ عَلَيْكُمْ بِوَكِيْلٍ ۗ

67. For every Message
Is a limit of time,
And soon shall ye
Know it"

۶۷- لِكُلِّ نَبَاٍ مُّسْتَقَرٌّ ۡ
وَّسَوْفَ تَعْلَمُوْنَ ○

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887 There are two readings but they both ultimately yield the same meaning (1) *Khufyatan* silently secretly from the depth of your inner heart suggesting unspeakable terror (2) *Khīfatan* out of terror or fear or reverence as in vii 205

888 *Calamities from above and below* such as storms and blizzards torrential rain etc, or earthquakes floods, landslides, etc

889 *Cf* vi 46, where this refrain commences the argument now drawing to a close

890 At the date of this revelation the Apostle's people had as a body not only rejected God's truth, but were persecuting it The Apostle's duty was to deliver his Message which he did He was not responsible for their conduct But he told them plainly that all warnings from God had their time limit as they would soon find out And they did find out within a very few years For the leaders of the resistance came to an evil end, and their whole system of fraud and selfishness was destroyed to make room for the purer Faith of Islam Apart from that particular application, there is the more general application for the present time and for all time

68 When thou seest men
Engaged in vain discourse
About Our Signs, turn
Away from them unless
They turn to a different[891]
Theme If Satan ever
Makes thee forget, then
After recollection, sit not
Thou in the company
Of the ungodly

٦٨- وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ
فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّىٰ يَخُوضُوا
فِي حَدِيثٍ غَيْرِهِ ۚ وَإِمَّا يُنْسِيَنَّكَ
الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرَىٰ
مَعَ الْقَوْمِ الظَّالِمِينَ ○

69 On their account
No responsibility
Falls on the righteous,[892]
But (their duty)
Is to remind them,
That they may (learn
To) fear God

٦٩- وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ
حِسَابِهِمْ مِنْ شَيْءٍ
وَلَٰكِنْ ذِكْرَىٰ
لَعَلَّهُمْ يَتَّقُونَ ○

70 Leave alone those
Who take their religion
To be mere play
And amusement,[893]
And are deceived
By the life of this world
But proclaim (to them)
This (truth) that every soul
Delivers itself to ruin
By its own acts [894]
It will find for itself
No protector or intercessor
Except God if it offered
Every ransom, (or
Reparation), none
Will be accepted such is
(The end of) those who
Deliver themselves to ruin
By their own acts
They will have for drink
(Only) boiling water,

٧٠- وَذَرِ الَّذِينَ
اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا
وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا
وَذَكِّرْ بِهِ أَنْ تُبْسَلَ نَفْسٌ بِمَا
كَسَبَتْ ۖ
لَيْسَ لَهَا مِنْ دُونِ اللَّهِ
وَلِيٌّ وَلَا شَفِيعٌ ۚ
وَإِنْ تَعْدِلْ كُلَّ عَدْلٍ لَا يُؤْخَذْ
مِنْهَا ۗ أُولَٰئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا ۖ
لَهُمْ شَرَابٌ مِنْ حَمِيمٍ

891 *Cf* iv 140 If in any gathering truth is ridiculed we must not sit in such company If we find ourselves in it as soon as we realise it we must show our disapproval by leaving

892 Evil to him who evil thinks or evil does Every man is responsible for his own conduct But the righteous have two duties (1) to protect themselves from infection and (2) to proclaim God's truth for even in the most unlikely circumstances it is possible that it may have some effect

893 *Cf* vi 32 where we are told that the life of this world is mere play and amusement and Religion and the Hereafter are the serious things that require our attention Worldly people reverse this because they are deceived by the allurements of this life But their own acts will find them out

894 We must never forget our own personal responsibility for all we do or deceive ourselves by the illusion of vicarious atonement

And for punishment,
One most grievous
For they persisted
In rejecting God

وَعَذَابٌ أَلِيمٌۢ
بِمَا كَانُوا يَكْفُرُونَ ۝

SECTION 9

71 Say [895] " Shall we indeed
Call on others besides God,—
Things that can do us
Neither good nor harm,—
And turn on our heels
After receiving guidance
From God ?—like one
Whom the evil ones
Have made into a fool,
Wandering bewildered
Through the earth, his friends
Calling 'Come to us',
(Vainly) guiding him to the Path "

Say " God's guidance
Is the (only) guidance,
And we have been directed
To submit ourselves
To the Lord of the worlds ,—

٧١- قُلْ أَنَدْعُوا مِنْ دُونِ اللّٰهِ
مَا لَا يَنْفَعُنَا
وَلَا يَضُرُّنَا
وَنُرَدُّ عَلٰٓى أَعْقَابِنَا بَعْدَ إِذْ هَدٰىنَا اللّٰهُ
كَالَّذِي اسْتَهْوَتْهُ الشَّيٰطِينُ فِي
الْأَرْضِ حَيْرَانَ
لَهٗٓ أَصْحٰبٌ يَّدْعُونَهٗٓ إِلَى الْهُدَى ائْتِنَا
قُلْ إِنَّ هُدَى اللّٰهِ
هُوَ الْهُدٰى
وَأُمِرْنَا لِنُسْلِمَ لِرَبِّ الْعٰلَمِينَ ۝

72 "To establish regular prayers
And to fear God
For it is to Him
That we shall be
Gathered together "

٧٢- وَأَنْ أَقِيمُوا الصَّلٰوةَ
وَاتَّقُوهُ
وَهُوَ الَّذِيٓ إِلَيْهِ تُحْشَرُونَ ۝

73 It is He Who created
The heavens and the earth
In true (proportions) [896]
The day He saith, "Be,"

٧٣- وَهُوَ الَّذِي خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ
بِالْحَقِّ وَيَوْمَ يَقُولُ كُنْ فَيَكُونُ

895 In continuation of the seven heads of argument referred to in nn 876 and 885 we have here the final two heads (8) who would after receiving guidance from the living eternal God turn to lifeless idols ? To do so would indeed show that we were made into fools wandering to a precipice (9) therefore accept the only true guidance the guidance of God and obey His Law for we shall have to answer before His judgment seat

896 The argument mounts up here leading to the great insight of Abraham the true in faith, who did not stop short at the wonders of nature but penetrated from nature up to nature s God " God not only created the heavens and the earth with every increase of knowledge we see in what true and perfect proportions all Creation is held together Creatures are subject to Time but the Creator is not His word is the key that opens the door of existence It is not only the starting point of existence but the whole measure and standard of Truth and Right There may possibly be to our sight in this great world aberrations of human or other wills but the moment the trumpet sounds for the last day His judgment seat will with perfect justice, restore the dominion of Right and Reality For His knowledge and wisdom cover all reality

Behold! it is His Word
Is the Truth. His will be
The dominion the day
The trumpet will be blown.
He knoweth what ye
Keep secret and what ye
Make known. For He
Is the Wise, well acquainted
(With all things).

قَوْلُهُ الْحَقُّ ۚ
وَلَهُ الْمُلْكُ
يَوْمَ يُنْفَخُ فِي الصُّورِ ۚ
عٰلِمُ الْغَيْبِ وَالشَّهَادَةِ ۚ
وَهُوَ الْحَكِيمُ الْخَبِيرُ ○

74 Lo! Abraham said
To his father Āzar:
"Takest thou idols for gods?
For I see thee
And thy people
In manifest error."

٧٤- وَإِذْ قَالَ إِبْرٰهِيمُ لِأَبِيهِ آزَرَ
أَتَتَّخِذُ أَصْنَامًا آلِهَةً ۚ
إِنِّي أَرٰىكَ وَقَوْمَكَ فِي ضَلٰلٍ مُبِينٍ ○

75 So also did We show[897]
Abraham the power
And the laws of the heavens
And the earth, that he
Might (with understanding)
Have certitude.

٧٥- وَكَذٰلِكَ نُرِي
إِبْرٰهِيمَ مَلَكُوتَ السَّمٰوٰتِ وَالْأَرْضِ
وَلِيَكُونَ مِنَ الْمُوقِنِينَ ○

76 When the night
Covered him over,
He saw a star:
He said: "This is my Lord."
But when it set,
He said: "I love not
Those who set."[898]

٧٦- فَلَمَّا جَنَّ عَلَيْهِ الَّيْلُ
رَأٰ كَوْكَبًا ۚ
قَالَ هٰذَا رَبِّي ۚ
فَلَمَّآ أَفَلَ قَالَ لَآ أُحِبُّ الْأٰفِلِينَ ○

77 When he saw the moon
Rising in splendour,
He said: "This is my Lord."
But when the moon set,

٧٧- فَلَمَّا رَأَ الْقَمَرَ بَازِغًا
قَالَ هٰذَا رَبِّي ۚ فَلَمَّآ أَفَلَ

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897 Now comes the story of Abraham. He lived among the Chaldeans, who had great knowledge of the stars and heavenly bodies. But he got beyond that physical world and saw the spiritual world behind. His ancestral idols meant nothing to him. That was the first step. But God took him many degrees higher. God showed him with certitude the spiritual glories behind the magnificent powers and laws of the physical universe.

898 This allegory shows the stages of Abraham's spiritual enlightenment. It should not be supposed that he literally worshipped stars or heavenly bodies. Having seen through the folly of ancestral idol worship, he began to see the futility of worshipping distant beautiful things that shine, which the vulgar endue with a power which does not reside in them. A type of such is a star shining in the darkness of the night. Superstition might read fortunes in it, but truer knowledge shows that it rises and sets according to laws whose author is God. And its light is extinguished in the broader light of day. Its worship is therefore futile. It is not a Power, much less the Supreme Power.

He said "Unless my Lord
Guide me, I shall surely
Be among those
Who go astray"[899]

قَالَ لَئِنْ لَّمْ يَهْدِنِيْ رَبِّيْ
لَاَكُوْنَنَّ مِنَ الْقَوْمِ الضَّآلِّيْنَ ○

78 When he saw the sun
Rising in splendour,
He said "This is my Lord,
This is the greatest (of all)"
But when the sun set,
He said "Oh my people!
I am (now) free
From your (guilt)
Of giving partners to God[900]

٧٨- فَلَمَّا رَاَ الشَّمْسَ بَازِغَةً
قَالَ هٰذَا رَبِّيْ
هٰذَآ اَكْبَرُ ۚ
فَلَمَّآ اَفَلَتْ
قَالَ يٰقَوْمِ اِنِّيْ بَرِيْٓءٌ مِّمَّا تُشْرِكُوْنَ ○

79 "For me, I have set
My face, firmly and truly,
Towards Him Who created
The heavens and the earth,
And never shall I give
Partners to God"

٧٩- اِنِّيْ وَجَّهْتُ وَجْهِيَ لِلَّذِيْ
فَطَرَ السَّمٰوٰتِ وَالْاَرْضَ حَنِيْفًا
وَّمَآ اَنَا مِنَ الْمُشْرِكِيْنَ ○

80 His people disputed[901]
With him He said
"(Come) ye to dispute
With me, about God,
When He (Himself)
Hath guided me?
I fear not (the beings)
Ye associate with God

٨٠- وَحَآجَّهٗ قَوْمُهٗ ۭ
قَالَ اَتُحَآجُّوْٓنِّيْ فِي اللّٰهِ
وَقَدْ هَدٰىنِ ۭ
وَلَآ اَخَافُ مَا تُشْرِكُوْنَ بِهٖٓ

899 Continuing the allegory the moon though she looks bigger and brighter than the star, turns out on closer knowledge not only to set like the star but to change her shape from hour to hour and even to depend for her light on some other body! How deceptive are appearances! That is not God! At that stage you begin to search for something more reliable than appearances to the eye in the darkness of the night You ask for guidance from God

900 The next stage in the allegory is the sun You are in the open light of Day Now you have the right clue You see the biggest object in the heavens But is it the biggest? There are thousands of stars in the universe bigger than the sun And every day the sun appears and disappears from your sight Such is not the God who created you and all these wonderful works of His What folly to worship creatures when we might turn to the true God? Let us abjure all these follies and proclaim one true God

901 To continue Abraham's allegory if spiritual enlightenment go so far as to take a man beyond his ancestral worship people will come to dispute with him They will frighten him with the dire consequences of his dissent What does he care? He has found the truth He is free from superstitious fears for has he not found the true God, without Whose Will nothing can happen? On the contrary he knows that it is the godless who have just grounds for fear And he offers admonition to them, and arguments that should bring them the clearness of truth instead of the vagueness and mystery of superstition,—the security o Faith instead of the haunting fear of those who have no clear guidance

Unless my Lord willeth,
(Nothing can happen)
My Lord comprehendeth
In His knowledge all things
Will ye not (yourselves)
Be admonished ?

إِلَّآ أَن يَشَآءَ رَبِّي شَيْـًٔا ط
وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا ط
أَفَلَا تَتَذَكَّرُونَ ۝

81 "How should I fear
(The beings) ye associate
With God, when ye
Fear not to give partners
To God without any warrant
Having been given to you ?
Which of (us) two parties
Hath more right to security ?
(Tell me) if ye know

٨١- وَكَيْفَ أَخَافُ مَآ أَشْرَكْتُمْ
وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُم بِاللَّهِ
مَا لَمْ يُنَزِّلْ بِهِۦ عَلَيْكُمْ سُلْطَٰنًا ط
فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ ج
إِن كُنتُمْ تَعْلَمُونَ ۝

82 "It is those who believe
And confuse not their beliefs
With wrong—that are
(Truly) in security, for they
Are on (right) guidance "

٨٢- الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوٓا إِيمَٰنَهُم
بِظُلْمٍ أُولَٰٓئِكَ لَهُمُ الْأَمْنُ وَهُم مُّهْتَدُونَ ۝

C 79 —The good men and true, who succeeded
(vi 83 110) Abraham, received the gifts
Of revelation and guidance, and kept
Alive God's Message, which now
Is proclaimed in the Qurān,
In which is blessing and confirmation
Of all that went before In the daily
Pageants of Nature,— the dawn
And the restful night, the sun,
The moon, the stars that guide
The mariner in distant seas,
The rain clouds pouring abundance,
And the fruits that delight the heart
Of man—can ye not read
Signs of God ? No vision can
Comprehend Him, yet He
Knoweth and comprehendeth all

Section 10

83 That was the reasoning
About Us, which
We gave to Abraham
(To use) against his people [902]

٨٣- وَتِلْكَ حُجَّتُنَآ ءَاتَيْنَٰهَآ إِبْرَٰهِيمَ عَلَىٰ
قَوْمِهِۦ ط نَرْفَعُ دَرَجَٰتٍ مَّن نَّشَآءُ ط

902 The spiritual education of Abraham raised him many degrees above his contemporaries, and he was expected to use that knowledge and dignity for preaching the truth among his own people.

We raise whom We will,
Degree after degree:
For thy Lord is full
Of wisdom and knowledge.

إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ○

84 We gave him Isaac
And Jacob: all (three)
We guided:[903]
And before him,
We guided Noah,[904]
And among his progeny,
David, Solomon, Job,
Joseph, Moses, and Aaron:
Thus do We reward
Those who do good:

٨٤- وَوَهَبْنَا لَهُ إِسْحٰقَ وَيَعْقُوبَ ۚ كُلًّا هَدَيْنَا ۚ وَنُوحًا هَدَيْنَا مِنْ قَبْلُ
وَمِنْ ذُرِّيَّتِهِ دَاوٗدَ وَسُلَيْمٰنَ وَأَيُّوبَ
وَيُوسُفَ وَمُوسٰى وَهٰرُونَ ۚ
وَكَذٰلِكَ نَجْزِى الْمُحْسِنِينَ ○

85 And Zakariya and John,[905]
And Jesus and Elias:
All in the ranks
Of the Righteous:

٨٥- وَزَكَرِيَّا وَيَحْيٰى وَعِيسٰى وَإِلْيَاسَ ۖ
كُلٌّ مِنَ الصّٰلِحِينَ ○

86 And Ismā'il and Elisha,[906]
And Jonas, and Lot:

٨٦- وَإِسْمٰعِيلَ وَالْيَسَعَ وَيُونُسَ وَلُوطًا ۚ

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903 We have now a list of eighteen Apostles in four groups, covering the great Teachers accepted among the three great religions based on Moses, Jesus, and Muḥammad. The first group to be mentioned is that of Abraham, his son Isaac, and Isaac's son Jacob. Abraham was the first to have a Book. His Book is mentioned in Q. lxxxvii. 19, though it is now lost. They were therefore the first to receive Guidance in the sense of a Book.

904 In the second group we have the great founders of families apart from Abraham, viz., Noah of the time of the Flood; David and Solomon, the real establishers of the Jewish monarchy; Job, who lived 140 years, saw four generations of descendants, and was blessed at the end of his life with large pastoral wealth (Job xlii. 16, 12); Joseph, who was Minister of State and did great things in Egypt and was the progenitor of two Tribes; and Moses and Aaron, the leaders of the Exodus from Egypt. They led active lives and are called "doers of good."

905 The third group consists not of men of action, but Preachers of Truth, who led solitary lives. Their epithet is "the Righteous." They were mystic prophets and form a connected group round Jesus. Zakariya was the father of John the Baptist, the precursor of Jesus (iii. 37-41); and Jesus referred to John the Baptist as Elias: "this is Elias, which was for to come" (Matt. xi. 14); and Elias is said to have been present and talked to Jesus at the Transfiguration on the Mount (Matt. xvii. 3). Elias is the same as Elijah.

906 This is the last group, described as "those favoured above the nations." It consists of four men who had all great misfortunes to contend with, and were concerned in the clash of nations, but they kept in the path of God and came through above the clash of nations. Isma'il was the eldest son of Abraham; when he was a baby, he and his mother had nearly died of thirst in the desert round Mecca, but they were saved by the well of Zamzam, and he became the founder of the new Arab nation. Elisha (Al-Yasa') succeeded to the mantle of the Prophet Elijah (same as Elias: see last note); he lived in troublous times for both the Jewish kingdoms (of Judah and Israel); there were wicked kings, and other nations were pressing in on them; but he performed many miracles and some check was given to the enemies under his advice. The story of Jonas (Yūnus) is well known; he was swallowed by a fish or whale but was saved by God's mercy; through his preaching his city (Nineveh) was saved (x. 98). Lot was a contemporary and nephew of Abraham; when the city of Sodom was destroyed for its wickedness, he was saved as a just man (vii. 80-84).

And to all We gave
Favour above the nations

وَكُلًّا فَضَّلْنَا عَلَى الْعٰلَمِيْنَ ۝

87 (To them) and to their fathers,[907]
And progeny and brethren
We chose them,
And We guided them
To a straight Way

٨٧- وَمِنْ اٰبَآئِهِمْ وَذُرِّيّٰتِهِمْ وَاِخْوَانِهِمْ ۚ
وَاجْتَبَيْنٰهُمْ وَهَدَيْنٰهُمْ
اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ۝

88 This is the Guidance
Of God He giveth
That guidance to whom
He pleaseth, of His worshippers
If they were to join
Other gods with Him,
All that they did
Would be vain for them

٨٨- ذٰلِكَ هُدَى اللّٰهِ يَهْدِيْ بِهٖ مَنْ
يَّشَآءُ مِنْ عِبَادِهٖ ۗ
وَلَوْ اَشْرَكُوْا لَحَبِطَ عَنْهُمْ
مَّا كَانُوْا يَعْمَلُوْنَ ۝

89 These were the men
To whom We gave
The Book, and Authority,
And Prophethood if these
(Their descendants) reject them,[908]
Behold ! We shall entrust
Their charge to a new People
Who reject them not

٨٩- اُولٰٓئِكَ الَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ وَ
الْحُكْمَ وَالنُّبُوَّةَ ۚ
فَاِنْ يَّكْفُرْ بِهَا هٰٓؤُلَآءِ فَقَدْ وَكَّلْنَا بِهَا
قَوْمًا لَّيْسُوْا بِهَا بِكٰفِرِيْنَ ۝

90 Those were the (prophets)
Who received God's guidance
Copy the guidance they received,
Say "No reward for this
Do I ask of you
This is no less than
A Message for the nations"

٩٠- اُولٰٓئِكَ الَّذِيْنَ هَدَى اللّٰهُ
فَبِهُدٰىهُمُ اقْتَدِهْ ۗ
قُلْ لَّآ اَسْـَٔلُكُمْ عَلَيْهِ اَجْرًا ۗ
اِنْ هُوَ اِلَّا ذِكْرٰى لِلْعٰلَمِيْنَ ۝ ع

Section 11

91 No just estimate of God[909]
Do they make when they say

٩١- وَمَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهٖٓ اِذْ قَالُوْا

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907 I take verse 87 to refer back to all the four groups just mentioned

908 *Them i e* the Book, and Authority and Prophethood They were taken away from the other People of the Book and entrusted to the holy Apostle Muhammad and his People

909 *Qadara* to weigh judge or estimate the value or capacity of anything, to have power so to do *Cf Qadīr* in iv 149 and n 655 The Jews who denied the inspiration of Muḥammad had a good answer in their own books about the inspiration of Moses To those who do not believe in Moses the answer is more general is it a just estimate of God to think either that He has not the power or the will to guide mankind seeing that He is Omnipotent and the Source of all good? If you say that guidance comes not through an inspired book or man, but through our general intelligence we point to the spiritual ignorance of "you and your ancestors," the sad spiritual darkness of men and nations high in the intellectual scale

"Nothing doth God send down
To man (by way of revelation)":
Say: "Who then sent down
The Book which Moses brought?—
A light and guidance to man:[910]
But ye make it into
(Separate) sheets for show,[911]
While ye conceal much
(Of its contents): therein
Were ye taught that
Which ye knew not—
Neither ye nor your fathers."
Say: "God (sent it down)":
Then leave them to plunge
In vain discourse and trifling.

مَا أَنزَلَ اللهُ عَلَى بَشَرٍ مِّن شَيْءٍ
قُلْ مَنْ أَنزَلَ الْكِتٰبَ الَّذِي جَاءَ بِهِ
مُوسٰى نُورًا وَّهُدًى لِّلنَّاسِ
تَجْعَلُونَهُ قَرَاطِيسَ تُبْدُونَهَا
وَتُخْفُونَ كَثِيرًا
وَعُلِّمْتُم مَّا لَمْ تَعْلَمُوا أَنتُمْ وَلَا
آبَاؤُكُمْ قُلِ اللهُ
ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ ○

92 And this is a Book
Which We have revealed,
Bringing blessings,[912] and confirming
(The revelations) which came
Before it: that thou
Mayest warn the Mother[913]
Of Cities and all around her.
Those who believe
In the Hereafter
Believe in this (Book),
And they are constant
In guarding their Prayers.[914]

٩٢- وَهٰذَا كِتٰبٌ أَنزَلْنٰهُ مُبٰرَكٌ مُّصَدِّقُ
الَّذِي بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ الْقُرٰى
وَمَنْ حَوْلَهَا
وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ
يُؤْمِنُونَ بِهِ
وَهُمْ عَلٰى صَلَاتِهِمْ يُحَافِظُونَ ○

93 Who can be more wicked
Than one who inventeth

٩٣- وَمَنْ أَظْلَمُ مِمَّنِ

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910 *Cf.* v. 47 and n. 750 and v. 49. In those passages Guidance (in practical conduct) is put before Light (or spiritual insight), as they refer to ordinary or average men. Here Light (or spiritual insight) is put first as the question is: does God send inspiration?

911 The Message to Moses had unity: it was one Book. The present Old Testament is a collection of odd books ("sheets") of various kinds: see Appendix II, end of S. v. In this way you can make a show, but there is no unity, and much of the spirit of the original is lost or concealed or overlaid. The same applies to the New Testament: see Appendix III, after Appendix II.

912 *Mubārak:* blessed, as having received God's blessing; bringer of blessings to others, as having been blessed by God. God's highest blessing is the Guidance and Light which the Book brings to us, and which brings us nearer to Him.

913 *Mother of Cities:* Mecca, now the Qibla and Centre of Islam. If this verse was (like the greater part of the Chapter) revealed in Mecca before the Hijrat and before Mecca was made the Qibla of Islam, Mecca was nonetheless the Mother of Cities, being traditionally associated with Abraham and with Adam and Eve (see ii. 125, and n. 217 to ii. 197).

All round Mecca would mean, the whole world if we look upon Mecca as the Centre.

914 An earnest study of the Quran is true worship; so is Prayer, and so are all deeds of goodness and charity.

A lie against God,
Or saith, "I have
Received inspiration,"
When he hath received
None, or (again) who saith,
"I can reveal the like
Of what God hath revealed"?
If thou couldst but see
How the wicked (do fare)
In the flood of confusion
At death!—the angels
Stretch forth their hands,
(Saying), "Yield up your souls[915]
This day shall ye receive
Your reward,—a penalty
Of shame, for that ye used
To tell lies against God,
And scornfully to reject
Of His Signs!"

افْتَرٰى عَلَى اللّٰهِ كَذِبًا اَوْ قَالَ اُوْحِيَ اِلَيَّ
وَلَمْ يُوْحَ اِلَيْهِ شَيْءٌ
وَّمَنْ قَالَ سَاُنْزِلُ مِثْلَ مَآ اَنْزَلَ اللّٰهُ
وَلَوْ تَرٰى اِذِ الظّٰلِمُوْنَ
فِيْ غَمَرٰتِ الْمَوْتِ
وَالْمَلٰٓئِكَةُ بَاسِطُوْٓا اَيْدِيْهِمْ
اَخْرِجُوْٓا اَنْفُسَكُمْ
اَلْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُوْنِ
بِمَا كُنْتُمْ تَقُوْلُوْنَ عَلَى اللّٰهِ غَيْرَ الْحَقِّ
وَكُنْتُمْ عَنْ اٰيٰتِهٖ تَسْتَكْبِرُوْنَ ۝

94 "And behold! ye come
To Us bare and alone
As We created you
For the first time[916]
Ye have left behind you
All (the favours) which
We bestowed on you
We see not with you
Your intercessors
Whom ye thought to be
Partners in your affairs
So now all relations
Between you have been
Cut off, and your (pet) fancies
Have left you in the lurch!"[917]

٩٤- وَلَقَدْ جِئْتُمُوْنَا فُرَادٰى
كَمَا خَلَقْنٰكُمْ اَوَّلَ مَرَّةٍ
وَّتَرَكْتُمْ مَّا خَوَّلْنٰكُمْ وَرَآءَ ظُهُوْرِكُمْ
وَمَا نَرٰى مَعَكُمْ شُفَعَآءَكُمُ الَّذِيْنَ
زَعَمْتُمْ اَنَّهُمْ فِيْكُمْ شُرَكٰٓؤُا
لَقَدْ تَّقَطَّعَ بَيْنَكُمْ
وَضَلَّ عَنْكُمْ مَّا كُنْتُمْ تَزْعُمُوْنَ ۝

915 *Yield up your souls* or get your souls to come out of your bodies The wicked we may suppose are not anxious to part with the material existence in their bodies for the reward which in irony is stated to be there to welcome them

916 Some of the various ideas connected with creation are noted in n 120 to n 117 In the creation of man there are various processes If his body was created out of clay *i e* earthy matter there was an earlier process of the creation of such earthy matter Here the body is left behind and the soul is being addressed The soul underwent various processes of fashioning and adapting to its various functions in its various surroundings (xxxii 7 9) But each individual soul after release from the body comes back as it was created with nothing more than its history the deeds which it has earned ' which are really a part of it Any exterior things given to help in its development " the favours which we bestowed on you it must necessarily leave behind however it may have been proud of them These exterior things may be material things *e g* wealth property signs of power influence and pride such as sons relatives and friends, etc or they may be intangible things like talents intellect social gifts etc

917 The false ideas of intercessors demi gods gods saviours etc now vanish like unsubstantial visions " leaving not a wrack behind Now the soul is face to face with reality Its personal responsibility is brought home to it

Section 12

95 It is God Who causeth[918]
The seed-grain
And the date-stone
To split and sprout[919]
He causeth the living
To issue from the dead,
And He is the One
To cause the dead
To issue from the living[920]
That is God then how
Are ye deluded
Away from the truth ?

٩٥-إِنَّ اللّٰهَ فَالِقُ الْحَبِّ وَالنَّوٰى ۖ
يُخْرِجُ الْحَيَّ
مِنَ الْمَيِّتِ
وَمُخْرِجُ الْمَيِّتِ
مِنَ الْحَيِّ ۚ
ذٰلِكُمُ اللّٰهُ فَاَنّٰى تُؤْفَكُوْنَ ○

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918 Another beautiful nature passage referring to God s wonderful artistry in His Creation In how few and how simple words the whole pageant of Creation is placed before us ! Beginning from our humble animal needs and dependence on the vegetable world we are asked to contemplate the interaction of the living and the dead Here is mystic teaching referring not only to physical life but to the higher life above the physical plane —not only to individual life but to the collective life of nations Then we take a peep into the daily miracle of morning noon and night and pass on to the stars that guide the distant mariner We rise still higher to the mystery of the countless individuals from the one human soul —their sojourn and their destiny So we get back to the heavens the description of the luscious fruits which the gentle rain from heaven produces leaves us to contemplate the spiritual fruits which faith will provide for us with the aid of the showers of God s mercy

919 The seed grain and the date stone are selected as types in the vegetable kingdom showing how our physical life depends on it The fruits mentioned later (in vi 99) start another allegory which we shall notice later Botanists will notice that the seed grain includes the cereals (such as wheat barley rice millet etc) which are monocotyledons as well as the pulses (such as beans, peas gram etc) and other seeds which are dicotyledons These two represent the most important classes of food grains while the date palm a monocotyledon represents for Arabia both food fruit confectionery thatch and pillars for houses shady groves in oases and a standard measure of wealth and well being *Split and sprout* ' both ideas are included in the root *falaqa* and a third is expressed by the word cleave in the next verse for the action of evolving day break from the dark I might almost have used the word churn familiar to students of Hindu lore in the Hindu allegory of the churning of the ocean For vegetables split and sprout represents a double process (1) the seed divides, and (2) one part shoots up seeking the light and forming leaves and the visible parts of the future tree and the other part digs down into the dark forming the roots and seeking just that sustenance from the soil which is adapted for the particular plant This is just one small instance of the judgment and ordering of God referred to in the next verse

920 This does not mean that in physical nature there are no limits between life and non life between the organic and the non organic In fact physicists are baffled at the barrier between them and frankly confess that they cannot solve the mystery of Life If there is such a barrier in physical nature is it not all the more wonderful that God can create Life out of nothing ? He has but to say Be " and it is He can bring Life from non Life and annihilate Life But there are two other senses in which we can contemplate the contrast between the living and the dead (1) We have just been speaking of the botanical world Take it as a whole and see the contrast between the winter of death the spring of revivification, the summer of growth and the autumn of decay leading back to the death of winter Here is a cycle of living from dead and dead from living (2) Take our spiritual life individual or collective We rise from the darkness of spiritual nothingness to the light of spiritual life And if we do not follow the spiritual laws God will take away that life and we shall be again as dead We may die many deaths The keys of life and death are in God s hands Neither Life nor Death are fortuitous things Behind them both is the Cause of Causes—and only He

96 He it is that cleaveth
The day-break (from the dark):
He makes the night
For rest and tranquillity,
And the sun and moon
For the reckoning (of time)
Such is the judgment[921]
And ordering of (Him),
The Exalted in Power,
The Omniscient

٩٦- فَالِقُ الْإِصْبَاحِ ۚ
وَجَعَلَ الَّيْلَ سَكَنًا
وَّالشَّمْسَ
وَالْقَمَرَ حُسْبَانًا ۚ
ذٰلِكَ تَقْدِيرُ
الْعَزِيزِ الْعَلِيمِ ○

97 It is He Who maketh
The stars (as beacons) for you,
That ye may guide yourselves,
With their help,
Through the dark spaces
Of land and sea[922]
We detail Our Signs
For people who know

٩٧- وَهُوَ الَّذِيْ جَعَلَ لَكُمُ النُّجُوْمَ
لِتَهْتَدُوْا بِهَا
فِيْ ظُلُمٰتِ الْبَرِّ وَالْبَحْرِ ۗ
قَدْ فَصَّلْنَا الْاٰيٰتِ
لِقَوْمٍ يَّعْلَمُوْنَ ○

98 It is He Who hath
Produced you[923]
From a single person
Here is a place of sojourn
And a place of departure[924]
We detail Our signs
For people who understand

٩٨- وَهُوَ الَّذِيْٓ اَنْشَاَكُمْ
مِّنْ نَّفْسٍ وَّاحِدَةٍ
فَمُسْتَقَرٌّ وَّمُسْتَوْدَعٌ ۗ
قَدْ فَصَّلْنَا الْاٰيٰتِ لِقَوْمٍ يَّفْقَهُوْنَ ○

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921 The night, the day the sun the moon —the great astronomical universe of God How far and yet how near to us! God's universe is boundless and we can barely comprehend even its relations to us But this last we must try to do if we want to be numbered with the people who know " *Taqdīr* *Cf* vi 91 and n 909 and ii 149 and n 655

922 See the last note At sea or in deserts or forests or in fairy scenes forlorn —whenever we sweep over wide spaces it is the stars that act as our guides just as the sun and moon have already been mentioned as our measures of time

923 *Produced ansha-a*=made you grow increase develop reach maturity another of the processes of creation This supplements n 120 to ii 117 and n 916 to vi 94 It is one of the wonders of God's Creation that from one person we have grown to be so many and each individual has so many faculties and capacities and yet we are all one In the next verse we have the allegory of grapes and other fruits all grapes may be similar to look at yet each variety has a distinctive flavour and other distinctive qualities and each individual grape may have its own special qualities So for man

924 In the sojourn of this life we must respond to God's hand in fashioning us by making full use of all our faculties, and we must get ready for our departure into the Life that will be eternal

99 It is He Who sendeth down
Rain from the skies [925]
With it We produce
Vegetation of all kinds:
From some We produce
Green (crops), out of which
We produce grain,
Heaped up (at harvest);
Out of the date-palm
And its sheaths (or spathes)
(Come) clusters of dates
Hanging low and near:
And (then there are) gardens
Of grapes, and olives,
And pomegranates,
Each similar (in kind)
Yet different (in variety): [926]
When they begin to bear fruit,
Feast your eyes with the fruit
And the ripeness thereof. [927]
Behold! in these things
There are Signs for people
Who believe. [928]

٩٩- وَهُوَ الَّذِيْٓ اَنْزَلَ مِنَ السَّمَآءِ مَآءً ۚ
فَاَخْرَجْنَا بِهٖ نَبَاتَ كُلِّ شَيْءٍ
فَاَخْرَجْنَا مِنْهُ خَضِرًا
نُّخْرِجُ مِنْهُ حَبًّا مُّتَرَاكِبًا ۚ
وَمِنَ النَّخْلِ مِنْ طَلْعِهَا
قِنْوَانٌ دَانِيَةٌ
وَّجَنّٰتٍ مِّنْ اَعْنَابٍ
وَّالزَّيْتُوْنَ وَالرُّمَّانَ مُشْتَبِهًا
وَّغَيْرَ مُتَشَابِهٍ ۗ
اُنْظُرُوْٓا اِلٰى ثَمَرِهٖٓ
اِذَآ اَثْمَرَ وَيَنْعِهٖ ۗ
اِنَّ فِيْ ذٰلِكُمْ
لَاٰيٰتٍ لِّقَوْمٍ يُّؤْمِنُوْنَ ○

925 Our allegory now brings us to maturity: the fruit, the harvest, the vintage. Through the seed we came up from nothingness to life: we lived our daily life of rest and work and passed the mile-stones of time: we had the spiritual experience of traversing through vast spaces in the spiritual world, guiding our course through the star of Faith: we grew: and now for the harvest or the vintage! How satisfied the grower must be when the golden grain is harvested in heaps or the vintage gathered! So will man if he has produced the fruits of Faith!

926 Each fruit—whether it is grapes or olives or pomegranates—looks alike in its species, and yet each variety may be different in flavour, consistency, shape, size, colour, juice or oil contents, proportion of seed to fruit, etc. In each variety individuals may be different. Apply the allegory to man, whose varied spiritual fruit may be equally different and yet equally valuable!

927 And so we finish this wonderful allegory. Search through the world's literature and see if you can find another such song or hymn—so fruity in its literary flavour, so profound in its spiritual meaning!

928 There is a refrain in this song which is subtly varied. In verse 97 it is: "We detail our Signs for people who *know*." So far we were speaking of the things we see around us every day. Knowledge is the appropriate instrument for these things. In verse 98 we read: "We detail Our Signs for people who *understand*." Understanding is a higher faculty than knowledge, and is necessary for seeing the mystery and meaning of this life. At the end of verse 99 we have: "In these things there are Signs for people who *believe*." Here we are speaking of the real fruits of spiritual Life. For them Faith is necessary, as bringing us nearer to God.

100 Yet they make
The Jinns equals[929]
With God, though God
Did create the Jinns,
And they falsely,
Having no knowledge,
Attribute to Him
Sons and daughters
Praise and glory be
To Him! (for He is) above
What they attribute to Him!

١٠٠- وَجَعَلُوا لِلّٰهِ شُرَكَآءَ الْجِنَّ
وَخَلَقَهُمْ
وَخَرَقُوا لَهُ بَنِيْنَ
وَبَنٰتٍۢ بِغَيْرِ عِلْمٍ
سُبْحٰنَهٗ
وَتَعٰلٰى عَمَّا يَصِفُوْنَ ۝ ع ١٨

SECTION 13

101 To Him is due
The primal origin
Of the heavens and the earth [930]
How can He have a son
When He hath no consort?
He created all things,
And He hath full knowledge
Of all things

١٠١- بَدِيْعُ السَّمٰوٰتِ وَالْاَرْضِ
اَنّٰى يَكُوْنُ لَهٗ وَلَدٌ
وَّلَمْ تَكُنْ لَّهٗ صَاحِبَةٌ
وَخَلَقَ كُلَّ شَيْءٍ
وَهُوَ بِكُلِّ شَيْءٍ عَلِيْمٌ ۝

102 That is God, your Lord!
There is no god but He,
The Creator of all things
Then worship ye Him
And He hath power
To dispose of all affairs

١٠٢- ذٰلِكُمُ اللّٰهُ رَبُّكُمْ
لَآ اِلٰهَ اِلَّا هُوَ
خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوْهُ
وَهُوَ عَلٰى كُلِّ شَيْءٍ وَّكِيْلٌ ۝

103 No vision can grasp Him,
But His grasp is over

١٠٣- لَا تُدْرِكُهُ الْاَبْصَارُ وَهُوَ يُدْرِكُ

929 *Jinns* who are they? In xviii 50 we are told that Iblis was one of the Jinns and it is suggested that that was why he disobeyed the Command of God But in that passage and other similar passages we are told that God commanded the angels to bow down to Adam and they obeyed except Iblis That implies that Iblis had been of the company of angels In many passages Jinns and men are spoken of together In lv 14 15 man is stated to have been created from clay while Jinns from a flame of fire The root meaning of *janna yajinnu*, is "to be covered or hidden" and *janna yajunnu* in the active voice "to cover or hide," as in vi 76 Some people say that *Jinn* therefore means the hidden qualities or capacities in man others that it means wild or jungle folk hidden in the hills or forests I do not wish to be dogmatic, but I think from a collation and study of the Quranic passages that the meaning is simply "a spirit," or an invisible or hidden force In folk lore stories and romances like the Arabian Nights they become personified into fantastic forms, but with them we are not concerned here.

930 *Cf* ii 117 and n 120

All vision He is Above all comprehension,[931] Yet is acquainted with all things	الْاَبْصَارَ ۚ وَهُوَ اللَّطِيْفُ الْخَبِيْرُ ۝
104 "Now have come to you, From your Lord, proofs To open your eyes If any will see, It will be for (the good Of) his own soul, If any will be blind, It will be to his own (Harm) I am not (here) To watch over your doings" [932]	١٠٤- قَدْ جَآءَكُمْ بَصَآئِرُ مِنْ رَّبِّكُمْ ۚ فَمَنْ اَبْصَرَ فَلِنَفْسِهٖ ۚ وَمَنْ عَمِيَ فَعَلَيْهَا ۭ وَمَآ اَنَا عَلَيْكُمْ بِحَفِيْظٍ ۝
105 Thus do We explain The Signs by various (symbols) [933] That they may say, "Thou hast taught us diligently," And that We may make The matter clear To those who know [934]	١٠٥- وَكَذٰلِكَ نُصَرِّفُ الْاٰيٰتِ وَلِيَقُوْلُوْا دَرَسْتَ وَلِنُبَيِّنَهٗ لِقَوْمٍ يَّعْلَمُوْنَ ۝
106 Follow what thou art taught By inspiration from thy Lord There is no god but He And turn aside from those Who join gods with God	١٠٦- اِتَّبِعْ مَآ اُوْحِيَ اِلَيْكَ مِنْ رَّبِّكَ ۚ لَآ اِلٰهَ اِلَّا هُوَ ۚ وَاَعْرِضْ عَنِ الْمُشْرِكِيْنَ ۝

931 *Latīf* fine, subtle, so fine and subtle as to be invisible to the physical eye so fine as to be imperceptible to the senses figuratively so pure as to be above the mental or spiritual vision of ordinary men The active meaning should also be understood One who understands the finest mysteries *Cf* xxii 63 and n 2838

932 I understand 'Say' to be understood in the beginning of this verse The words would then be the words of the Apostle as in fact is suggested in verse 107 below That is why I have enclosed them in inverted commas

933 *Cf* vi 65 and n 889

934 The teaching in the Qur'an explains things by various symbols, parables, narratives, and appeals to nature Each time a new phase of the question is presented to our minds This is what a diligent and earnest teacher would do, such as was Muḥammad Muṣṭafa Those who were in search of knowledge and had thus acquired some knowledge of spiritual things were greatly helped to understand more clearly the things of which, before the varied explanations, they had only one-sided knowledge

107 If it had been God's Plan,[935]
They would not have taken
False gods but We
Made thee not one
To watch over their doings,
Nor art thou set
Over them to dispose
Of their affairs

۱۰۷- وَلَوْ شَآءَ اللّٰهُ
مَآ اَشْرَكُوْا ۗ
وَمَا جَعَلْنٰكَ
عَلَيْهِمْ حَفِيْظًا ۚ
وَمَآ اَنْتَ عَلَيْهِمْ بِوَكِيْلٍ ○

108 Revile not ye
Those whom they call upon
Besides God, lest
They out of spite
Revile God
In their ignorance
Thus have We made
Alluring to each people[936]
Its own doings
In the end will they
Return to their Lord,
And We shall then

۱۰۸- وَلَا تَسُبُّوا الَّذِيْنَ
يَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ
فَيَسُبُّوا اللّٰهَ عَدْوًاۢ
بِغَيْرِ عِلْمٍ ۗ
كَذٰلِكَ زَيَّنَّا
لِكُلِّ اُمَّةٍ عَمَلَهُمْ ۖ
ثُمَّ اِلٰى رَبِّهِمْ مَّرْجِعُهُمْ

935 God's Plan is to use the human will to co-operate in understanding Him and His relations to us This is the answer to an objector who might say If He is All-powerful why does sin or evil exist in the world? Can He not destroy it? He can but His Plan is different and in any case it is not for a Teacher to force any one to accept the truths which he is inspired to preach and proclaim

936 A man's actual personal religion depends upon many things,—his personal psychology the background of his life his hidden or repressed feelings tendencies or history (which psycho analysis tries to unravel) his hereditary dispositions or antipathies and all the subtle influences of his education and his environment The task before the man of God is (1) to use any of these which can subserve the higher ends (2) to purify such as have been misused (3) to introduce new ideas and modes of looking at things and (4) to combat what is wrong and cannot be mended all for the purpose of leading to the truth and gradually letting in spiritual light where there was darkness before If that is not done with discretion and the skill of a spiritual Teacher there may be not only a reaction of obstinacy but an unseemly show of dishonour to the true God and His Truth, and doubts would spread among the weaker brethren whose faith is shallow and infirm What happens to individuals is true collectively of nations or groups of people They think in their self obsession that their own ideas are right God in His infinite compassion bears with them and asks those who have purer ideas of faith not to vilify the weaknesses of their neighbours lest the neighbours in their turn vilify the real truth and make matters even worse than before In so far as there are mistakes God will forgive and send His grace for helping ignorance and folly In so far as there is active evil He will deal with it in His own way Of course the righteous man must not hide his light under a bushel, or compromise with evil, or refuse to establish right living where he has the power to do so

Tell them the truth
Of all that they did

فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ ○

109 They swear their strongest
Oaths by God, that if
A (special) Sign came
To them, by it they would
Believe Say "Certainly
(All) Signs are in the power
Of God but what He
Wishes you (Muslims)
To understand is
That (even) if a (special) Sign
Comes, they will not believe "?[937]

١٠٩- وَأَقْسَمُوا
بِاللَّهِ جَهْدَ أَيْمَانِهِمْ
لَئِنْ جَاءَتْهُمْ آيَةٌ
لَيُؤْمِنُنَّ بِهَا ۚ
قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ ۖ
وَمَا يُشْعِرُكُمْ
أَنَّهَا إِذَا جَاءَتْ
لَا يُؤْمِنُونَ ○

110 We (too) shall turn
To (confusion) their hearts[938]
And their eyes, as they
Refused to believe
In the first instance
We shall leave them
In their trespasses,
To wander in distraction[939]

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١١٠- وَنُقَلِّبُ أَفْئِدَتَهُمْ
وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ
أَوَّلَ مَرَّةٍ
وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ○

937 If the Unbelievers are merely obstinate nothing will convince them There is no story more full of miracles than the story of Jesus Yet in that same story we are told that Jesus said A wicked adulterous generation seeketh after a sign, and there shall no sign be given unto it, but the sign of the Prophet Jonas ' Matt xvi 4 There are Signs given by God every day—understood by those who believe A mere insistence upon some particular or special Sign means mere contumacy and misunderstanding of the spiritual world

938 Where there is sheer obstinacy and ridicule of faith, the result will be that such a sinner s heart will be hardened and his eyes will be sealed so that he cannot even see the things visible to ordinary mortals The sinner gathers impetus in his descent towards wrong

939 Cf ii 15 God's grace is always ready to help human weakness or ignorance, and to accept repentance and give forgiveness But where the sinner is in actual rebellion he will be given rope, and it will be his own fault if he wanders about distractedly without any certain hope or refuge

C 80.—Those in obstinate rebellion
(vi. 111-129) Against God are merely deceived
And deceive each other. Leave them
Alone, but trust and obey God
Openly and in the inmost recesses
Of your heart. The plans of the wicked
Are but plans against their own souls.

SECTION 14

الجزء الثامن

111 Even if We did send
Unto them angels,
And the dead did speak
Unto them, and We gathered
Together all things before[940]
Their very eyes, they are not
The ones to believe,
Unless it is in God's Plan.
But most of them
Are ignorant (foolish).

١١١- وَلَوْ أَنَّنَا نَزَّلْنَا إِلَيْهِمُ الْمَلَٰٓئِكَةَ
وَكَلَّمَهُمُ الْمَوْتَىٰ
وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا
مَّا كَانُوا لِيُؤْمِنُوٓا إِلَّآ أَن يَشَآءَ اللَّهُ
وَلَٰكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ ○

112 Likewise did We make
For every Messenger
An enemy,—evil ones[941]
Among men and Jinns,
Inspiring each other
With flowery discourses
By way of deception.
If thy Lord had so planned,
They would not have
Done it: so leave them
And their inventions alone.

١١٢- وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ
عَدُوًّا شَيَٰطِينَ الْإِنسِ وَالْجِنِّ
يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ
زُخْرُفَ الْقَوْلِ غُرُورًا ۚ
وَلَوْ شَآءَ رَبُّكَ مَا فَعَلُوهُ
فَذَرْهُمْ وَمَا يَفْتَرُونَ ○

113 To such (deceit)
Let the hearts of those
Incline, who have no faith
In the Hereafter: let them
Delight in it, and let them
Earn from it what they may.[942]

١١٣- وَلِتَصْغَىٰٓ إِلَيْهِ أَفْـِٔدَةُ الَّذِينَ
لَا يُؤْمِنُونَ بِالْـَٔاخِرَةِ وَلِيَرْضَوْهُ
وَلِيَقْتَرِفُوا مَا هُم مُّقْتَرِفُونَ ○

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940 The most stupendous miracles even according to their ideas would not have convinced them. If the whole pageant of the spiritual world were brought before them, they would not have believed, because they—of their own choice and will—refuse knowledge and faith.

941 What happened in the history of the Holy Prophet happens in the history of all righteous men who have a Message from God. The spirit of evil is ever active and uses men to practise deception by means of highly embellished words and plausible excuses and objections. God permits these things in His Plan. It is not for us to complain. Our faith is tested, and we must stand the test steadfastly.

942 People who have no faith in the future destiny of man may listen to and be taken in by the deceit of evil. If they take a delight in it, let them. See what they gain by it. Their gains will be as deceitful as their delight. For the end of evil must be evil.

114 Say "Shall I seek
For judge other than God ?—
When He it is
Who hath sent unto you
The Book, explained in detail " [943]
They know full well,
To whom We have sent
The Book, that it hath come
From thy Lord in truth
Never be then
Of those who doubt

۱۱۴- اَفَغَيْرَ اللّٰهِ اَبْتَغِيْ حَكَمًا
وَّهُوَ الَّذِيْٓ اَنْزَلَ اِلَيْكُمُ
الْكِتٰبَ مُفَصَّلًا ؕ
وَالَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ
يَعْلَمُوْنَ اَنَّهٗ مُنَزَّلٌ مِّنْ رَّبِّكَ بِالْحَقِّ
فَلَا تَكُوْنَنَّ مِنَ الْمُمْتَرِيْنَ ○

115 The Word of thy Lord
Doth find its fulfilment
In truth and in justice
None can change His Words
For He is the one Who
Heareth and knoweth all

۱۱۵- وَتَمَّتْ كَلِمَتُ رَبِّكَ
صِدْقًا وَّعَدْلًا ؕ لَا مُبَدِّلَ لِكَلِمٰتِهٖ ۚ
وَهُوَ السَّمِيْعُ الْعَلِيْمُ ○

116 Wert thou to follow
The common run of those
On earth, they will lead
Thee away from the Way
Of God They follow
Nothing but conjecture they
Do nothing but lie

۱۱۶- وَاِنْ تُطِعْ اَكْثَرَ مَنْ فِی الْاَرْضِ
يُضِلُّوْكَ عَنْ سَبِيْلِ اللّٰهِ ؕ
اِنْ يَّتَّبِعُوْنَ اِلَّا الظَّنَّ
وَاِنْ هُمْ اِلَّا يَخْرُصُوْنَ ○

117 Thy Lord knoweth best
Who strayeth from His Way
He knoweth best
Who they are that receive
His guidance

۱۱۷- اِنَّ رَبَّكَ هُوَ اَعْلَمُ
مَنْ يَّضِلُّ عَنْ سَبِيْلِهٖ ۚ
وَهُوَ اَعْلَمُ بِالْمُهْتَدِيْنَ ○

118. So eat of (meats)
On which God's name
Hath been pronounced,
If ye have faith
In His Signs

۱۱۸- فَكُلُوْا مِمَّا ذُكِرَ اسْمُ اللّٰهِ عَلَيْهِ
اِنْ كُنْتُمْ بِاٰيٰتِهٖ مُؤْمِنِيْنَ ○

119 Why should ye not
Eat of (meats) on which
God's name hath been
Pronounced, when He hath
Explained to you in detail
What is forbidden to you—

۱۱۹- وَمَا لَكُمْ اَلَّا تَاْكُلُوْا مِمَّا ذُكِرَ اسْمُ
اللّٰهِ عَلَيْهِ
وَقَدْ فَصَّلَ لَكُمْ مَّا حَرَّمَ عَلَيْكُمْ

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943 The righteous man seeks no other standard of judgment but God's Will How can he when God in His grace has explained His Will in the Qurān with details which men of every capacity can understand? The humblest can learn lessons of right conduct in daily life and the most advanced can find the highest wisdom in its spiritual teaching enriched as it is with all kind of beautiful illustrations from nature and the story of man

Except under compulsion[944]
Of necessity?
But many do mislead
By their appetites unchecked
By knowledge Thy Lord
Knoweth best those who
transgress

إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ ۗ
وَإِنَّ كَثِيرًا لَّيُضِلُّونَ بِأَهْوَائِهِم
بِغَيْرِ عِلْمٍ ۗ
إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ○

120 Eschew all sin,
Open or secret
Those who earn sin
Will get due recompense
For their "earnings"

١٢٠- وَذَرُوا ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ ۚ
إِنَّ الَّذِينَ يَكْسِبُونَ الْإِثْمَ
سَيُجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ ○

121 Eat not of (meats)
On which God's name
Hath not been pronounced
That would be impiety
But the evil ones
Ever inspire their friends
To contend with you
If ye were to obey them,
Ye would indeed be Pagans

١٢١- وَلَا تَأْكُلُوا
مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ
وَإِنَّهُ لَفِسْقٌ ۗ وَإِنَّ الشَّيَاطِينَ
لَيُوحُونَ إِلَىٰ أَوْلِيَائِهِمْ لِيُجَادِلُوكُمْ ۖ
وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ○ ع

SECTION 15

122 Can he who was dead,[945]
To whom We gave life,
And a Light whereby
He can walk amongst men,
Be like him who is
In the depths of darkness,
From which he can
Never come out?
For to those without Faith
Their own deeds seem pleasing

١٢٢- أَوَمَن كَانَ مَيْتًا فَأَحْيَيْنَاهُ
وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ
كَمَن مَّثَلُهُ فِي الظُّلُمَاتِ
لَيْسَ بِخَارِجٍ مِّنْهَا ۚ
كَذَٰلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ ○

123 Thus have We placed
Leaders in every town,

١٢٣- وَكَذَٰلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكَابِرَ

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944 *Cf* v 4 When a clear law has explained what is lawful and unlawful in food, it is wrong to raise fresh scruples and mislead the ignorant

945 Here is an allegory of the good man with his divine mission and the evil man with his misson of evil The former, before he got his spiritual life, was like one dead It was God's grace that gave him spiritual life, with a Light by which he could walk and guide his own footsteps as well as the footsteps of those who are willing to follow God's light The opposite type is that which hates God's light, which lives in the depths of darkness and which plots and burrows against all that is good But the plots of evil recoil on itself, although it thinks that they will hurt the good Can these two types be for a moment compared with each other? Perhaps the lead in every centre of population is taken by the men of evil But the good men should not be discouraged They should work in righteousness and fulfil their mission

Its wicked men, to plot
(And burrow) therein
But they only plot
Against their own souls,
And they perceive it not

مُجْرِمِيهَا لِيَمْكُرُوا فِيهَا ۖ
وَمَا يَمْكُرُونَ إِلَّا بِأَنْفُسِهِمْ
وَمَا يَشْعُرُونَ ○

124 When there comes to them
A Sign (from God),
They say "We shall not
Believe until we receive
One (exactly) like those
Received by the apostles"[946]
God knoweth best where
(And how) to carry out
His mission Soon
Will the wicked
Be overtaken by
Humiliation before God,
And a severe punishment,
For all their plots

١٢٤- وَإِذَا جَاءَتْهُمْ آيَةٌ
قَالُوا لَنْ نُؤْمِنَ حَتَّىٰ نُؤْتَىٰ
مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ ۘ
اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ ۗ
سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ
اللَّهِ
وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ ○

125 Those whom God (in His Plan)
Willeth to guide,—He openeth[947]
Their breast to Islam,
Those whom He willeth
To leave straying,—He maketh
Their breast close and
constricted,
As if they had to climb
Up to the skies thus
Doth God (heap) the penalty
On those who refuse to believe

١٢٥- فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ
يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ ۖ وَمَنْ يُرِدْ أَنْ
يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا
كَأَنَّمَا يَصَّعَّدُ فِي السَّمَاءِ ۚ
كَذَٰلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ
عَلَى الَّذِينَ لَا يُؤْمِنُونَ ○

126 This is the Way
Of thy Lord, leading straight

١٢٦- وَهَٰذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا ۗ

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946 Besides the teaching in God's Word and the teaching in God's world, of nature and history and human contacts many Signs come to the men of God which they humbly receive and try to understand and many Signs also come to the ungodly in the shape of warnings or otherwise, which the ungodly either do not heed or deliberately reject The Signs in the two cases are not the same and that becomes one of their perverse arguments against Faith But God's working will be according to His own Will and Plan and not according to the wishes or whims of the ungodly

947 God's Universal Plan is the *Qadha wa Qadr* which is so much misunderstood That Plan is unalterable and that is His Will It means that in the spiritual world, as in the physical world, there are laws of justice, mercy, grace penalty, etc which work as surely as anything we know If then, a man refuses Faith, becomes a rebel with each step he goes further and further down and his pace will be accelerated, he will scarcely be able to take spiritual breath and his recovery,—in spite of God's mercy which he has rejected—will be as difficult as if he had to climb up to the skies On the other hand, the godly will find, with each step the next step easier Jesus expressed this truth paradoxically 'He that hath, to him shall be given, but he that hath not, from him shall be taken away even that which he hath" Mark iv 25 John (vi 65) makes Jesus say 'No man can come unto me, except it were given unto him of my Father"

We have detailed the Signs
For those who celebrate
His praise

قَدْ فَصَّلْنَا الْاٰيٰتِ لِقَوْمٍ يَّذَّكَّرُوْنَ ○

127 For them will be a Home
Of Peace in the presence
Of their Lord He will be
Their Friend, because
They practised (righteousness)

۱۲۷- لَهُمْ دَارُ السَّلٰمِ عِنْدَ رَبِّهِمْ
وَهُوَ وَلِيُّهُمْ
بِمَا كَانُوْا يَعْمَلُوْنَ ○

128 One day will He gather
Them all together, (and say)
"Oh ye assembly of Jinns![949]
Many were the men
Ye seduced" Their friends
Amongst men will say
"Our Lord! we made profit[950]
From each other but (alas!)
We reached our term—
Which Thou didst appoint
For us" He will say
"The Fire be your dwelling-place
You will dwell therein for ever,
Except as God willeth"[951]
For thy Lord is full
Of wisdom and knowledge

۱۲۸- وَيَوْمَ يَحْشُرُهُمْ جَمِيْعًا
يٰمَعْشَرَ الْجِنِّ
قَدِ اسْتَكْثَرْتُمْ مِّنَ الْاِنْسِ
وَقَالَ اَوْلِيٰٓؤُهُمْ مِّنَ الْاِنْسِ
رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ
وَّبَلَغْنَآ اَجَلَنَا الَّذِيْٓ اَجَّلْتَ لَنَا
قَالَ النَّارُ مَثْوٰىكُمْ خٰلِدِيْنَ فِيْهَآ
اِلَّا مَا شَآءَ اللّٰهُ اِنَّ رَبَّكَ حَكِيْمٌ عَلِيْمٌ ○

129 Thus do We make
The wrong-doers turn
To each other, because
Of what they earn[952]

۱۲۹- وَكَذٰلِكَ نُوَلِّيْ بَعْضَ الظّٰلِمِيْنَ
بَعْضًا بِمَا كَانُوْا يَكْسِبُوْنَ ○

C 81 —God punishes not mere negligence
(vi 130 150) There are degrees in good and evil
Deeds God is Merciful, but
His Plan is sure, and none
Can stand in its way We must
Avoid all superstition, and all excess,
And humbly ask for His guidance

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949 Jinns are spirits—here evil spirits See vi 100 n 929

950 It is common experience that the forces of evil make an alliance with each other and seem thus to make a profit by their mutual log rolling But this is only in this material world When the limited term expires their unholy bargains will be exposed and there will be nothing but regrets

951 Eternity and infinity are abstract terms They have no precise meaning in our human experience The qualification, "except as God willeth" makes it more intelligible as we can form some idea—however inadequate—of a Will and Plan and we know God by His attribute of Mercy as well as of Justice

952 See n 950 above Evil consorts with evil because of their mutual bargains But in doing so they save the righteous from further temptation

Section 16

130 "Oh ye assembly of Jinns
And men! came there not
Unto you apostles from
amongst you,[953]
Setting forth unto you
Our Signs, and warning you
Of the meeting of this Day
Of yours?" They will say
"We bear witness against
Ourselves" It was
The life of this world
That deceived them So
Against themselves will they
Bear witness that they
Rejected Faith

١٣٠- يٰمَعْشَرَ الْجِنِّ وَالْاِنْسِ
اَلَمْ يَاْتِكُمْ رُسُلٌ مِّنْكُمْ
يَقُصُّوْنَ عَلَيْكُمْ اٰيٰتِيْ
وَيُنْذِرُوْنَكُمْ لِقَآءَ يَوْمِكُمْ هٰذَا ؕ
قَالُوْا شَهِدْنَا عَلٰٓى اَنْفُسِنَا
وَغَرَّتْهُمُ الْحَيٰوةُ الدُّنْيَا
وَشَهِدُوْا عَلٰٓى اَنْفُسِهِمْ
اَنَّهُمْ كَانُوْا كٰفِرِيْنَ ۝

131 (The apostles were sent) thus,
So that thy Lord should not
Destroy for their wrong-doing
Men's habitations whilst
Their occupants were unwarned

١٣١- ذٰلِكَ اَنْ لَّمْ يَكُنْ رَّبُّكَ مُهْلِكَ
الْقُرٰى بِظُلْمٍ
وَّاَهْلُهَا غٰفِلُوْنَ ۝

132 To each one is a degree[954]
According to the deeds
Which he doth for thy Lord
Is not unmindful
Of anything that they do

١٣٢- وَلِكُلٍّ دَرَجٰتٌ مِّمَّا عَمِلُوْا ؕ
وَمَا رَبُّكَ بِغَافِلٍ
عَمَّا يَعْمَلُوْنَ ۝

133 Thy Lord is Self-sufficient,[955]
Full of Mercy if it were
His Will, He could destroy
You, and in your place
Appoint whom He will
As your successors, even as
He raised you up
From the posterity
Of other people

١٣٣- وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ ؕ
اِنْ يَّشَاْ يُذْهِبْكُمْ
وَيَسْتَخْلِفْ مِنْ بَعْدِكُمْ
مَّا يَشَآءُ كَمَآ اَنْشَاَكُمْ
مِّنْ ذُرِّيَّةِ قَوْمٍ اٰخَرِيْنَ ۝

953 *Apostles from amongst you* This is addressed to the whole gathering of men and Jinns Are the Jinns but disembodied spirits of evil men?

954 On good and evil there are infinite degrees, in our deeds and motives so will there be degrees in our spiritual position For everything is known to God, better than it is to ourselves

955 God is not dependent on our prayer or service It is out of His Mercy that He desires our own good Any race or people to whom He gives chances should understand that its failure does not affect God He could create others in their place, as He did in times past, and is doing in our own day, if only we had the wit to see it

134 All that hath been[956]
Promised unto you
Will come to pass:
Nor can ye frustrate it
(In the least bit).

١٣٤- إِنَّ مَا تُوعَدُونَ لَآتٍ ۙ
وَمَا أَنْتُمْ بِمُعْجِزِينَ ○

135 Say: "Oh my people!
Do whatever ye can:[957]
I will do (my part):
Soon will ye know
Who it is whose end
Will be (best) in the Hereafter:
Certain it is that
The wrong-doers will not prosper."

١٣٥- قُلْ يٰقَوْمِ اعْمَلُوا عَلٰى مَكَانَتِكُمْ
إِنِّي عَامِلٌ ۚ فَسَوْفَ تَعْلَمُونَ ۙ
مَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ ۗ
إِنَّهُ لَا يُفْلِحُ الظّٰلِمُونَ ○

136 Out of what God
Hath produced in abundance
In tilth and in cattle,
They assigned Him a share:
They say, according to their
fancies:[958]
"This is for God, and this"—
For Our "partners"!
But the share of their "partners"
Reacheth not God, whilst
The share of God reacheth
Their "partners"! Evil
(And unjust) is their assignment!

١٣٦- وَجَعَلُوا لِلّٰهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَ
الْأَنْعَامِ
نَصِيبًا فَقَالُوا هٰذَا لِلّٰهِ بِزَعْمِهِمْ
وَهٰذَا لِشُرَكَائِنَا ۚ
فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللّٰهِ ۚ
وَمَا كَانَ لِلّٰهِ فَهُوَ يَصِلُ إِلٰى شُرَكَائِهِمْ ۗ
سَاءَ مَا يَحْكُمُونَ ○

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956 Both the good news and the warning which God's apostles came to give will be fulfilled. Nothing can stop God's Universal Plan. See n. 947 to vi. 125.

957 In so far as this is addressed to the Unbelievers, it is a challenge: Do your utmost; nothing will deter me from my duty; we shall see who wins in the end. Passing from the particular occasion, we can understand it in a more general sense, which is true for all time. Let the evil ones do their worst. Let those who believe do all they can, according to their opportunities and abilities. The individual must do the straight duty that lies before him. In the end God will judge, and His judgment is always true and just.

958 There is scathing sarcasm here, which some of the Commentators have missed. The Pagans have generally a big Pantheon, though above it they have a vague idea of a Supreme God. But the material benefits go to the godlings, the fancied "partners" of God, for they have temples, priests, dedications, etc., while the true and supreme God has only lip worship, or at best a share with numerous "partners". This was so in Arabia also. The shares assigned to the "partners" went to the priests and hangers-on of the "partners", who were many and clamorous for their rights. The share assigned to God possibly went to the poor, but more probably went to the priests who had the cult of the "partners", for the Supreme God had no separate priests of His own. It is also said that when heaps were thus laid out, if any portion of God's heap fell into the heaps of the "partners", the priests greedily and promptly appropriated it, while in the contrary case the "partners'" priests were careful to reclaim any portion from what they called "God's heap". The absurdity of the whole thing is ridiculed. God created everything: how can He have a *share*?

137 Even so, in the eyes
Of most of the Pagans,[959]
Their "partners" made alluring
The slaughter of their children,
In order to lead them
To their own destruction,
And cause confusion
In their religion
If God had willed,
They would not have done so
But leave alone
Them and their inventions

١٣٧- وَكَذٰلِكَ زَيَّنَ لِكَثِيرٍ مِّنَ الْمُشْرِكِينَ
قَتْلَ أَوْلَادِهِمْ شُرَكَاؤُهُمْ لِيُرْدُوهُمْ
وَلِيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ ؕ
وَلَوْ شَاءَ اللّٰهُ
مَا فَعَلُوهُ
فَذَرْهُمْ وَمَا يَفْتَرُونَ ○

138 And they say that
Such and such cattle and crops[960]
Are taboo, and none should
Eat of them except those
Whom—so they say—We
Wish , further, there are
Cattle forbidden to yoke[961]
Or burden, and cattle
On which, (at slaughter),
The name of God is not[962]
Pronounced ,—inventions
Against God's name soon
Will He requite them
For their inventions

١٣٨- وَقَالُوا هٰذِهٖ أَنْعَامٌ وَّحَرْثٌ حِجْرٌ ۖ
لَّا يَطْعَمُهَا إِلَّا مَنْ نَّشَاءُ
بِزَعْمِهِمْ وَأَنْعَامٌ حُرِّمَتْ ظُهُورُهَا وَ
أَنْعَامٌ
لَّا يَذْكُرُونَ اسْمَ اللّٰهِ عَلَيْهَا
افْتِرَاءً عَلَيْهِ ؕ
سَيَجْزِيهِمْ بِمَا كَانُوا يَفْتَرُونَ ○

139 They say "What is
In the wombs of
Such and such cattle
Is specially reserved
(For food) for our men,
And forbidden to our women ,
But if it is still-born,
Then all share[963]

١٣٩- وَقَالُوا مَا فِي بُطُونِ هٰذِهِ الْأَنْعَامِ
خَالِصَةٌ لِّذُكُورِنَا
وَمُحَرَّمٌ عَلٰى أَزْوَاجِنَا ۚ
وَإِنْ يَّكُنْ مَّيْتَةً فَهُمْ فِيهِ شُرَكَاءُ ؕ

959 The false gods and idols—among many nations including the Arabs were supposed to require human sacrifices Ordinarily such sacrifices are revolting to man but they are made alluring"—a sacred rite—by Pagan custom which falsely arrogates to itself the name of religion Such customs if allowed would do nothing but destroy the people who practise them and make their religion but a confused bundle of revolting superstitions

960 A taboo of certain foods is sometimes a device of the priesthood to get special things for itself It has to be enforced by pretending that the prohibition for others is by the Will of God It is a lie or invention against God Most superstitions are

961 Cattle dedicated to heathen gods may be reserved from all useful work , in that case they are a dead loss to the community and they may besides do a great deal of damage to fields and crops

962 If meat is killed in the name of heathen gods it would naturally not be killed by the solemn rite in God s name by which alone the killing can be justified for food See n 698 to v 5

963 These are further Pagan superstitions about cattle Some have already been noted in v 106 which may be consulted with the notes

For their (false) attribution
(Of superstitions to God),
He will soon punish them
For He is full
Of wisdom and knowledge

سَيَجْزِيهِمْ وَصْفَهُمْ ۚ
إِنَّهُ حَكِيمٌ عَلِيمٌ ۝

140 Lost are those who slay
Their children, from folly,
Without knowledge, and forbid
Food which God hath provided
For them, inventing (lies)
Against God They have
Indeed gone astray
And heeded no guidance

١٤٠- قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا
بِغَيْرِ عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ
افْتِرَاءً عَلَى اللَّهِ ۚ
قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ ۝

Section 17

141 It is He who produceth[964]
Gardens, with trellises
And without, and dates,
And tilth with produce
Of all kinds, and olives
And pomegranates,
Similar (in kind)
And different (in variety)[965]
Eat of their fruit
In their season, but render
The dues that are proper
On the day that the harvest
Is gathered But waste not[966]
By excess for God
Loveth not the wasters

١٤١- وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَعْرُوشَاتٍ
وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ
وَالزَّرْعَ مُخْتَلِفًا أُكُلُهُ وَالزَّيْتُونَ
وَالرُّمَّانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ ۚ
كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ
وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ ۖ
وَلَا تُسْرِفُوا ۚ
إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ۝

142 Of the cattle are some
For burden and some for
meat[967]

١٤٢- وَمِنَ الْأَنْعَامِ حَمُولَةً وَفَرْشًا ۚ

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964 *Ansha a* see vi 98 n 923

965 A beautiful passage with music to match the meaning *Cf* vi 99 and notes

966 Waste not want not says the English proverb Here the same wisdom is preached from a higher motive See what magnificent means God provides in nature for the sustenance of all His creatures because He loves them all Enjoy them in moderation and be grateful But commit no excess, and commit no waste the two things are the same from different angles of vision If you do, you take away something from other creatures and God would not like your selfishness

967 Superstition kills true religion We come back to the Arab Pagan superstitions about cattle for food The horse is not mentioned, because horse flesh was not an article of diet and there were no superstitions about it Sheep and goats camels and oxen were the usual sources of meat Sheep and goats were not used as beasts of burden but camels (of both sexes) were used for carrying burdens, and oxen for the plough, though cows were mainly used for milk and meat The words ' some for burden and some for meat " do not differentiate whole species, except that they give you the first two and the last two as categories

Eat what God hath provided
For you, and follow not
The footsteps of Satan
For he is to you
An avowed enemy

كُلُوا مِمَّا رَزَقَكُمُ اللّٰهُ
وَلَا تَتَّبِعُوا خُطُوٰتِ الشَّيْطٰنِ ؕ
اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ۝

143 (Take) eight (head of cattle)[968]
In (four) pairs
Of sheep a pair,
And of goats a pair,
Say, hath He forbidden
The two males,
Or the two females,
Or (the young) which the wombs
Of the two females enclose?
Tell me with knowledge
If ye are truthful

١٤٣- ثَمٰنِيَةَ اَزْوَاجٍ ۚ مِنَ الضَّاْنِ اثْنَيْنِ
وَمِنَ الْمَعْزِ اثْنَيْنِ ؕ
قُلْ ءٰٓالذَّكَرَيْنِ حَرَّمَ
اَمِ الْاُنْثَيَيْنِ
اَمَّا اشْتَمَلَتْ عَلَيْهِ اَرْحَامُ الْاُنْثَيَيْنِ ؕ
نَبِّئُوْنِيْ بِعِلْمٍ اِنْ كُنْتُمْ صٰدِقِيْنَ ۝

144 Of camels a pair,
And of oxen a pair,
Say, hath He forbidden
The two males,
Or the two females,
Or (the young) which the wombs
Of the two females enclose?—
Were ye present when God
Ordered you such a thing?
But who doth more wrong
Than one who invents
A lie against God,
To lead astray men
Without knowledge?
For God guideth not
People who do wrong

١٤٤- وَمِنَ الْاِبِلِ اثْنَيْنِ
وَمِنَ الْبَقَرِ اثْنَيْنِ ؕ
قُلْ ءٰٓالذَّكَرَيْنِ حَرَّمَ اَمِ الْاُنْثَيَيْنِ
اَمَّا اشْتَمَلَتْ عَلَيْهِ اَرْحَامُ الْاُنْثَيَيْنِ ؕ
اَمْ كُنْتُمْ شُهَدَآءَ اِذْ وَصّٰىكُمُ اللّٰهُ بِهٰذَا ۚ
فَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا
لِّيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ ؕ
اِنَّ اللّٰهَ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ۝

Section 18

145 Say "I find not
In the Message received
By me by inspiration
Any (meat) forbidden
To be eaten by one
Who wishes to eat it,
Unless it be carrion,
Or blood poured forth,[969]

١٤٥- قُلْ لَّآ اَجِدُ فِيْ مَآ اُوْحِيَ اِلَيَّ
مُحَرَّمًا عَلٰى طَاعِمٍ
يَّطْعَمُهٗٓ اِلَّآ اَنْ يَّكُوْنَ مَيْتَةً اَوْ دَمًا
مَّسْفُوْحًا

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968 The superstitions referred to in vi 139 and v 106 are further ridiculed in this verse and the next.

969 *Blood poured forth* as distinguished from blood adhering to flesh, or the liver, or such other internal organs purifying the blood

Or the flesh of swine,—
For it is an abomination—
Or, what is impious, (meat)
On which a name has been
Invoked, other than God's"
But (even so), if a person
Is forced by necessity,
Without wilful disobedience,
Nor transgressing due limits,—
Thy Lord is Oft-forgiving,
Most Merciful

أَوْ لَحْمَ خِنزِيرٍ
فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا
أُهِلَّ لِغَيْرِ اللَّهِ بِهِ ۚ
فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ
فَإِنَّ رَبَّكَ غَفُورٌ رَّحِيمٌ ○

146 For those who followed
The Jewish Law, We forbade
Every (animal) with
Undivided hoof,[970]
And We forbade them
The fat of the ox[971]
And the sheep, except
What adheres to their backs
Or their entrails,
Or is mixed up
With a bone
This in recompense
For their wilful disobedience
For We are True
(In Our ordinances)

١٤٦- وَعَلَى الَّذِينَ هَادُوا
حَرَّمْنَا كُلَّ ذِي ظُفُرٍ ۖ
وَمِنَ الْبَقَرِ وَالْغَنَمِ
حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا
إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا
أَوِ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ ۚ
ذَٰلِكَ جَزَيْنَاهُم بِبَغْيِهِمْ ۖ
وَإِنَّا لَصَادِقُونَ ○

147 If they accuse thee
Of falsehood, say
"Your Lord is full
Of mercy all-embracing,
But from people in guilt
Never will His wrath
Be turned back

١٤٧- فَإِن كَذَّبُوكَ فَقُل رَّبُّكُمْ
ذُو رَحْمَةٍ وَاسِعَةٍ ۖ
وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ ○

148 Those who give partners
(To God) will say

١٤٨- سَيَقُولُ الَّذِينَ أَشْرَكُوا

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970 *Zufur* may mean claw or hoof, it is in the singular number, but as no animal has a singl claw, and there is no point in a division of claws, we must look to a hoof for the correct interpretation In the Jewish Law (Leviticus xi 3 6), "whatsoever parteth the hoof and is cloven footed, and cheweth the cud among the beasts" was lawful as food but the camel, the coney (rabbit) and the hare were not lawful because they do not divide the hoof" "Undivided hoof" therefore is the correct interpretation These three animals, unlawful to the Jews, are lawful in Islam *Cf* iv 160.

971 In Leviticus (vii 23) it is laid down that "ye shall eat no manner of fat, of ox, or of sheep or of goat" As regards the exceptions, it is to be noticed that priests were enjoined (Leviticus, vii 6 to eat of the fat in the trespass offering, which was considered holy, *viz*, "the rump" (back and bone) "and the fat that covereth the inwards" (entrails), (Leviticus, vii 3)

"If God had wished,
We should not have
Given partners to Him,
Nor would our fathers,
Nor should we have had[972]
Any taboos." So did
Their ancestors argue
Falsely, until they tasted
Of Our wrath. Say:
"Have ye any (certain)
Knowledge? If so, produce
It before us. Ye follow
Nothing but conjecture:
Ye do nothing but lie."

لَوْ شَآءَ اللّٰهُ مَآ أَشْرَكْنَا وَلَآ اٰبَآؤُنَا
وَلَا حَرَّمْنَا مِنْ شَيْءٍ ۚ
كَذٰلِكَ كَذَّبَ الَّذِيْنَ مِنْ قَبْلِهِمْ
حَتّٰى ذَاقُوْا بَأْسَنَا ۗ
قُلْ هَلْ عِنْدَكُمْ مِّنْ عِلْمٍ فَتُخْرِجُوْهُ لَنَا ۗ
إِنْ تَتَّبِعُوْنَ إِلَّا الظَّنَّ
وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُوْنَ ○

149 Say: "With God is the argument[973]
That reaches home: if it had
Been His Will, He could
Indeed have guided you all."

١٤٩- قُلْ فَلِلّٰهِ الْحُجَّةُ الْبَالِغَةُ ۚ
فَلَوْ شَآءَ لَهَدٰىكُمْ أَجْمَعِيْنَ ○

150 Say: "Bring forward your witnesses
To prove that God did
Forbid so and so." If they
Bring such witnesses,
Be not thou amongst them:[974]
Nor follow thou the vain
Desires of such as treat
Our Signs as falsehoods,
And such as believe not
In the Hereafter: for they
Hold others as equal
With their Guardian-Lord.[975]

١٥٠- قُلْ هَلُمَّ شُهَدَآءَكُمُ
الَّذِيْنَ يَشْهَدُوْنَ أَنَّ اللّٰهَ حَرَّمَ هٰذَا ۚ
فَإِنْ شَهِدُوْا فَلَا تَشْهَدْ مَعَهُمْ ۚ
وَلَا تَتَّبِعْ أَهْوَآءَ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا
وَالَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ
وَهُمْ بِرَبِّهِمْ يَعْدِلُوْنَ ○ ع

C. 82.—God's commands are not irrational
(vi. 151-165.) Taboos, but based on the moral law,
And conformable to reason. His Way

972 As used by the Pagans, the argument is false, for it implies (*a*) that men have no personal responsibility, (*b*) that they are the victims of a Determinism against which they are helpless, and (*c*) that they might therefore go on doing just what they liked. It is also inconsistent, for if (*c*) is true, (*c*) cannot be true. Nor is it meant to be taken seriously.

973 On the other hand, the argument cuts true and deep, as from God to His creatures. God is Omnipotent, and can do all that we can conceive. But He, in His Plan, has given man some responsibility and some choice in order to train man's will. If man fails, he is helped in various ways by God's mercy and grace. But man cannot go on sinning, and in a state of sin, expect God to be pleased with him (vi. 147).

974 The Pagan superstitions were of course baseless, and in many cases harmful and debasing. If God's name was taken as supporting them, no true man of God could be taken in, or join in support simply because God's name was taken in vain.

975 *Cf.* vi. 1. God, who created and who cherishes and cares for all, should have the first claim on our attention. Those who set up false gods fail to understand God's true governance or their own true destiny.

Is the straight Way, of justice and truth
In unity and faith must we dedicate
All our life to His service, and His
Alone, to Whom we shall return

SECTION 19

151 Say "Come, I will rehearse
What God hath (really)[976]
Prohibited you from" join not
Anything as equal with Him,
Be good to your parents,
Kill not your children
On a plea of want,—We
Provide sustenance for you
And for them,—come not
Nigh to shameful deeds,
Whether open or secret,
Take not life, which God
Hath made sacred, except
By way of justice and law[977]
Thus doth He command you,
That ye may learn wisdom

١٥١- قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ
أَلَّا تُشْرِكُوا بِهِ شَيْئًا
وَبِالْوَالِدَيْنِ إِحْسَانًا
وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ
نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا
الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ
وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ
ذَٰلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ ○

152 And come not nigh
To the orphan's property,
Except to improve it,
Until he attain the age
Of full strength, give measure
And weight with (full) justice,—
No burden do We place
On any soul, but that
Which it can bear,—
Whatever ye say, speak justly,

١٥٢- وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ
إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ
وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ
لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا
وَإِذَا قُلْتُمْ فَاعْدِلُوا

976 Instead of following Pagan superstitions and being in constant terror of imaginary taboos and prohibitions we should study the true moral law whose sanction is God's Law The first step is that we should recognise that He is the One and Only Lord and Cherisher The mention of goodness to parents immediately afterwards suggests (1) that God's love of us and care for us may—on an infinitely higher plane—be understood by our ideal of parental love which is purely unselfish, (2) that our first duty among our fellow creatures is to our father and mother whose love leads us to the conception of divine love Arising from that is the conception of our converse duties to our children God provides sustenance (material and spiritual) not only for us but for them, hence any custom like the Pagan custom of sacrificing children to Moloch stands condemned Then come the moral prohibitions against lewdness and all unseemly acts relating to sex or otherwise open or secret This is followed by the prohibition of killing or fighting All these things are conformable to our own interests, and therefore true wisdom from our own point of view

977 For the comprehensive word *haqq* I have used the two words "justice and law" other significations implied are right truth, what is becoming etc It is not only that human life is sacred, but all life is sacred Even in killing animals for food, a dedicatory formula "in the name of God" has to be employed, to make it lawful see n 698 to v 5, and n 962 to vi 138

Even if a near relative
Is concerned, and fulfil
The Covenant of God [978]
Thus doth He command you,
That ye may remember

وَلَوْ كَانَ ذَا قُرْبَىٰ ۚ
وَبِعَهْدِ اللّٰهِ اَوْفُوْا ۚ
ذٰلِكُمْ وَصّٰكُمْ بِهٖ لَعَلَّكُمْ تَذَكَّرُوْنَ ○

153 Verily, this is My Way,
Leading straight follow it
Follow not (other) paths
They will scatter you about
From His (great) Path
Thus doth He command you,
That ye may be righteous [979]

١٥٣- وَاَنَّ هٰذَا صِرَاطِيْ مُسْتَقِيْمًا فَاتَّبِعُوْهُ ۚ
وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ
سَبِيْلِهٖ ۚ
ذٰلِكُمْ وَصّٰكُمْ بِهٖ لَعَلَّكُمْ تَتَّقُوْنَ ○

154 Moreover, We gave Moses
The Book, completing
(Our favour) to those
Who would do right,
And explaining all things [980]
In detail,—and a guide
And a mercy, that they
Might believe in the meeting
With their Lord

١٥٤- ثُمَّ اٰتَيْنَا مُوْسَى الْكِتٰبَ تَمَامًا
عَلَى الَّذِيْٓ اَحْسَنَ
وَتَفْصِيْلًا لِّكُلِّ شَيْءٍ
وَّهُدًى وَّرَحْمَةً
لَّعَلَّهُمْ بِلِقَآءِ رَبِّهِمْ يُؤْمِنُوْنَ ○

Section 20.

155 And this is a Book
Which We have revealed
As a blessing so follow it
And do right, that ye
May receive mercy

١٥٥- وَهٰذَا كِتٰبٌ اَنْزَلْنٰهُ مُبٰرَكٌ فَاتَّبِعُوْهُ
وَاتَّقُوْا لَعَلَّكُمْ تُرْحَمُوْنَ ○

156 Lest ye should say
"The Book was revealed
To two Peoples before us,
And for our part, we
Remained unacquainted [981]

١٥٦- اَنْ تَقُوْلُوْٓا اِنَّمَآ اُنْزِلَ الْكِتٰبُ عَلٰى
طَآئِفَتَيْنِ مِنْ قَبْلِنَا ۪ وَاِنْ كُنَّا عَنْ

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978 Cf v 1 and n 682

979 Note again the triple refrain with variations, in vi 151 152 and 153 In verse 151 we have the moral law which it is for our own good to follow "Thus doth He command you that ye may learn wisdom" In verse 152 we have to deal justly and rightly with others we are apt to think too much of ourselves and forget others "Thus doth He command you that ye may remember" In verse 153 our attention is called to the Straight Way the Way of God the only Way that leads to righteousness "Thus doth He command you that ye may be righteous"

980 The revelation to Moses went into the details of people's lives and thus served as a practical guide to the Jews and after them to the Christians Admittedly the Message delivered by Christ dealt with general principles only and in no way with details The message of Islām as in the Qurān is the next complete guide in point of time after that of Moses

981 Because the diligent studies of the earlier People of the Book were in languages foreign to the new People of Islām, or because they were meant for circumstances different from those of the new world after Islām

With all that they learned
By assiduous study,"

دِرَاسَتِهِمْ لَغٰفِلِيْنَ ۝

157 Or lest ye should say
"If the Book had only
Been revealed to us,
We should have followed
Its guidance better than they"
Now then hath come
Unto you a Clear (Sign)[982]
From your Lord,—and a guide
And a mercy then who
Could do more wrong
Than one who rejecteth
God's Signs, and turneth
Away therefrom? In good time
Shall we requite those
Who turn away from Our Signs,
With a dreadful penalty,
For their turning away

١٥٧- اَوْ تَقُوْلُوْا لَوْ اَنَّآ اُنْزِلَ عَلَيْنَا الْكِتٰبُ
لَكُنَّآ اَهْدٰى مِنْهُمْ ۚ
فَقَدْ جَآءَكُمْ بَيِّنَةٌ مِّنْ رَّبِّكُمْ
وَهُدًى وَّرَحْمَةٌ ۚ
فَمَنْ اَظْلَمُ مِمَّنْ كَذَّبَ بِاٰيٰتِ اللّٰهِ
وَصَدَفَ عَنْهَا ۗ
سَنَجْزِى الَّذِيْنَ يَصْدِفُوْنَ عَنْ اٰيٰتِنَا
سُوْٓءَ الْعَذَابِ بِمَا كَانُوْا يَصْدِفُوْنَ ۝

158 Are they waiting to see
If the angels come to them,
Or thy Lord (Himself),
Or certain of the Signs
Of thy Lord!
The day that certain
Of the Signs of thy Lord
Do come, no good
Will it do to a soul[983]
To believe in them then,
If it believed not before
Nor earned righteousness
Through its Faith Say
"Wait ye we too
Are waiting"[984]

١٥٨- هَلْ يَنْظُرُوْنَ اِلَّآ اَنْ تَاْتِيَهُمُ
الْمَلٰٓئِكَةُ اَوْ يَاْتِىَ رَبُّكَ
اَوْ يَاْتِىَ بَعْضُ اٰيٰتِ رَبِّكَ ۗ
يَوْمَ يَاْتِىْ بَعْضُ اٰيٰتِ رَبِّكَ
لَا يَنْفَعُ نَفْسًا اِيْمَانُهَا
لَمْ تَكُنْ اٰمَنَتْ مِنْ قَبْلُ
اَوْ كَسَبَتْ فِىْٓ اِيْمَانِهَا خَيْرًا ۗ
قُلِ انْتَظِرُوْٓا اِنَّا مُنْتَظِرُوْنَ ۝

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982 The Quran and the life and the teaching of Muḥammad the Apostle of God

983 There is no merit in faith in things that you are compelled to acknowledge when they actually happen Faith is belief in things which you do not see with your eyes but you understand with your spiritual sense if your whole will consents to it it results in deeds of righteousness which are the evidence of your faith

984 The waiting in the two cases is in quite different senses the foolish man without faith is waiting for things which will not happen and is surprised by the real things which do happen, the righteous man of faith is waiting for the fruits of righteousness, of which he has an assured hope in a higher state of spiritual elevation, even the fruits have no personal meaning to him, for God is to him all in all vi 162

159 As for those who divide [985]
Their religion and break up
Into sects, thou hast
No part in them in the least
Their affair is with God
He will in the end
Tell them the truth
Of all that they did

١٥٩- إن الذين فرقوا دينهم وكانوا شيعا
لست منهم في شيء
إنما أمرهم إلى الله
ثم ينبئهم بما كانوا يفعلون ○

160 He that doeth good
Shall have ten times
As much to his credit
He that doeth evil
Shall be recompensed
According to his evil [986]
No wrong shall be done
Unto (any of) them

١٦٠- من جاء بالحسنة فله عشر أمثالها
ومن جاء بالسيئة
فلا يجزى إلا مثلها
وهم لا يظلمون ○

161 Say "Verily, my Lord
Hath guided me to
A Way that is straight,—
A religion of right,—
The Path (trod) by Abraham
The true in faith,
And he (certainly)
Joined not gods with God"

١٦١- قل إنني هداني ربي إلى صراط
مستقيم دينا قيما
ملة إبراهيم حنيفا
وما كان من المشركين ○

162 Say "Truly, my prayer
And my service of sacrifice,
My life and my death,
Are (all) for God,
The Cherisher of the Worlds

١٦٢- قل إن صلاتي ونسكي
ومحياي ومماتي
لله رب العلمين ○

163 No partner hath He
This am I taught,
And I am the first
Of those who bow
To His Will

١٦٣- لا شريك له
وبذلك أمرت
وأنا أول المسلمين ○

164 Say "Shall I seek
For (my) Cherisher

١٦٤- قل أغير الله أبغي ربا

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985 *Divide their religion farraqū i e* (1) make a distinction between one part of it and another take the part which suits them and reject the rest, or (2) have religion one day of the week and the world the rest of the six days or (3) keep religion in its right place" as if it did not claim to govern the whole life, make a sharp distinction between the secular and the religious, or (4) show a sectarian bias seek differences in views so as to break up the unity of Islam

986 God is just as well as generous To the good the reward is multiplied ten times (i e far above merits) on account of His generosity To the evil, the punishment is no more than commensurate with their sin, and even so the door of mercy is always open to those who sincerely repent and show it by their conduct

Other than God,
When He is the Cherisher
Of all things (that exist)?
Every soul draws the meed
Of its acts on none[987]
But itself no bearer
Of burdens can bear
The burden of another
Your goal in the end
Is towards God He will tell
You the truth of the things
Wherein ye disputed"

وَهُوَ رَبُّ كُلِّ شَيْءٍ ۚ
وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا ۚ
وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۚ
ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ
فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ

165 It is He Who hath made
You (His) agents, inheritors[988]
Of the earth He hath raised
You in ranks, some above
Others that He might try
You in the gifts ye receive
For thy Lord is quick
In punishment yet He
Is indeed Oft-forgiving,
Most Merciful

١٦٥- وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ
وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ
لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ ۗ
إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ
وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ

987 The doctrine of personal responsibility again We are fully responsible for our acts ourselves we cannot transfer the consequences to some one else Nor can any one vicariously atone for our sins If people have honest doubts or differences about important questions of religion, they should not start futile disputes All will be clear in the end Our duty here is to maintain unity and discipline and do the duty that comes to us

988 *Cf* ii 30 and n, where I have translated Khalifa" as' Vicegerent, it being God's Plan to make Adam (as representing mankind) His vicegerent on earth In C 1 I have construed the same word by the word 'Agent" Another idea implied in ' Khalifa" is that of ' successor heir or inheritor *i e* one who has the ultimate ownership after the present possessors, to whom a life tenancy has been given by the owner have passed away In xv 23 occurs the striking word 'heirs" (*wārithūn*) as applied to God We give life and death and We are the Heirs (or Inheritors)" The same idea occurs in iii 180 where see n 485 The translation here attempts to express both the ideas which I understand from the original

INTRODUCTION SURA VII (*A'rāf*)

This Sūra is closely connected, both chronologically and in respect of the argument, with the previous Sūra But it expounds the doctrine of revelation and man's spiritual history by illustrations from Adam onwards, through various Prophets, and the details of Moses's struggles, to the time of the Apostle Muhammad, in whom God's revelation is completed

Summary

The note, "learn from the past," is struck from the very beginning The opposition of Evil to Good is illustrated by the story of Adam and Iblīs Arrogance leads to rebellion, the rebel is jealous and tempts the natural man, who is warned against deceit and all excess (vii 1 31, and C 83)

If the warning is not heeded, the future penalties are indicated, while the privileges and the bliss and peace of the righteous are shown in a picture of the Hereafter, as well as in the power and goodness of God in the world that we see around us (vii 32 58, and C 84)

The story of Noah and the Flood, and the stories of Hūd, Sālih, Lot, and Shu'aib, all point to the lesson that the Prophets were resisted and rejected, but truth triumphed in the end, and evil was humbled, for God's Plan never fails (vii 59-99, and C 85)

The story of Moses is told in greater detail, not only in his struggles with Pharaoh, but in his preparation for his mission, and his struggles with his own rebellious people Even from the time of Moses the coming of the unlettered Apostle was foreshadowed (vii 100 157, and C 86)

But the people of Moses frequently lapsed from God's Law as promulgated to them, and transgressed God's Covenant, and they were scattered through the earth in sections (vii 158 171, and C 87)

The children of Adam have multiplied, but many of them have rejected truth and go by degrees to destruction in ways that they do not realise The righteous listen to the Message of God, and serve Him in humility (vii 172 206, and C 88)

C 83 —Revelation should ease the difficulties
(vii 1 31) Of heart and mind, for it tells
The story of man's spiritual past,
And teaches the end of good and evil
Iblīs fell from jealousy and arrogance,
And Adam fell because he listened
To his deceit But God did grant
In His Mercy gifts and guidance
To men, warned them against excess,
And taught them moderation and justice

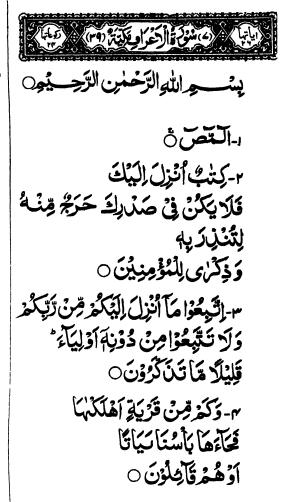
Sūra VII
A'rāf, or The Heights

In the name of God, Most Gracious, Most Merciful

1 Alif, Lām, Mīm, Ṣād [989]

2 A Book revealed unto thee,—
So let thy heart be oppressed [990]
No more by any difficulty
On that account,—
That with it thou mightest
Warn (the erring) and teach
The Believers

3 Follow (oh men!) the revelation
Given unto you from your Lord,
And follow not, as friends
Or protectors, other than Him
Little it is ye understand [991]

4 How many towns have We
Destroyed (for their sins)?
Our punishment took them
On a sudden by night
Or while they slept
For their afternoon rest

989 This is a combination of four Abbreviated Letters For Abbreviated Letters generally, see Appendix I (at the end of Sūra II) The combination here includes the three letters A L M which occurred at the beginning of Sūra II and are discussed in n 25 to n 1

The additional letter Ṣad occurs in combination here and in Sura xix and by itself at the beginning of S xxxviii and nowhere else The factor common to S vii S xix and S xxxviii is that in each case the core of the Sura consists in the stories (qiṣaṣ) of the Prophets In this Sūra we have the stories of Noah Hud Ṣālih Lot Shu aib and Moses, leading up to Muḥammad and in S xxxviii the stories of David Solomon, and Job similarly lead up to Muḥammad occupying three out of the five sections Sūra xix consists almost entirely of such stories Can we understand Ṣād to stand for qiṣaṣ of which it is the most characteristic letter? In this Sūra vii we have also the spiritual history of mankind traced —the Beginning the Middle, and the End which as explained in n 25 might be represented symbolically by A L M If so this Sūra, dealing with the Beginning Middle and End of man s spiritual story and illustrating it by the stories of the Prophets, might well be represented symbolically by the letters *Alif Lām, Mīm, Ṣād* But no one can be dogmatic about these symbols We must accept them as symbols with a mystic meaning

990 *Heart* in the original *breast* I have used the word most appropriate to the English idiom The meaning is that Mustafa is consoled for all the difficulties which he encountered in his mission, with the fact that he had clear guidance in the Book for his preaching

991 This is added in order that men might not be puffed up with such little knowledge as they possessed, for there are great heights to be scaled in the spiritual kingdom

5 When (thus) Our punishment
Took them, no cry
Could they utter but this
"Indeed we did wrong"[992]

٥- فَمَا كَانَ دَعْوٰىهُمْ اِذْ جَآءَهُمْ بَاْسُنَآ
اِلَّآ اَنْ قَالُوْٓا اِنَّا كُنَّا ظٰلِمِيْنَ ○

6 Then shall we question
Those to whom Our Message
Was sent and those by whom[993]
We sent it

٦- فَلَنَسْـَٔلَنَّ الَّذِيْنَ اُرْسِلَ اِلَيْهِمْ
وَلَنَسْـَٔلَنَّ الْمُرْسَلِيْنَ ○

7 We shall recount
Their whole story
With knowledge, for We
Were never absent
(At any time or place)[994]

٧- فَلَنَقُصَّنَّ عَلَيْهِمْ بِعِلْمٍ
وَّمَا كُنَّا غَآئِبِيْنَ ○

8 The balance that day
Will be true (to a nicety)
Those whose scale (of good)
Will be heavy, will prosper

٨- وَالْوَزْنُ يَوْمَئِذِ الْحَقُّ فَمَنْ ثَقُلَتْ
مَوَازِيْنُهٗ فَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ○

9 Those whose scale will be light,
Will find their souls
In perdition, for that they
Wrongfully rejected Our Signs

٩- وَمَنْ خَفَّتْ مَوَازِيْنُهٗ فَاُولٰٓئِكَ الَّذِيْنَ
خَسِرُوْٓا اَنْفُسَهُمْ بِمَا كَانُوْا بِاٰيٰتِنَا يَظْلِمُوْنَ ○

10 It is We Who have
Placed you with authority
On earth, and provided
You therein with means
For the fulfilment of your life[995]
Small are the thanks
That ye give!

١٠- وَلَقَدْ مَكَّنّٰكُمْ فِى الْاَرْضِ
وَجَعَلْنَا لَكُمْ فِيْهَا مَعَايِشَ
قَلِيْلًا مَّا تَشْكُرُوْنَ ○ ع

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992 The spiritual story of man begins with a prelude Think of the towns and nations ruined by their iniquity God gave them many opportunities, and sent them warners and teachers But they arrogantly went on in their evil ways, till some dreadful calamity came like a thief in the night and wiped out their traces In a warm climate the disturbance in the heat of the midday rest is even more than the disturbance at night It was when the catastrophe came that the people realised their sins, but it was too late

993 In the final reckoning the warners and teachers will give evidence of their preaching the truth, and the wicked will themselves have to acknowledge the truth We picture it like a court scene, when the story is related but the Judge knows all even more than the parties can tell

994 God is never absent from any place or at any time, for Time and Place are relative conceptions for our limited natures, while He is the Absolute, independent of such relative conceptions

995 That is, all the material things which are necessary to sustain beautify, and refine life, as well as all those powers faculties, and opportunities which are instrumental in bringing up life to a higher plane and preparing man for his high spiritual destiny

Section 2

11. It is We Who created you
And gave you shape;[996]
Then We bade the angels
Bow down to Adam, and they
Bowed down; not so Iblis;
He refused to be of those[997]
Who bow down.

١١- وَلَقَدْ خَلَقْنَٰكُمْ ثُمَّ صَوَّرْنَٰكُمْ
ثُمَّ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِءَادَمَ
فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ
لَمْ يَكُن مِّنَ ٱلسَّٰجِدِينَ ○

12. (God) said: "What prevented
Thee from bowing down
When I commanded thee?"
He said: "I am better
Than he: Thou didst create
Me from fire, and him from clay."[998]

١٢- قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ
قَالَ أَنَا۠ خَيْرٌ مِّنْهُ
خَلَقْتَنِى مِن نَّارٍ وَخَلَقْتَهُۥ مِن طِينٍ ○

13. (God) said: "Get thee down
From this:[999] it is not
For thee to be arrogant
Here: get out, for thou
Art of the meanest (of creatures)."

١٣- قَالَ فَٱهْبِطْ مِنْهَا
فَمَا يَكُونُ لَكَ أَن تَتَكَبَّرَ فِيهَا
فَٱخْرُجْ إِنَّكَ مِنَ ٱلصَّٰغِرِينَ ○

14. He said: "Give me respite
Till the day they are
Raised up."

١٤- قَالَ أَنظِرْنِىٓ
إِلَىٰ يَوْمِ يُبْعَثُونَ ○

15. (God) said: "Be thou
Among those who have respite."[1000]

١٥- قَالَ إِنَّكَ مِنَ ٱلْمُنظَرِينَ ○

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996 *Shape* or form must be interpreted not only to refer to the physical form which changes day by day but also the various forms or shapes which our ideal and spiritual existence may take from time to time according to our inner experiences. *Cf.* lxxxii. 8. The original Form or Idea or Pattern, according to Plato's mystic doctrine as developed in his Republic, may also be compared with the names or nature and quality of things which God taught Adam: Q. ii. 31 and n. 48; and vi. 94 n. 916. It was after Adam (as standing for all mankind) had been so taught that the angels were asked to bow down to him, for by God's grace his status had actually been raised higher. Note the transition from "you" (plural) in the first clause to "Adam" in the second clause: Adam and mankind are synonymous: the plural is reverted to in vii. 14, 16, 18.

997 Iblis not only refused to bow down: he refused to be of those who bowed down. In other words he arrogantly despised the angels who bowed down, as well as man to whom they bowed down; and he was in rebellion against God for not obeying His order. Arrogance, jealousy, and rebellion were his triple crime.

998 Notice the subtle wiles of Iblis: his egotism in putting himself above man, and his falsehood in ignoring the fact that God had not merely made man's body from clay but had given him a spiritual form—in other words, had taught him the nature of things and raised him above the angels.

999 "*This*": the situation as it was then—a rebellious creature impertinent to His Creator. At every step Iblis falls lower: arrogance, jealousy, disobedience, egotism, and untruth.

1000 Are there others under respite? Yes, Iblis has a large army of wicked seducers and those men who are their dupes. For though degradation takes effect at once, its appearance may be long delayed.

16 He said: "Because thou
Hast thrown me out[1001]
Of the Way, lo! I will
Lie in wait for them
On Thy Straight Way:

١٦- قَالَ فَبِمَآ أَغْوَيْتَنِى لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ۝

17 "Then will I assault them
From before them and behind them,
From their right and their left:
Nor wilt Thou find,
In most of them,
Gratitude (for Thy mercies)."[1002]

١٧- ثُمَّ لَاٰتِيَنَّهُم مِّنۢ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَن شَمَآئِلِهِمْ ۖ وَلَا تَجِدُ أَكْثَرَهُمْ شٰكِرِينَ ۝

18 (God) said: "Get out
From this, disgraced
And expelled. If any
Of them follow thee,—
Hell will I fill
With you all.

١٨- قَالَ اخْرُجْ مِنْهَا مَذْءُومًا مَّدْحُورًا ۖ لَّمَن تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنكُمْ أَجْمَعِينَ ۝

19 "O Adam! dwell thou[1003]
And thy wife in the Garden,
and enjoy[1004] (its good things)
As ye wish: but approach not
This tree, or ye run
Into harm and transgression."

١٩- وَيٰٓاٰدَمُ اسْكُنْ أَنتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هٰذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظّٰلِمِينَ ۝

20 Then began Satan[1005] to whisper
Suggestions to them, bringing
Openly before their minds
All their shame[1006]

٢٠- فَوَسْوَسَ لَهُمَا الشَّيْطٰنُ لِيُبْدِىَ لَهُمَا مَا وُۥرِىَ عَنْهُمَا مِن سَوْءٰتِهِمَا

1001 Another instance of Iblis's subtlety and falsehood. He waits till he gets the respite. Then he breaks out into a lie and impertinent defiance. The lie is in suggesting that God had thrown him out of the Way: in other words misled him: whereas his own conduct was responsible for his degradation. The defiance is in his setting snares on the Straight Way to which God directs men. Iblis now falls a step lower than the five steps mentioned in n. 999. His sixth step is defiance.

1002 The assault of evil is from all sides. It takes advantage of every weak point, and sometimes even our good and generous sympathies are used to decoy us into the snares of evil. Man has every reason to be grateful to God for all His loving care, and yet man in his folly forgets his gratitude and does the very opposite of what he should do.

1003 Now the story turns to man. He was placed in a spiritual Garden of innocence and bliss, but it was God's Plan to give him a limited faculty of choice. All that he was forbidden to do was to approach the Tree of Evil, but he succumbed to Satan's suggestions.

1004 *Enjoy*: literally "eat". Cf. the meaning of *ta'ama* in vi. 14, n. 847 and *akala* in v. 69, n. 776.

1005 The transition from the name "Iblis" to the name "Satan" is similar to that in ii. 36, where it is explained in n. 52.

1006 Our first parents as created by God (and this applies to all of us) were innocent in matters material as well as spiritual. They knew no evil. But the faculty of choice, which was given to them and which raised them above the angels, also implied that they had the capacity of evil, which by the training of their own will, they were to reject. They were warned of the danger. When they fell, they realised the evil. They were (and we are) still given the chance, in this life on a lower plane, to make good and recover the lost status of innocence and bliss.

That was hidden from them
(Before) he said " Your Lord
Only forbade you this tree,
Lest ye should become angels
Or such beings as live for ever "

وَقَالَ مَا نَهٰكُمَا رَبُّكُمَا عَنْ هٰذِهِ
الشَّجَرَةِ إِلَّآ أَنْ تَكُونَا مَلَكَيْنِ أَوْ تَكُونَا
مِنَ الْخٰلِدِينَ ○

21 And he swore to them
Both, that he was
Their sincere adviser

٢١- وَقَاسَمَهُمَآ إِنِّي لَكُمَا لَمِنَ
النّٰصِحِينَ ○

22 So by deceit he brought about
Their fall when they
Tasted of the tree,
Their shame became manifest
To them, and they began
To sew together the leaves
Of the Garden over their bodies
And their Lord called
Unto them " Did I not
Forbid you that tree,
And tell you that Satan
Was an avowed
Enemy unto you ? "

٢٢- فَدَلّٰىهُمَا بِغُرُورٍ ۚ فَلَمَّا ذَاقَا الشَّجَرَةَ
بَدَتْ لَهُمَا سَوْاٰتُهُمَا
وَطَفِقَا يَخْصِفٰنِ عَلَيْهِمَا مِنْ وَّرَقِ
الْجَنَّةِ ۚ
وَنَادٰىهُمَا رَبُّهُمَآ
أَلَمْ أَنْهَكُمَا عَنْ تِلْكُمَا الشَّجَرَةِ وَأَقُلْ
لَّكُمَآ إِنَّ الشَّيْطٰنَ لَكُمَا عَدُوٌّ مُّبِينٌ ○

23 They said " Our Lord !
We have wronged our own souls
If Thou forgive us not
And bestow not upon us
Thy Mercy, we shall
Certainly be lost "

٢٣- قَالَا رَبَّنَا ظَلَمْنَآ أَنْفُسَنَا ۫
وَإِنْ لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا
لَنَكُونَنَّ مِنَ الْخٰسِرِينَ ○

24 (God) said "Get ye down,
With enmity between yourselves
On earth will be your
dwelling-place
And your means of livelihood,—
For a time "

٢٤- قَالَ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۚ
وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ
وَّمَتَاعٌ إِلٰى حِينٍ ○

25 He said " Therein shall ye
Live, and therein shall ye
Die, but from it shall ye
Be taken out (at last) " [1007]

٢٥- قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ
وَمِنْهَا تُخْرَجُونَ ○ ع

1007 *Cf* this whole passage about Adam with the passage in ii 30 39 and with other passages in subsequent Sūras In places the words are precisely the same and yet the whole argument is different In each case it exactly fits the context In S ii the argument was about the origin of man Here the argument is a prelude to his history on earth and so it continues logically in the next section to address the Children of Adam, and goes on afterwards with the story of the various apostles that came to guide mankind Truth is one, but its apt presentment in human words shows a different facet in different contexts

Section 3

26 Oh ye Children of Adam!
We have bestowed raiment [1008]
Upon you to cover
Your shame, as well as
Be an adornment to you
But the raiment of
righteousness,—
That is the best
Such are among the Signs
Of God, that ye
May celebrate His praise!

٢٦- يٰبَنِيْٓ اٰدَمَ قَدْ اَنْزَلْنَا عَلَيْكُمْ لِبَاسًا
يُّوَارِيْ سَوْاٰتِكُمْ وَرِيْشًا ۭ
وَلِبَاسُ التَّقْوٰى ۙ
ذٰلِكَ خَيْرٌ ۭ
ذٰلِكَ مِنْ اٰيٰتِ اللّٰهِ
لَعَلَّهُمْ يَذَّكَّرُوْنَ ○

27 Oh ye Children of Adam!
Let not Satan seduce you,
In the same manner as [1009]
He got your parents out
Of the Garden, stripping them
Of their raiment, to expose
Their shame for he
And his tribe watch you
From a position where ye
Cannot see them We made
The Evil Ones friends
(Only) to those without Faith

٢٧- يٰبَنِيْٓ اٰدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطٰنُ
كَمَآ اَخْرَجَ اَبَوَيْكُمْ مِّنَ الْجَنَّةِ
يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْاٰتِهِمَا ۭ
اِنَّهٗ يَرٰىكُمْ هُوَ وَقَبِيْلُهٗ مِنْ حَيْثُ لَا
تَرَوْنَهُمْ ۭ اِنَّا جَعَلْنَا الشَّيٰطِيْنَ اَوْلِيَاۗءَ
لِلَّذِيْنَ لَا يُؤْمِنُوْنَ ○

28 When they do aught
That is shameful, they say
"We found our fathers
Doing so", and "God
Commanded us thus"
Say "Nay, God never

٢٨- وَاِذَا فَعَلُوْا فَاحِشَةً
قَالُوْا وَجَدْنَا عَلَيْهَآ اٰبَاۗءَنَا
وَاللّٰهُ اَمَرَنَا بِهَا ۭ قُلْ اِنَّ اللّٰهَ لَا يَاْمُرُ

1008 There is a double philosophy of clothes here to correspond with the double significatio of verse 20 above as explained in n 1006 Spiritually God created man bare and alone' (vi 94) the soul in its naked purity and beauty knew no shame because it knew no guilt after it wa touched by guilt and soiled by evil its thoughts and deeds became its clothing and adornment good or bad honest or meretricious according to the inner motives which gave them colou So in the case of the body it is pure and beautiful as long as it is not defiled by misuse it clothing and ornaments may be good or meretricious according to the motives in the mind an character if good they are the symbols of purity and beauty but the best clothing and ornamen we could have comes from righteousness which covers the nakedness of sin and adorns us wit virtues In secular literature the philosophy of clothes is the theme of Carlyle's *Sarto Resartus* but it is strong meat to the novice in literature

1009 That is by fraud and deceit—by putting you off your guard and telling lies Adam' story here becomes an introduction to the later spiritual history of mankind vii 20 22 In th Garden Satan's deceit stripped off their raiment of honour and innocence In this life on a lowe plane he seeks to strip us of the raiment of righteousness And he can take up positions on vantage ground of worldly power or influence or riches, in which he and his confederates are no seen in their true colours They may assume a fair seeming disguise of disinterested friendshi or high motives of patriotism or public spirit or loyalty to ancestors, when beneath it there is nothin but spite and selfishness

Commands what is shameful
Do ye say of God
What ye know not ? "

بِالْفَحْشَآءِ
أَتَقُولُونَ عَلَى اللّٰهِ مَا لَا تَعْلَمُونَ ○

29 Say " My Lord hath commanded
Justice , and that ye set
Your whole selves (to Him) [1010]
At every time and place
Of prayer, and call upon Him,
Making your devotion sincere
As in His sight
Such as He created you [1011]
In the beginning, so
Shall ye return "

٢٩- قُلْ أَمَرَ رَبِّي بِالْقِسْطِ
وَأَقِيمُوا وُجُوهَكُمْ
عِنْدَ كُلِّ مَسْجِدٍ
وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ
كَمَا بَدَأَكُمْ تَعُودُونَ ○

30 Some He hath guided
Others have (by their choice)
Deserved the loss of their way , [1012]
In that they took
The Evil Ones, in preference
To God, for their friends
And protectors, and think
That they receive guidance

٣٠- فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ
الضَّلَالَةُ إِنَّهُمُ اتَّخَذُوا الشَّيَاطِينَ
أَوْلِيَاءَ مِنْ دُونِ اللّٰهِ
وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ ○

31 Oh Children of Adam !
Wear your beautiful apparel [1013]
At every time and place
Of prayer eat and drink
But waste not by excess,
For God loveth not the wasters

٣١- يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ
كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا
إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ○ ع

1010 For *wajh* see n 112 and n 114 Our devotion should be sincere not as in other men s sight but by presenting our whole selves heart and soul to God Even so it may not be enough for the sight of our heart and soul may be faulty We should call upon God to give us the light, by which our sincerity may commend itself to Him as true sincerity is in His sight '

1011 *Cf* vi 94 Our sincerity should be real sincerity, as in God s sight , for when we return to Him, we shall be stripped of all pretence, even such self deception as may satisfy us in this life

1012 Guidance is for all But in some it takes effect , in others the doors are closed against it because they have taken Evil for their friend If they have lost their way they have richly deserved it for they deliberately took their choice, even though in their self righteousness, they may think that their sin is their virtue and that their Evil is their Good

1013 *Beautiful apparel* *zinat* adornments or apparel for beautiful living construed to mean not only clothes that add grace to the wearer but toilet and cleanliness attention to hair, and other small personal details which no self respecting man or woman ought to neglect when going solemnly even before a great human dignitary, if only out of respect for the dignity of the occasion. How much more important it is to attend to these details when we solemnly apply our minds to the Presence of God though He is always present everywhere ! But the caution against excess applies men must not go to prayer in silks or ornaments appropriate to women Similarly sober food good and wholesome, is not to be divorced from offices of religion , only the caution against excess applies strictly A dirty, unkempt, slovenly Faqir could not claim sanctity in Islam

C 84 —God has forbidden the things
(vii 32 58) That are evil, not those that are good,
For these were created for man's
Enjoyment The transgressors
Are those who reject God's Signs
They will have no share in the Bliss
Of the Hereafter But the righteous
Will dwell in Peace, and the Hope
That was promised will be theirs

Section 4

32 Say Who hath forbidden
The beautiful (gifts) of God,[1014]
Which He hath produced
For His servants,
And the things, clean and pure,
Which He hath provided
For sustenance?
Say They are, in the life
Of this world, for those
Who believe, (and) purely [1015]
For them on the Day
Of Judgment Thus do We
Explain the Signs in detail
For those who understand

٣٢- قُلْ مَنْ حَرَّمَ زِينَةَ اللّٰهِ
الَّتِيْٓ اَخْرَجَ لِعِبَادِهٖ
وَالطَّيِّبٰتِ مِنَ الرِّزْقِ ؕ
قُلْ هِيَ لِلَّذِيْنَ اٰمَنُوْا فِي الْحَيٰوةِ
الدُّنْيَا
خَالِصَةً يَّوْمَ الْقِيٰمَةِ ؕ
كَذٰلِكَ نُفَصِّلُ الْاٰيٰتِ لِقَوْمٍ يَّعْلَمُوْنَ ۝

33 Say The things that my Lord
Hath indeed forbidden are [1016]
Shameful deeds, whether open
Or secret, sins and trespasses
Against truth or reason, assigning
Of partners to God, for which
Ye are given no authority,
And saying things about God
Of which ye have no knowledge

٣٣- قُلْ اِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ
مِنْهَا وَمَا بَطَنَ وَالْاِثْمَ وَالْبَغْيَ
بِغَيْرِ الْحَقِّ وَاَنْ تُشْرِكُوْا بِاللّٰهِ
مَا لَمْ يُنَزِّلْ بِهٖ سُلْطٰنًا
وَّاَنْ تَقُوْلُوْا عَلَى اللّٰهِ مَا لَا تَعْلَمُوْنَ ۝

1014 Asceticism often means the negation of art and beauty It has no necessary sanctity attache to it

1015 The beautiful and good things of life are really meant for and should be the privilege o those with faith in God If they do not always have them in this life, and if there is sometimes th semblance of others having them who do not deserve them let us at least consider the matter i another light Our Faith in God's wisdom is unshaken and we know that these are but fleeting an mixed types of the things in the spiritual world Their pure counterparts in the spiritual world wi be only for those who proved, in all the trials of this world, that they had faith

1016 The forbidden things are described in four categories (1) what is shameful or unbecoming the sort of things which have also legal and social sanctions, not of a local but of a universal kind they may be called offences against society, (2) sins against self and trespasses or excesses of ever sort, these are against truth and reason, here would come in indiscipline, failure in doing intangibl duties not clearly defined by law, selfishness or self aggrandisement, which may be condoned b custom and not punished by law, etc, (3) erecting fetishes or false gods, this is treason against th true God, and (4) corrupting religion by debasing superstitions, etc

34 To every People is a term[1017]
Appointed when their term
Is reached, not an hour
Can they cause delay,
Nor (an hour) can they
Advance (in anticipation)

۳۴- وَلِكُلِّ أُمَّةٍ أَجَلٌ ۚ فَإِذَا جَاءَ أَجَلُهُمْ
لَا يَسْتَأْخِرُونَ سَاعَةً
وَلَا يَسْتَقْدِمُونَ ○

35 Oh ye Children of Adam !
Whenever there come to you
Apostles from amongst you,
Rehearsing My Signs unto you,—
Those who do right
And mend (their lives),—
On them shall be no fear
Nor shall they grieve

۳۵- يٰبَنِيٓ اٰدَمَ اِمَّا يَاْتِيَنَّكُمْ رُسُلٌ مِّنْكُمْ
يَقُصُّوْنَ عَلَيْكُمْ اٰيٰتِيْ ۙ فَمَنِ اتَّقٰى وَاَصْلَحَ
فَلَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُوْنَ ○

36 But those who reject
Our Signs and treat them
With arrogance,—they
Are Companions of the Fire,
To dwell therein (for ever)

۳۶- وَالَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا
وَاسْتَكْبَرُوْا عَنْهَآ اُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ
هُمْ فِيْهَا خٰلِدُوْنَ ○

37 Who can do more wrong
Than one who invents
A lie against God
Or rejects His Signs ?
For such, their portion[1018]
Appointed must reach them
From the Book (of Decrees)
Until, when Our messengers
(Of death) arrive and take
Their souls, they say
" Where are the things
That ye used to invoke
In preference to God ?"
They will reply, " They

۳۷- فَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ
كَذِبًا اَوْ كَذَّبَ بِاٰيٰتِهٖ ۭ
اُولٰٓئِكَ يَنَالُهُمْ نَصِيْبُهُمْ مِّنَ الْكِتٰبِ ۭ
حَتّٰٓى اِذَا جَاۗءَتْهُمْ رُسُلُنَا يَتَوَفَّوْنَهُمْ ۙ
قَالُوْٓا اَيْنَ مَا كُنْتُمْ تَدْعُوْنَ مِنْ
دُوْنِ اللّٰهِ ۭ
قَالُوْا

1017 People *ummat* I do not know whether generation " would not be more appropriate here If so it would refer to the Time Spirit for it affects a whole number of people living contemporaneously and while we deal grammatically with a group we really have in mind the individuals composing the group Anyway the lesson is what is suggested in the following verses There is only a limited time for an individual or for a group of people If they do not make good during that time of probation, the chance is lost and it cannot come again We cannot retard or advance the march of time by a single hour or minute (Hour " in the text expresses an indefinite but short period of time)

1018 It must not be supposed that the rebels against God would at once be cut off in this life for their sins They will get the portion allotted to them, including the good things of life and the chance of repentance and reformation during their probationary period on this earth During that period they will have a full run After that period expires, they will be called to account They will themselves see that the false things in which they put their trust, were false, and they will confess their sin, but it will be too late

Have left us in the lurch,"
And they will bear witness
Against themselves, that they
Had rejected God

ضَلُّوا عَنَّا وَشَهِدُوا عَلَىٰ أَنفُسِهِمْ
أَنَّهُمْ كَانُوا كَافِرِينَ ○

38 He will say "Enter ye
In the company of
The Peoples who passed away
Before you—men and Jinns,—
Into the Fire Every time
A new People enters,
It curses its sister-People
(That went before), until
They follow each other, all
Into the Fire Saith the last
About the first "Our Lord!
It is these that misled us
So give them a double
Penalty in the Fire"
He will say "Doubled[1019]
For all" but this
Ye do not understand

٣٨- قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ
قَبْلِكُمْ مِّنَ الْجِنِّ وَالْإِنسِ
فِي النَّارِ
كُلَّمَا دَخَلَتْ أُمَّةٌ لَّعَنَتْ أُخْتَهَا
حَتَّىٰ إِذَا ادَّارَكُوا فِيهَا جَمِيعًا
قَالَتْ أُخْرَاهُمْ لِأُولَاهُمْ
رَبَّنَا هَٰؤُلَاءِ أَضَلُّونَا
فَآتِهِمْ عَذَابًا ضِعْفًا مِّنَ النَّارِ
قَالَ لِكُلٍّ ضِعْفٌ وَلَٰكِن لَّا تَعْلَمُونَ ○

39 Then the first will say
To the last "See then!
No advantage have ye
Over us, so taste ye
Of the Penalty for all
That ye did!"[1020]

٣٩- وَقَالَتْ أُولَاهُمْ لِأُخْرَاهُمْ
فَمَا كَانَ لَكُمْ عَلَيْنَا مِن فَضْلٍ
فَذُوقُوا الْعَذَابَ بِمَا كُنتُمْ تَكْسِبُونَ ○ ع

SECTION 5

40 To those who reject
Our Signs and treat them
With arrogance, no opening
Will there be of the gates

٤٠- إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا
عَنْهَا لَا تُفَتَّحُ لَهُمْ أَبْوَابُ

1019 The earlier generations committed a double crime (1) their own sins (2) the bad example they set for those that followed We are responsible not only for our own misdeeds but for those which our example and our teaching to our juniors may induce them to commit But it does not lie in the mouth of the juniors to ask for a double punishment for seniors the motive is not justice but pure spite which is itself a sin Further the later generations have to answer for two things (1) their own sins and (2) their failure to learn from the past from the experiences of those who preceded them They should have an advantage in this respect being "in the foremost files of Time,' but they did not learn Thus there was nothing to choose between the earlier and later generations in the matter of guilt But how few people understand this!

In vi 160 we were told that good was rewarded tenfold but evil was punished according to its guilt, in perfect justice This verse is in no way inconsistent with it Two crimes must have a double penalty But we must understand "ten times" and "double" figuratively and not quantitatively

1020 Wrong doers have really no sense of honour towards each other "Honour among thieves" is an exceptional, not an ordinary, experience In real life guilt and crime are apt to indulge in mean spite and bitter recriminations against accomplices

Of heaven, nor will they
Enter the Garden, until
The camel can pass
Through the eye of the needle:
Such is Our reward
For those in sin.

السَّمَآءِ وَلَا يَدْخُلُوْنَ الْجَنَّةَ
حَتّٰى يَلِجَ الْجَمَلُ فِىْ سَمِّ الْخِيَاطِ ؕ
وَكَذٰلِكَ نَجْزِى الْمُجْرِمِيْنَ ○

41 For them there is
Hell, as a couch
(Below) and folds and folds
Of covering above: such
Is Our requital of those
Who do wrong.

٤١- لَهُمْ مِّنْ جَهَنَّمَ مِهَادٌ
وَّمِنْ فَوْقِهِمْ غَوَاشٍ ؕ
وَكَذٰلِكَ نَجْزِى الظّٰلِمِيْنَ ○

42 But those who believe
And work righteousness,—
No burden do We place
On any soul, but that
Which it can bear,—
They will be Companions
Of the Garden, therein
To dwell (for ever).

٤٢- وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
لَا نُكَلِّفُ نَفْسًا اِلَّا وُسْعَهَآ ۡ
اُولٰٓئِكَ اَصْحٰبُ الْجَنَّةِ ۚ
هُمْ فِيْهَا خٰلِدُوْنَ ○

43 And We shall remove
From their hearts any
Lurking sense of injury;—[1021]
Beneath them will be
Rivers flowing;—and they
Shall say: "Praise be to God,
Who hath guided us
To this (felicity): never
Could we have found
Guidance, had it not been
For the guidance of God:
Indeed it was the truth
That the Apostles of our Lord
Brought unto us." And they
Shall hear the cry:
"Behold! the Garden before you!

٤٣- وَنَزَعْنَا مَا فِىْ صُدُوْرِهِمْ مِّنْ غِلٍّ
تَجْرِىْ مِنْ تَحْتِهِمُ الْاَنْهٰرُ ۚ
وَقَالُوا الْحَمْدُ لِلّٰهِ
الَّذِىْ هَدٰنَا لِهٰذَا ۗ
وَمَا كُنَّا لِنَهْتَدِىَ
لَوْلَآ اَنْ هَدٰنَا اللّٰهُ ۚ
لَقَدْ جَآءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ ؕ
وَنُوْدُوْٓا اَنْ تِلْكُمُ الْجَنَّةُ

1021 A man who may have suffered or been disappointed may have a lurking sense of injury at the back of his mind which may spoil his enjoyment on account of past memory intruding in the midst of felicity. In such cases memory itself is pain. Even sorrow is intensified by memory, as Tennyson says: "A sorrow's crown of sorrows is remembering happier things." But that is in this our imperfect life. In the perfect felicity of the righteous all such feelings will be blotted out. "No heartaches" then and no memories of them! The clouds of the past will have dissolved in glorious light, and no past happiness will be comparable with the perfect happiness which will have then been attained. Nor will any sense of envy or shortcoming be possible in that perfect bliss.

Ye have been made [1022]
Its inheritors, for your
Deeds (of righteousness) "

أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ۝

44 The Companions of the Garden
Will call out to the Companions
Of the Fire " We have
Indeed found the promises
Of our Lord to us true
Have you also found
Your Lord's promises true ? "
They shall say, " Yes ", but [1023]
A Crier shall proclaim
Between them "The curse
Of God is on the wrong-doers ,—

٤٤- وَنَادَىٰ أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ
أَنْ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا
فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا ۖ
قَالُوا نَعَمْ ۚ
فَأَذَّنَ مُؤَذِّنٌ
بَيْنَهُمْ أَنْ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ۝

45. " Those who would hinder (men)
From the path of God
And would seek in it
Something crooked [1024]
They were those who
Denied the Hereafter "

٤٥- الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ
وَيَبْغُونَهَا عِوَجًا ۚ
وَهُمْ بِالْآخِرَةِ كَافِرُونَ ۝

46 Between them shall be
A veil, and on the Heights [1025]

٤٦- وَبَيْنَهُمَا حِجَابٌ ۚ وَعَلَى الْأَعْرَافِ

1022 Jesus said Blessed are the meek for they shall inherit the earth Matt v 5 Here we are told blessed are the righteous for they shall inherit the kingdom of heaven The stress here is on actual practical deeds of righteousness whether they find their rewards on earth or not is immaterial their attention is directed to an infinitely greater reward the kingdom of heaven In the Sermon on the Mount this is promised to the poor in spirit Matt v 3

1023 The Companions of the Fire can only answer a single word Yes ' such is their state of misery Even so their voice is drowned in the voice of the Crier who explains their state they are in a state of curse that is deprivation of the grace and mercy of God Such deprivation is the highest misery that souls can suffer

1024 The unrighteous reflect their own crooked minds when the path of God i before them Instead of going straight they try to find something in it that suits their own crooked ideas Frankly they have no faith in the final Goal the Hereafter

1025 This is a difficult passage and Commentators have interpreted it in different ways Three distinct schools of thought may be discerned in the interpretation (1) One school thinks that the men on the Heights are angels or such men of exalted spiritual dignity (*e g* the great apostles) as will be able to know the souls at sight as regards their spiritual worth the Heights will be their exalted stations from which they will welcome the righteous with a salutation of peace even before the righteous have entered heaven the salutation of peace being itself an assurance of salvation to those whom they salute (2) Another school of thought thinks that the men on the Heights are such souls as are not decidedly on the side of merit or decidedly on the side of sin but evenly balanced on a partition between heaven and hell Their case is yet to be decided but their salutation to the righteous is a wistful salutation because they hope for God's Mercy (3) The third line of interpretation, with which I agree is close to the first with this exception that the partition and the Heights are figurative The higher souls will rejoice at the approaching salvation of the righteous

Will be men
Who would know every one
By his marks: they will call
Out to the Companions
Of the Garden, "Peace on you":
They will not have entered,
But they will have
An assurance (thereof).

47 When their eyes[1026] shall be turned
Towards the Companions
Of the Fire, they will say:
"Our Lord! send us not
To the company
Of the wrong-doers."

SECTION 6

48 The men on the Heights
Will call to certain men
Whom they will know
From their marks, saying:[1027]
"Of what profit to you
Were your hoards and your
Arrogant ways?

49 "Behold! are these not
The men whom you swore
That God with His Mercy
Would never bless?
Enter ye the Garden:
No fear shall be on you,
Nor shall ye grieve."

50 The Companions of the Fire
Will call to the Companions
Of the Garden: "Pour down
To us water or anything

رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمٰهُمْ
وَنَادَوْا أَصْحٰبَ الْجَنَّةِ
أَنْ سَلٰمٌ عَلَيْكُمْ لَمْ يَدْخُلُوهَا
وَهُمْ يَطْمَعُونَ ○

۴۷- وَإِذَا صُرِفَتْ أَبْصَارُهُمْ
تِلْقَاءَ أَصْحٰبِ النَّارِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا
مَعَ الْقَوْمِ الظّٰلِمِينَ ○

۴۸- وَنَادٰى أَصْحٰبُ الْأَعْرَافِ رِجَالًا
يَعْرِفُونَهُمْ بِسِيمٰهُمْ
قَالُوا مَا أَغْنٰى عَنْكُمْ جَمْعُكُمْ
وَمَا كُنْتُمْ تَسْتَكْبِرُونَ ○

۴۹- أَهٰؤُلَاءِ الَّذِينَ أَقْسَمْتُمْ
لَا يَنَالُهُمُ اللّٰهُ بِرَحْمَةٍ
اُدْخُلُوا الْجَنَّةَ
لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ ○

۵۰- وَنَادٰى أَصْحٰبُ النَّارِ أَصْحٰبَ الْجَنَّةِ
أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا

1026 *Their eyes:* according to interpretation (2) of the last note, "*their*" would refer to the people whose fate has not yet been decided and the speech would be theirs: according to interpretations (1) and (3) in that note, 'their' would refer to the Companions of the Garden who would realise the terrible nature of hell and express their horror of it. I prefer the latter. Then the mention of the "men on the Heights" and their speech in verse 48 comes in naturally as a different kind of speech from a different kind of men.

1027 This speech is in three parts: (1) the last lines of this verse are addressed to the Companions of the Fire, reminding them (as a bench of judges might speak to a prisoner) of the futility of their wealth and riches and arrogance in their earthly life; (2) the second part, in the first half of verse 49, recalls to their minds how false was their contempt of the good but lowly men who are now to be the inheritors of heaven; and (3) the latter part of verse 49, "enter ye the Garden" is addressed to the Blessed, to give them a welcome to their state of felicity.

That God doth provide
For your sustenance."
They will say: "Both
These things hath God forbidden
To those who rejected Him,—[1028]

رَزَقَكُمُ اللّٰهُ ۚ قَالُوْٓا اِنَّ اللّٰهَ حَرَّمَهُمَا
عَلَى الْكٰفِرِيْنَ ۝

51 "Such as took their religion
To be mere amusement
And play, and were deceived
By the life of the world."
That day shall We forget them[1029]
As they forgot the meeting
Of this day of theirs,
And as they were wont
To reject Our Signs.

٥١- الَّذِيْنَ اتَّخَذُوْا دِيْنَهُمْ لَهْوًا
وَّلَعِبًا وَّغَرَّتْهُمُ الْحَيٰوةُ الدُّنْيَا ۚ
فَالْيَوْمَ نَنْسٰىهُمْ
كَمَا نَسُوْا لِقَآءَ يَوْمِهِمْ هٰذَا ۙ
وَمَا كَانُوْا بِاٰيٰتِنَا يَجْحَدُوْنَ ۝

52 For We had certainly
Sent unto them a Book,
Based on knowledge,
Which We explained
In detail,—a guide
And a mercy
To all who believe.

٥٢- وَلَقَدْ جِئْنٰهُمْ بِكِتٰبٍ
فَصَّلْنٰهُ عَلٰى عِلْمٍ هُدًى
وَّرَحْمَةً لِّقَوْمٍ يُّؤْمِنُوْنَ ۝

53 Do they just wait
For the final fulfilment
Of the event? On the day
The event is finally fulfilled,[1030]
Those who disregarded it
Before will say: "The apostles
Of our Lord did indeed
Bring true (tidings). Have we
No intercessors now to intercede
On our behalf? Or could we

٥٣- هَلْ يَنْظُرُوْنَ اِلَّا تَاْوِيْلَهٗ ۗ
يَوْمَ يَاْتِيْ تَاْوِيْلُهٗ
يَقُوْلُ الَّذِيْنَ نَسُوْهُ مِنْ قَبْلُ
قَدْ جَآءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ ۚ فَهَلْ لَّنَا
مِنْ شُفَعَآءَ فَيَشْفَعُوْا لَنَآ اَوْ

1028 The Companions of the Fire will thirst for water and not get it, and for sustenance which will not be theirs, while the Companions of the Garden will have the refreshing rain of God's Mercy, and the crystal waters of the springs and rivers of God's pleasure, and they will enjoy the bliss of God's Countenance, which will be their supreme nourishment and the fruit of their life of probation and seeking. These things will not be transferable. Cf. also xxxvii. 41-47, 62-67.

1029 Forgetfulness may be involuntary, from a defect of memory, or figuratively, a deliberate turning away from or ignoring of something we do not want, as when we say in an argument: "you conveniently forget that so and so is so and so." Here the latter kind is meant. If men deliberately ignored the Hereafter in spite of warnings, can they expect to be received by God, Whom they themselves rejected?

1030 If those without Faith want to wait and see what happens in the Hereafter, they will indeed learn the truth, but it will be too late for them to profit by it then. All the false ideals and false gods which they put their trust upon will leave them in the lurch. If they thought that the goodness or greatness of others would help them, they will be undeceived on the day when their personal responsibility will be enforced. There will be no salvation except on their own record. How they will then wish that they had another chance! But their chance will be gone.

Be sent back ? Then should we
Behave differently from our
Behaviour in the past "
In fact they will have lost
Their souls, and the things
They invented will leave
Them in the lurch

نُرَدُّ فَنَعْمَلَ غَيْرَ الَّذِي كُنَّا نَعْمَلُ ۚ
قَدْ خَسِرُوا أَنْفُسَهُمْ
وَضَلَّ عَنْهُمْ
مَّا كَانُوا يَفْتَرُونَ ۝

Section 7

54 Your Guardian-Lord
Is God, Who created
The heavens and the earth [1031]
In six Days, and is firmly
Established on the Throne [1032]
(Of authority) He draweth
The night as a veil
O'er the day, each seeking
The other in rapid succession
He created the sun,
The moon, and the stars,
(All) governed by laws
Under His Command
Is it not His to create
And to govern ? Blessed
Be God, the Cherisher
And Sustainer of the Worlds !

٥٤- إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ
السَّمٰوٰتِ وَالْأَرْضَ
فِي سِتَّةِ أَيَّامٍ
ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ
يُغْشِي الَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا
وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ
مُسَخَّرٰتٍ بِأَمْرِهِ ۗ
أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ
تَبٰرَكَ اللَّهُ رَبُّ الْعٰلَمِينَ ۝

55 Call on your Lord
With humility and in private [1033]

٥٥- ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً ۚ

1031 A sublime verse comparable to the Throne Verse ii 255 The Creation in *six Days* is of course metaphorical In xlv 14 the 'Days of God' refer not so much to time as to the growth in us of a spiritual sense a sense of sin and a sense of God's Mercy In xxii 47 we are told that a Day in the sight of God is *like* a thousand years of our reckoning and in lxx 4 the comparison is with 50,000 of our years In the history of our material earth we may reckon six great epochs of evolution The significance of the figure *six* will be discussed in connection with xli 9 12 where the matter is referred to in more detail

1032 Throne (*arsh*) is of course metaphorical a symbol of authority power and vigilance as *Kursī* (seat throne) was in ii 255 *Kursī* perhaps refers to majesty while *arsh* refers to power and the slightly different shades of meaning throw light on the two passages Here we are told of the creation of the heavens and the earth in six days But lest we should be obsessed with the Jewish idea that God *rested* on the seventh day we are told that the Creation was but a prelude to God's work for His authority is exercised constantly by the laws which He establishes and enforces in all parts of His Creation The beautiful imagery of night and day seeking out each other in rapid succession is still further enforced in the Arabic by the double accusative of the verb *yugshī* showing the *mutual* interactions of the day and the night each covering the other in turn The heavenly bodies show an order which is evidence of His *constant* care and government Not only that, but it is only He Who creates, maintains and governs and no one else

1033 In prayer we must avoid any arrogance or show or loudness or vanity of requests or words If excess is condemned in all things it is specially worthy of condemnation when we go humbly before our Lord,—we poor creatures before the Omnipotent Who knoweth all

For God loveth not
Those who trespass beyond
bounds

إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ۝

56 Do no mischief on the earth,
After it hath been[1034]
Set in order, but call
On Him with fear[1035]
And longing (in your hearts)
For the Mercy of God
Is (always) near
To those who do right

٥٦- وَلَا تُفْسِدُوا فِي الْأَرْضِ
بَعْدَ إِصْلَاحِهَا
وَادْعُوهُ خَوْفًا وَطَمَعًا ۚ إِنَّ رَحْمَتَ اللَّهِ
قَرِيبٌ مِّنَ الْمُحْسِنِينَ ۝

57 It is He who sendeth
The Winds like heralds
Of glad tidings, going before[1036]
His Mercy when they have
Carried the heavy-laden
Clouds, We drive them
To a land that is dead,
Make rain to descend thereon,
And produce every kind
Of harvest therewith thus
Shall We raise up the dead
Perchance ye may understand

٥٧- وَهُوَ الَّذِي يُرْسِلُ الرِّيَاحَ
بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۖ
حَتَّىٰ إِذَا أَقَلَّتْ سَحَابًا ثِقَالًا سُقْنَاهُ
لِبَلَدٍ مَّيِّتٍ فَأَنزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا
بِهِ مِن كُلِّ الثَّمَرَاتِ ۚ
كَذَٰلِكَ نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ ۝

58 From the land that is clean
And good, by the Will
Of its Cherisher, springs up
Produce, (rich) after its kind[1037]

٥٨- وَالْبَلَدُ الطَّيِّبُ
يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ ۚ

1034 The man who prays with humility and earnestness finds the ground prepared by God for his spiritual advancement It is all set in order and cleared of weeds He does not like the wicked upset that order to introduce evil or mischief into it

1035 *Fear and longing* the fear of God is really a fear lest we should diverge from His Will or do anything which would not be pleasing to Him unlike ordinary fear it therefore brings us nearer to God and in fact nourishes our longing and desire for Him

1036 The Parable is complete in its triple significance (1) In the physical world the winds go like heralds of glad tidings they are the advance guard behind which is coming a great army of winds driving heavily laden clouds before it the wise Providence of God is their General, who directs them towards a parched land on which the clouds deliver their gladdening showers of mercy, which convert the dead land into a living fertile and beautiful land bearing a rich harvest (2) In the spiritual world the winds are the great motive forces in the mind of man or in the world around him that bring the clouds or instruments of God's Mercy which descend and fertilise souls hitherto spiritually dead (3) If we can see or experience such things in our life here below can we doubt the resurrection of our souls after we die here ?

1037 The triple parable explained in the last note is here continued (1) In the physical world, the fertilising showers of rain yield a rich harvest on good soil, but bad soil yields little or nothing (2) In the spiritual world, also, God's Mercies evoke no response in some souls which have chosen evil (3) In the final reckoning, though all will be raised not all will achieve the fulfilment of their lives

But from the land that is
Bad, springs up nothing
But that which is niggardly
Thus do we explain the Signs
By various (symbols) to those
Who are grateful [1038]

وَالَّذِىْ خَبُثَ لَا يَخْرُجُ اِلَّا نَكِدًا ۚ كَذٰلِكَ نُصَرِّفُ الْاٰيٰتِ لِقَوْمٍ يَّشْكُرُوْنَ ۝

C 85 —Noah's warning was rejected by his
(vii 59 99) Generation, and they were destroyed
In the Flood Hūd was defied
By his own people 'Ād, but they were
Swept away by a terrible blast
Their successors, the Thamūd, were puffed up
With pride and injustice, but behold!
An earthquake buried them for their sins
After Sālih had warned them from God
With a rain of brimstone and fire
Were overwhelmed the Cities of the Plain
For their unexampled lusts, against which
Lot did warn them The people of Midian
Were given to mischief and fraud Shu'aib
Did warn them, but they heeded not,
And perished in an earthquake
God's punishment is sure for wickedness and sin

Section 8

59 We sent Noah to his people [1039]
He said "Oh my people!
Worship God! ye have
No other god but Him
I fear for you the Punishment
Of a dreadful Day!

٥٩- لَقَدْ اَرْسَلْنَا نُوْحًا اِلٰى قَوْمِهٖ فَقَالَ يٰقَوْمِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ۚ اِنِّىْۤ اَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيْمٍ ۝

60 The leaders of his people
Said "Ah! We see thee
Evidently wandering (in mind)"

٦٠- قَالَ الْمَلَاُ مِنْ قَوْمِهٖۤ اِنَّا لَنَرٰىكَ فِىْ ضَلٰلٍ مُّبِيْنٍ ۝

1038 *Those who are grateful* are those who joyfully receive God's Message, and respond to i by deeds of holiness and righteousness

1039 The story of Noah in greater detail will be found in xi 25 49 Here the scheme is to te briefly the stories of some of the Prophets between Noah and Moses, and lead up thus to a lesso for the contemporaries of the Apostle Muḥammad himself When Noah attacked the wickedne of his generation he was laughed at for a madman, for he mentioned the Great Day to come i the Hereafter God's retribution came soon afterwards—the great Flood, in which his unbelievin people were drowned, but he and those who believed in him and came into the Ark were saved

61 He said: "Oh my people!
No wandering is there
In my (mind): on the contrary
I am an apostle from
The Lord and Cherisher
Of the Worlds!

٦١- قَالَ يٰقَوْمِ لَيْسَ بِيْ ضَلٰلَةٌ
وَّلٰكِنِّيْ رَسُوْلٌ
مِّنْ رَّبِّ الْعٰلَمِيْنَ ○

62 "I but fulfil towards you
The duties of my Lord's mission:
Sincere is my advice to you,
And I know from God
Something that ye know not.

٦٢- اُبَلِّغُكُمْ رِسٰلٰتِ رَبِّيْ
وَاَنْصَحُ لَكُمْ
وَاَعْلَمُ مِنَ اللّٰهِ مَا لَا تَعْلَمُوْنَ ○

63 "Do ye wonder that
There hath come to you
A message from your Lord,
Through a man of your own
People, to warn you,—
So that ye may fear God
And receive His Mercy?"

٦٣- اَوَعَجِبْتُمْ اَنْ جَآءَكُمْ
ذِكْرٌ مِّنْ رَّبِّكُمْ
عَلٰى رَجُلٍ مِّنْكُمْ لِيُنْذِرَكُمْ
وَلِتَتَّقُوْا وَلَعَلَّكُمْ تُرْحَمُوْنَ ○

64 But they rejected him,
And We delivered him,
And those with him,
In the Ark:
But We overwhelmed
In the Flood those
Who rejected Our Signs.
They were indeed
A blind people!

٦٤- فَكَذَّبُوْهُ فَاَنْجَيْنٰهُ
وَالَّذِيْنَ مَعَهٗ فِي الْفُلْكِ
وَاَغْرَقْنَا الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا ۭ
اِنَّهُمْ كَانُوْا قَوْمًا عَمِيْنَ ○

Section 9

65 To the 'Ād people,[1040]
(We sent) Hūd, one

٦٥- وَاِلٰى عَادٍ اَخَاهُمْ هُوْدًا ۭ

1040 The 'Ād people, with their prophet Hud, are mentioned in many places. See especially xxvi. 123-140, and xlvi. 21-26. Their story belongs to Arabian tradition. Their eponymous ancestor 'Ād was fourth in generation from Noah, having been a son of Aus, the son of Aram, the son of Sām, the son of Noah. They occupied a large tract of country in Southern Arabia, extending from 'Ummān at the mouth of the Persian Gulf to Ḥaḍhramaut and Yemen at the southern end of the Red Sea. The people were tall in stature and were great builders. Probably the long winding tracts of sands (ahqaf) in their dominions (xlvi. 21) were irrigated with canals. They forsook the true God, and oppressed their people. A three years famine visited them, but yet they took no warning. At length a terrible blast of wind destroyed them and their land, but a remnant, known as the second 'Ād or the Thamūd (see below) were saved, and afterwards suffered a similar fate for their sins.

The tomb of the Prophet Hūd (*qabr Nabī Hūd*) is still traditionally shown in Ḥaḍhramaut, latitude 16° N. and longitude 49½° E., about 90 miles north of Mukalla. There are ruins and inscriptions in the neighbourhood. There is an annual pilgrimage to it in the month of Rajab. See "Ḥaḍhramaut, Some of its Mysteries Unveiled," by D. van der Meulen and H. von Wissmann, Leyden, 1932.

Of their (own) brethren
He said "Oh my people!
Worship God! ye have
No other god but Him
Will ye not fear (God)?"

قَالَ يٰقَوْمِ اعْبُدُوا اللّٰهَ
مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ؕ
اَفَلَا تَتَّقُوْنَ ○

66 The leaders of the unbelievers
Among his people said
"Ah! we see thou art
An imbecile!" and "We think
Thou art a liar!"

٦٦- قَالَ الْمَلَاُ الَّذِيْنَ كَفَرُوْا مِنْ قَوْمِهٖۤ
اِنَّا لَنَرٰىكَ فِيْ سَفَاهَةٍ
وَّاِنَّا لَنَظُنُّكَ مِنَ الْكٰذِبِيْنَ ○

67 He said "Oh my people!
I am no imbecile, but
I am an apostle from
The Lord and Cherisher
Of the Worlds!

٦٧- قَالَ يٰقَوْمِ لَيْسَ بِيْ سَفَاهَةٌ
وَّلٰكِنِّيْ رَسُوْلٌ
مِّنْ رَّبِّ الْعٰلَمِيْنَ ○

68 "I but fulfil towards you
The duties of my Lord's mission
I am to you a sincere
And trustworthy adviser

٦٨- اُبَلِّغُكُمْ رِسٰلٰتِ رَبِّيْ
وَاَنَا لَكُمْ نَاصِحٌ اَمِيْنٌ ○

69 "Do ye wonder that
There hath come to you
A message from your Lord
Through a man of your own
People, to warn you?
Celebrate (God's goodness)
In that He made you
Inheritors after the people
Of Noah, and gave you
A stature tall among the nations
Call in remembrance
The benefits (ye have received)
From God that so
Ye may prosper"

٦٩- اَوَعَجِبْتُمْ اَنْ جَآءَكُمْ
ذِكْرٌ مِّنْ رَّبِّكُمْ عَلٰى رَجُلٍ مِّنْكُمْ
لِيُنْذِرَكُمْ ؕ
وَاذْكُرُوْۤا اِذْ جَعَلَكُمْ
خُلَفَآءَ مِنْۢ بَعْدِ قَوْمِ نُوْحٍ
وَّزَادَكُمْ فِي الْخَلْقِ بَصْۜطَةً ۚ
فَاذْكُرُوْۤا اٰلَآءَ اللّٰهِ لَعَلَّكُمْ تُفْلِحُوْنَ ○

70 They said "Comest thou
To us, that we may worship
God alone, and give up
The cult of our fathers?
Bring us what thou
Threatenest us with,
If so be that thou
Tellest the truth!"

٧٠- قَالُوْۤا اَجِئْتَنَا لِنَعْبُدَ اللّٰهَ وَحْدَهٗ
وَنَذَرَ مَا كَانَ يَعْبُدُ اٰبَآؤُنَا ۚ
فَاْتِنَا بِمَا تَعِدُنَاۤ
اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ○

71 He said "Punishment
And wrath have already[1041]
Come upon you from your Lord
Dispute ye with me
Over names which ye[1042]
Have devised—ye
And your fathers,—
Without authority from God ?
Then wait I am
Amongst you, also waiting "

٧١- قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِّنْ رَّبِّكُمْ رِجْسٌ وَّغَضَبٌ ۚ أَتُجَادِلُوْنَنِيْ فِيْٓ اَسْمَآءٍ سَمَّيْتُمُوْهَآ اَنْتُمْ وَاٰبَآؤُكُمْ مَّا نَزَّلَ اللّٰهُ بِهَا مِنْ سُلْطٰنٍ ۚ فَانْتَظِرُوْٓا اِنِّيْ مَعَكُمْ مِّنَ الْمُنْتَظِرِيْنَ ○

72 We saved him and those
Who adhered to him,
By Our Mercy, and We
Cut off the roots of those
Who rejected Our Signs
And did not believe

٧٢- فَاَنْجَيْنٰهُ وَالَّذِيْنَ مَعَهٗ بِرَحْمَةٍ مِّنَّا وَقَطَعْنَا دَابِرَ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا وَمَا كَانُوْا مُؤْمِنِيْنَ ○

Section 10

73 To the Thamūd people[1043]
(We sent) Sālih, one

٧٣- وَاِلٰى ثَمُوْدَ اَخَاهُمْ صٰلِحًا ۘ

1041 The past tense may be understood in three ways (1) A terrible famine had already afflicted the Ād as a warning before they were overwhelmed in the final blast of hot wind (see the last note) (2) The terrible insolence and sin into which they had fallen was itself a punishment (3) The prophetic past is used as much as to say "Behold! I see a dreadful calamity it is already on you!"

1042 Why dispute over names and imaginary gods the inventions of your minds? Come to realities If you ask for the punishment and are waiting in insolent defiance what can I do but also wait?—in fear and trembling for you for I know that God's punishment is sure!

1043 The Thamud people were the successors to the culture and civilisation of the Ād people for whom see n 1040 and vii 65 above They were cousins to the Ād apparently a younger branch of the same race Their story also belongs to Arabian tradition according to which their eponymous ancestor Thamud was a son of Ābir (a brother of Aram) the son of Sam, the son of Noah Their seat was in the north west corner of Arabia (Arabia Petræa) between Medina and Syria. It included both rocky country (hijr xv 80) and the spacious fertile valley (Wadi) and plains country of Qurā which begins just north of the City of Medina and is traversed by the Hijāz Railway When the holy Apostle in the 9th year of the Hijra led his expedition to Tabuk (about 400 miles north of Medina) against the Roman forces on a reported Roman invasion from Syria he and his men came across the archæological remains of the Thamud The recently excavated rock city of Petra near Ma'ān may go back to the Thamūd though its architecture has many features connecting it with Egyptian and Græco Roman culture overlaying what is called by European writers Nabatæan culture Who were the Nabatæans? They were an old Arab tribe which played a considerable part in history after they came into conflict with Antigonus I in 312 B C Their capital was Petra but they extended their territory right up to the Euphrates In 85 B C they were lords of Damascus under their king Ḥāritha (Aretas of Roman history) For some time they were allies of the Roman Empire and held the Red Sea littoral The Emperor Trajan reduced them and annexed their territory in A D 105 The Nabatæans succeeded the Thamūd of Arabian tradition The Thamūd are mentioned by name in an inscription of the Assyrian King Sargon, dated 715 B C, as a people of Eastern and Central Arabia (*Encyclopædia of Islam*) See also Appendix IX to S xxvi

With the advance of material civilisation, the Thamūd people became godless and arrogant, and were destroyed by an earthquake Their prophet and warner was Ṣāliḥ, and the crisis in their history is connected with the story of a wonderful she camel see next note

Of their own brethren
He said "Oh my people!
Worship God, ye have
No other god but Him
Now hath come unto you
A clear (Sign) from your Lord!
This she-camel of God
Is a Sign unto you
So leave her to graze
In God's earth, and let her
Come to no harm,
Or ye shall be seized
With a grievous punishment[1044]

قَالَ يٰقَوْمِ اعْبُدُوا اللّٰهَ
مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ؕ
قَدْ جَآءَتْكُمْ بَيِّنَةٌ
مِّنْ رَّبِّكُمْ ؕ
هٰذِهٖ نَاقَةُ اللّٰهِ لَكُمْ اٰيَةً
فَذَرُوْهَا تَاْكُلْ فِيْٓ اَرْضِ اللّٰهِ
وَلَا تَمَسُّوْهَا بِسُوْٓءٍ
فَيَاْخُذَكُمْ عَذَابٌ اَلِيْمٌ ○

74 "And remember how He
Made you inheritors
After the 'Ād people
And gave you habitations
In the land ye build
For yourselves palaces and castles
In (open) plains, and carve out
Homes in the mountains,
So bring to remembrance
The benefits (ye have received)
From God, and refrain
From evil and mischief
On the earth"

٧٤- وَاذْكُرُوْٓا اِذْ جَعَلَكُمْ خُلَفَآءَ
مِنْۢ بَعْدِ عَادٍ
وَّبَوَّاَكُمْ فِي الْاَرْضِ
تَتَّخِذُوْنَ مِنْ سُهُوْلِهَا قُصُوْرًا
وَّتَنْحِتُوْنَ الْجِبَالَ بُيُوْتًا ۚ
فَاذْكُرُوْٓا اٰلَآءَ اللّٰهِ
وَلَا تَعْثَوْا فِي الْاَرْضِ مُفْسِدِيْنَ ○

75 The leaders of the arrogant
Party among his people said

٧٥- قَالَ الْمَلَاُ الَّذِيْنَ اسْتَكْبَرُوْا

1044 The story of this wonderful she camel, that was a Sign to the Thamūd is variously told in tradition We need not follow the various versions in the traditional story What we are told in the Qurān is that (1) she was a Sign or Symbol which the prophet Ṣāliḥ used for a warning to the haughty oppressors of the poor (2) there was scarcity of water and the arrogant or privileged classes tried to prevent the access of the poor or their cattle to the springs while Ṣāliḥ intervened on their behalf (xxvi 155 liv 28), (3) like water pasture was considered a free gift of nature in this spacious earth of God (vii 73) but the arrogant ones tried to monopolise the pasture also, (4) this particular she camel was made a test case (liv 27) to see if the arrogant ones would come to reason, (5) the arrogant ones instead of yielding to the reasonable rights of the people, ham strung the poor she-camel and slew her, probably secretly (xci 14, liv 29) the cup of their iniquities was full, and the Thamūd people were destroyed by a dreadful earthquake which threw them prone on the ground and buried them with their houses and their fine buildings.

To those who were reckoned
Powerless—those among them [1045]
Who believed "Know ye
Indeed that Sālih is
An apostle from his Lord?"
They said "We do indeed
Believe in the revelation [1046]
Which hath been sent
Through him"

مِنْ قَوْمِهٖ
لِلَّذِيْنَ اسْتُضْعِفُوْا
لِمَنْ اٰمَنَ مِنْهُمْ
اَتَعْلَمُوْنَ اَنَّ صٰلِحًا مُّرْسَلٌ مِّنْ رَّبِّهٖ ؕ
قَالُوْٓا اِنَّا بِمَآ اُرْسِلَ بِهٖ مُؤْمِنُوْنَ ○

76 The arrogant party said
"For our part, we reject
What ye believe in"

٧٦- قَالَ الَّذِيْنَ اسْتَكْبَرُوْٓا
اِنَّا بِالَّذِيْٓ اٰمَنْتُمْ بِهٖ كٰفِرُوْنَ ○

77 Then they ham-strung
The she-camel, and insolently
Defied the order of their Lord,
Saying "Oh Sālih! bring about
Thy threats, if thou art
An apostle (of God)!"

٧٧ فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ اَمْرِ رَبِّهِمْ
وَقَالُوْا يٰصٰلِحُ ائْتِنَا بِمَا تَعِدُنَآ
اِنْ كُنْتَ مِنَ الْمُرْسَلِيْنَ ○

78 So the earthquake took them [1047]
Unawares, and they lay
Prostrate in their homes
In the morning!

٧٨ فَاَخَذَتْهُمُ الرَّجْفَةُ
فَاَصْبَحُوْا فِيْ دَارِهِمْ جٰثِمِيْنَ ○

1045 As usually happens in such cases the Believers were the lowly and the humble and the oppressors were the arrogant who in selfishly keeping back nature's gifts (which are God's gifts) from the people were deaf to the dictates of justice and kindness Salih took the side of the unprivileged and was therefore himself attacked

1046 Notice the relation between the question and the answer The godless chiefs wanted to discredit Salih and put a personal question as much as to say Is he not a liar?' The Believers took back the issue to the higher plane as much as to say We know he is a man of God but look at the justice for which he is making a stand to resist it is to resist God The answer of the godless was to reject God in words and in action to commit a further act of cruelty and injustice in ham stringing and killing the she camel at the same time hurling defiance at Salih and his God

1047 The retribution was not long delayed A terrible earthquake came and buried the people and destroyed their boasted civilization The calamity must have been fairly extensive in area and intense in the terror it inspired for it is described (liv 31) as a 'single mighty blast" (*saihtan wāhidatan*), the sort of terror inspiring noise which accompanies all big earthquakes

79 So Sālih left them,[1048]
Saying "Oh my people!
I did indeed convey to you
The message for which
I was sent by my Lord
I gave you good counsel,
But ye love not good counsellors!"

٧٩- فَتَوَلّٰى عَنْهُمْ وَقَالَ يٰقَوْمِ
لَقَدْ اَبْلَغْتُكُمْ رِسَالَةَ رَبِّيْ
وَنَصَحْتُ لَكُمْ
وَلٰكِنْ لَّا تُحِبُّوْنَ النّٰصِحِيْنَ ○

80 We also (sent) Lūt[1049]
He said to his people
"Do ye commit lewdness
Such as no people
In creation (ever) committed
Before you?

٨٠- وَلُوْطًا اِذْ قَالَ لِقَوْمِهٖٓ
اَتَاْتُوْنَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ
اَحَدٍ مِّنَ الْعٰلَمِيْنَ ○

81 "For ye practise your lusts
On men in preference
To women ye are indeed
A people transgressing
Beyond bounds"

٨١- اِنَّكُمْ لَتَاْتُوْنَ الرِّجَالَ شَهْوَةً مِّنْ
دُوْنِ النِّسَاۗءِ ۭ
بَلْ اَنْتُمْ قَوْمٌ مُّسْرِفُوْنَ ○

82 And his people gave
No answer but this
They said, "Drive them out
Of your city these are

٨٢- وَمَا كَانَ جَوَابَ قَوْمِهٖٓ اِلَّآ
اَنْ قَالُوْٓا اَخْرِجُوْهُمْ مِّنْ قَرْيَتِكُمْ

1048 Sālih was saved by God s mercy as a just and righteous man His speech here may be either a parting warning or it may be a soliloquy lamenting the destruction of his people for their sin and folly

1049 Lūt is the Lot of the English Bible His story is biblical but freed from some shameful features which are a blot on the biblical narrative He was a nephew of Abraham and was sent as an apostle and warner to the people of Sodom and Gomorrah cities utterly destroyed for their unspeakable sins They cannot be exactly located but it may be supposed that they were somewhere in the plain east of the Dead Sea The story of their destruction is told in the 19th chapter of Genesis Two angels in the shape of handsome young men came to Lot in the evening and became his guests by night The inhabitants of Sodom in their lust for unnatural crime invaded Lot's house but were repulsed In the morning, the angels warned Lot to escape with his family 'Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven and He overthrew those cities, and all the plain and all the inhabitants of the cities and that which grew upon the ground But his wife looked back from behind him, and she became a pillar of salt" (Gen xix 24 26)

Note that Lot's people are the people to whom he is sent on a mission He was not one of their own brethren as was Sālih or Shu aib

Indeed men who want
To be clean and pure!" [1050]

إِنَّهُمْ أُنَاسٌ يَتَطَهَّرُونَ ○

83 But we saved him
And his family, except
His wife she was
Of those who lagged behind [1051]

٨٣- فَأَنْجَيْنٰهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ
كَانَتْ مِنَ الْغٰبِرِينَ ○

84 And we rained down on them
A shower (of brimstone) [1052]
Then see what was the end
Of those who indulged
In sin and crime!

٨٤- وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا
فَانْظُرْ كَيْفَ كَانَ عٰقِبَةُ الْمُجْرِمِينَ ○ ع

Section 11

85 To the Madyan people [1053]

٨٥- وَإِلٰى مَدْيَنَ

1050 An instance of the withering sarcasm that hardened sinners use against the righteous They wound with words and follow up the insult with deeds of injustice thinking that they would bring the righteous into disgrace But God looks after His own and in the end the wicked themselves are overthrown when the cup of their iniquity is full

1051 In the biblical narrative she looks back a physical act (see n 1049) here she is a type of those who lag behind *i e* whose mental and moral attitude in spite of their association with the righteous is to hark back to the glitter of wickedness and sin The righteous should have one sole objective the Way of God They should not look behind nor yet to the right or the left

1052 The shower is expressly stated in Q xi 82 to have been of stones In xv 73 74 we are told that there was a terrible blast or noise *(saihat)* in addition to the shower of stones Taking these passages into consideration along with Gen xix 24 (see n 1049 above) I think it is legitimate to translate a shower of brimstone

1053 Madyan" may be identified with Midian" Midian and the Midianites are frequently mentioned in the Old Testament though the particular incident here mentioned belongs to Arab rather than to Jewish tradition The Midianites were of Arab race though as neighbours of the Canaanites they probably intermixed with them They were a wandering tribe it was Midianite merchants to whom Joseph was sold into slavery and who took him to Egypt Their principal territory in the time of Moses was in the north east of the Sinai Peninsula and east of the Amalekites Under Moses the Israelites waged a war of extermination against them they slew the kings of Midian slaughtered all the males burnt their cities and castles and captured their cattle (Num xxxi 7 11) This sounds like total extermination Yet a few generations afterwards they were so powerful that the Israelites for their sins were delivered into the captivity of the Midianites for seven years both the Midianites and their camels were without number and the Israelites hid from them in "dens caves and strongholds" (Judges vi 1 6) Gideon destroyed them again (Judges vii 1 25) say about two centuries after Moses As the decisive battle was near the hill of Moreh not far south of Mount Tabor we may localise the Midianites on this occasion in the northern parts of the Jordan valley at least 200 miles north of the Sinai Peninsula
This and the previous destruction under Moses were local and mention no *town* of Midian In later times there was a town of Madyan on the east side of the Gulf of Aqaba It is mentioned in Josephus Eusebius and Ptolemy *(Encyclopædia of Islam)* Then it disappears from geography In Muslim times it was a revived town with quite a different kind of population but it never flourished The Midianites disappeared from history

We sent Shu'aib,[1054] one
Of their own brethren he said
" Oh my people! worship God,
Ye have no other god
But Him Now hath come
Unto you a clear (Sign)
From your Lord! Give just
Measure and weight, nor withhold
From the people the things
That are their due, and do
No mischief on the earth
After it has been set
In order that will be best
For you, if ye have Faith

أَخَاهُمْ شُعَيْبًا ۚ
قَالَ يَٰقَوْمِ اعْبُدُوا اللَّهَ
مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ ۖ
قَدْ جَاءَتْكُم بَيِّنَةٌ مِّن رَّبِّكُمْ ۖ
فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ
وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا
فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ۚ
ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ۝

86 " And squat not on every road,
Breathing threats, hindering
From the path of God
Those who believe in Him,
And seeking in it
Something crooked,
But remember how ye were
Little, and He gave you increase
And hold in your mind s eye
What was the end

٨٦- وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ
وَتَصُدُّونَ عَن سَبِيلِ اللَّهِ
مَنْ آمَنَ بِهِ وَتَبْغُونَهَا عِوَجًا ۚ
وَاذْكُرُوا إِذْ كُنتُمْ قَلِيلًا فَكَثَّرَكُمْ ۖ
وَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ

1054 Shu aib belongs to Arab rather than to Jewish tradition to which he is unknown His identification with Jethro the father in law of Moses has no warrant and I reject it There is no similarity either in names or incidents and there are chronological difficulties (see n 1064 below) If as the Commentators tell us Shu aib was in the fourth generation from Abraham being a great-grandson of Madyan (a son of Abraham) he would be only about a century from the time of Abraham, whereas the Hebrew Bible would give us a period of four to six centuries between Abraham and Moses The mere fact that Jethro was a Midianite and that another name Hobab is mentioned for a father in law of Moses in Num x 29 is slender ground for identification As the Midianites were mainly a nomad tribe we need not be surprised that their destruction in one or two settlements did not affect their life in wandering sections of the tribe in other geographical regions Shu aib s mission was apparently in one of the settled towns of the Midianites which was completely destroyed by an earthquake (vii 91) If this happened in the century after Abraham there is no difficulty in supposing that they were again a numerous tribe three or five centuries later in the time of Moses (see last note) As they were a mixed wandering tribe both their resilience and their eventual absorption can be easily understood But the destruction of the settlement or settlements (if the Wood or Aika was a separate settlement see n 2000 to xv 78) to which Shu aib was sent to preach was complete and no traces of it now remain

The name of the highest mountain of Yemen Nabi Shu aib (11 000 ft) has probably no connection with the geographical territory of the nomad Midianites unless we suppose that their wanderings extended so far south from the territories mentioned in the last note

Of those who did mischief [1055]

87 " And if there is a party
Among you who believes
In the Message with which
I have been sent, and a party
Which does not believe, [1056]
Hold yourselves in patience
Until God doth decide
8 Between us for He
30 Is the best to decide " [1057]

الْمُفْسِدِيْنَ ○

٨٧- وَإِنْ كَانَ طَآئِفَةٌ مِّنْكُمْ اٰمَنُوْا
بِالَّذِيْٓ اُرْسِلْتُ بِهٖ
وَطَآئِفَةٌ لَّمْ يُؤْمِنُوْا
فَاصْبِرُوْا حَتّٰى يَحْكُمَ اللّٰهُ بَيْنَنَا ۚ
وَهُوَ خَيْرُ الْحٰكِمِيْنَ ○

1055 The Midianites were in the path of a commercial highway of Asia viz that between two such opulent and highly organised nations as Egypt and the Mesopotamian group comprising Assyria and Babylonia Their besetting sins are thus characterised here (1) giving short measure or weight whereas the strictest commercial probity is necessary for success (2) a more general form of such fraud depriving people of rightful dues (3) producing mischief and disorder where peace and order had been established (again in a literal as well as a metaphorical sense) (4) not content with upsetting settled life taking to highway robbery literally as well as (5) metaphorically in two ways viz cutting off people from access to the worship of God and abusing religion and piety for crooked purposes i e exploiting religion itself for their crooked ends as when a man builds houses of prayer out of unlawful gains or ostentatiously gives charity out of money which he has obtained by force or fraud etc After setting out this catalogue of besetting sins Shu'aib makes two appeals to the past (1) You began as an insignificant tribe and by God s favour you increased and multiplied in numbers and resources do you not then owe a duty to God to fulfil His Law? (2) What was the result in the case of those who fell into sin? Will you not take warning by their example?

So Shu aib began his argument with faith in God as the source of all virtue and ended it with destruction as the result of all sin In the next verse he pleads with them to end their controversies and come to God

1056 Madyan is torn by internal conflict Shu aib comes as a peace maker not in virtue of his own wisdom but by an appeal to the truth righteousness and justice of God As we see later the real motives of his opponents were selfishness arrogance violence lawlessness and injustice But he appeals to their better nature and is prepared to argue on the basis that the party which wants to suppress those who believe in God s Message and in righteousness has some sincere mental difficulty in accepting Shu'aib's mission If ' he says to them ' that is the case do you think it justifies your intolerance your violence or your persecution? On the contrary events will prove by themselves who is right and who is wrong ' To the small band who believe in his mission and follow his teaching he would preach patience and perseverance His argument to them would be You have faith surely your faith is strong enough to sustain you in the hope that God's truth will triumph in the end there is no cause for despair or dejection "

How exactly these past experiences fit the times of our holy guide Muḥammad! And it is for that analogy and that lesson that the stories of Noah Hūd Ṣaliḥ Lūṭ and Shu aib are related to us —all different and yet all pointing to the great lessons in Muḥammad s life

1057 See the argument in the last note God's decision may come partly in this very life either for the same generation or for succeeding generations by the logic of external events But in any case it is bound to come spiritually on a higher plane eventually when the righteous will be comforted and the sinners will be convinced of sin from their own inner conviction

88 The leaders, the arrogant
Party among his people, said [1058]
"Oh Shu'aib! we shall
Certainly drive thee out
Of our city—(thee) and those
Who believe with thee,
Or else ye (thou and they)
Shall have to return
To our ways and religion"
He said "What! even
Though we do detest them?

٨٨- قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا
مِن قَوْمِهِ لَنُخْرِجَنَّكَ يَا شُعَيْبُ
وَالَّذِينَ آمَنُوا مَعَكَ
مِن قَرْيَتِنَا
أَوْ لَتَعُودُنَّ فِي مِلَّتِنَا ۚ
قَالَ أَوَلَوْ كُنَّا كَارِهِينَ ۝

89 "We should indeed invent [1059]
A lie against God,
If we returned to your ways
After God hath rescued
Us therefrom, nor could we
By any manner of means
Return thereto unless it be
As in the will and plan of God,[1060]
Our Lord Our Lord
Can reach out to the utmost
Recesses of things by His
knowledge
In God is our trust
Our Lord! Decide thou [1061]
Between us and our people

٨٩- قَدِ افْتَرَيْنَا عَلَى اللَّهِ كَذِبًا
إِنْ عُدْنَا فِي مِلَّتِكُم
بَعْدَ إِذْ نَجَّانَا اللَّهُ مِنْهَا ۚ
وَمَا يَكُونُ لَنَا أَن نَّعُودَ فِيهَا
إِلَّا أَن يَشَاءَ اللَّهُ رَبُّنَا ۚ
وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا ۚ
عَلَى اللَّهِ تَوَكَّلْنَا ۚ
رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا

1058 The gentle all persuasive arguments of Shu aib fell on hard hearts Their only reply was Turn him out!—him and his people When courtesy and a plea for toleration are pitted against bigotry what room is there for logic? But bigotry and unrighteousness have their own crooked ways of pretending to be tolerant O yes! they said we are very tolerant and long suffering! But we are for our country and religion Come back to the ways of our fathers and we shall graciously forgive you!' Ways of their fathers! —they meant injustice and oppression high handedness to the poor and the weak fraud under cover of religion and so on! Perhaps the righteous were the poor and the weak Were they likely to love such ways? Perhaps there was implied a bribe as well as a threat If you come back and wink at our iniquities you shall have scraps of prosperity thrown at you If not out you go in disgrace!'

1059 The answer of the righteous is threefold (1) Coming back is all very well But do you mean that we should practise the vices we detest? (2) "You want us to lie against our conscience and our God after we have seen the evil of your ways' (3) Neither bribes nor threats, nor specious appeals to patriotism or ancestral religion can move us the matter rests with God Whose will and pleasure we obey and on Whom alone we rely His knowledge will search out all your specious pretences

1060 This of course does not mean that any one can ever return to evil ways with God's consent Shu'aib has already emphatically repudiated the idea of returning "to your ways after God hath rescued us therefrom" But even if their ways had been good the human will he goes on to say has no data to rely upon and he and his followers would only be guided by God s Will and Plan

1061 Having answered the insincere quibblers among the godless the righteous turn to God in earnest prayer The endless controversies in this world about abstract or speculative things never end even where both sides are sincere in their beliefs The decision must be taken to God Who sits on the throne of Truth, and Whose decisions will therefore, be free from the errors and imperfections of all human judgment The sincere have nothing to fear in the appeal to Him, as their motives are pure

In truth, for thou
Art the best to decide."

بِالْحَقِّ وَأَنْتَ خَيْرُ الْفٰتِحِيْنَ ○

90 The leaders, the Unbelievers
Among his people, said:
"If ye follow Shu'aib,
Be sure ye are ruined!"[1062]

٩٠- وَقَالَ الْمَلَأُ الَّذِيْنَ كَفَرُوْا مِنْ قَوْمِهٖ
لَئِنِ اتَّبَعْتُمْ شُعَيْبًا إِنَّكُمْ إِذًا لَّخٰسِرُوْنَ ○

91 But the earthquake took them
Unawares, and they lay
Prostrate in their homes
Before the morning![1063]

٩١- فَأَخَذَتْهُمُ الرَّجْفَةُ
فَأَصْبَحُوْا فِيْ دَارِهِمْ جٰثِمِيْنَ ○ ع

92 The men who rejected
Shu'aib became as if
They had never been
In the homes where they
Had flourished: the men
Who rejected Shu'aib—
It was they who were ruined!

٩٢- الَّذِيْنَ كَذَّبُوْا شُعَيْبًا
كَأَنْ لَّمْ يَغْنَوْا فِيْهَا ۚ
الَّذِيْنَ كَذَّبُوْا شُعَيْبًا
كَانُوْا هُمُ الْخٰسِرِيْنَ ○

93 So Shu'aib left them,
Saying: "Oh my people!
I did indeed convey to you
The Messages for which
I was sent by my Lord:
I gave you good counsel,
But how shall I lament

٩٣- فَتَوَلّٰى عَنْهُمْ
وَقَالَ يٰقَوْمِ لَقَدْ أَبْلَغْتُكُمْ
رِسٰلٰتِ رَبِّيْ وَنَصَحْتُ لَكُمْ ۚ
فَكَيْفَ اٰسٰى

1062 The answer of the Unbelievers is characteristic. As all their bribes and subtleties have failed, they resort to threats, which are worse than the argument of the stick. "All right," they say, "there is nothing but ruin before you!" That means that the Believers will be persecuted, held up to obloquy, ostracised, and prevented from access to all means of honourable livelihood; their families and dependents will be insulted, reviled, and tortured, if they could but be got into the enemy's power; their homes destroyed, and their names held up to ridicule and contempt even when they are gone. But as verse 92 says, their wicked designs recoiled on themselves: it was the wicked who were ruined and blotted out.

1063 The fate of the Madyan people is described in the same terms as that of the *Thamūd* in verse 78 above. An earthquake seized them by night and they were buried in their own homes, no longer to vex God's earth. But a supplementary detail is mentioned in xxvi. 189: the punishment of a day of overshadowing gloom, which may be understood to mean a shower of ashes and cinders accompanying a volcanic eruption. Thus a day of terror drove them into their homes, and the earthquake finished them. The lament of Shu'aib in verse 93 is almost the same as that of Ṣāliḥ in verse 79, with two differences. (1) Shu'aib's messages attacked the many sins of his people (see n. 1055) and are therefore expressed in the plural, while Ṣāliḥ's fight was chiefly against selfish arrogance and his message is expressed in the singular; (2) the Thamud were the more cultured people of the two, and perished in their own pride, as Ṣāliḥ said: "ye love not good counsellors"; the Midianites were a rougher people, and their minds were less receptive of argument or faith, as Shu'aib said, they were a people who "refused to believe."

Over a people who refuse
To believe!" [1064]

عَلَىٰ قَوْمٍ كَٰفِرِينَ ۝

SECTION 12

94 Whenever We sent a prophet
To a town, We took up
Its people in suffering
And adversity, in order
That they might learn humility [1065]

٩٤- وَمَآ أَرْسَلْنَا فِى قَرْيَةٍ مِّن نَّبِىٍّ
إِلَّآ أَخَذْنَآ أَهْلَهَا بِٱلْبَأْسَآءِ
وَٱلضَّرَّآءِ لَعَلَّهُمْ يَضَّرَّعُونَ ۝

95 Then We changed their suffering
Into prosperity, until they grew [1066]
And multiplied, and began
To say "Our fathers (too)
Were touched by suffering
And affluence" Behold!
We called them to account
Of a sudden, while they
Realised not (their peril)

٩٥- ثُمَّ بَدَّلْنَا مَكَانَ ٱلسَّيِّئَةِ ٱلْحَسَنَةَ
حَتَّىٰ عَفَوا۟
وَّقَالُوا۟ قَدْ مَسَّ ءَابَآءَنَا ٱلضَّرَّآءُ
وَٱلسَّرَّآءُ فَأَخَذْنَٰهُم بَغْتَةً
وَهُمْ لَا يَشْعُرُونَ ۝

96 If the people of the towns
Had but believed and feared
God, We should indeed
Have opened out to them

٩٦- وَلَوْ أَنَّ أَهْلَ ٱلْقُرَىٰٓ ءَامَنُوا۟ وَٱتَّقَوْا۟
لَفَتَحْنَا عَلَيْهِم

1064 Can we get any idea of the chronological place of the destruction of the Midianites? In n 1053 (vii 85) we have discussed the geographical aspects The following considerations will help us in getting some idea of their period (1) The stories of Noah Hud Ṣālih Luṭ and Shu'aib seem to be in chronological order Therefore Shu aib came after Abraham whose nephew Lut was (2) If Shu aib was in the fourth generation from Abraham (see n 1590 to xi 89) it would be impossible for him to have been a contemporary of Moses who came many centuries later This difficulty is recognised by Ibn Kathir and other classical commentators (3) The identification of Shu aib with Jethro the father in law of Moses is without warrant see n 1054 (vii 85) (4) Shu aib must have been before Moses see vii 103 (5) The Midianites who were destroyed by Moses and by Gideon after him (n 1053) were local remnants as we may speak of the Jews at the present day but their existence as a nation in their original home lands seems to have ended before Moses they became as if they had never been in the homes where they had flourished ' (vii 92) (6) Josephus Eusebius and Ptolemy mention a town of Madyan, but it was not of any importance (n 1053) (7) After the first centuries of the Christian era Madyan as a town appears as an unimportant place resting on its past

1065 Man was originally created pure The need of a prophet arises when there is some corruption and iniquity which he is sent to combat His coming means much trial and suffering, especially to those who join him in his protest against wrong Even so peaceful a prophet as Jesus said ' I came not to send peace but a sword" (Matt x 34) But it is all in God's Plan, for we must learn humility if we would be worthy of Him

1066 God gives enough rope to the sinful They grow and multiply, and become scornful Neither suffering nor affluence teaches them the lessons which they are meant to learn, *viz* patience and humility, gratitude and kindness to others They take adversity and prosperity alike as a matter of chance ' Oh yes!' ' they say "such things have happened in all ages! Our fathers had such experience before us, and our sons will have them after us Thus goes on the world for all time!" But does it? What about the Plan of the Architect? They are found napping when Nemesis overtakes them in the midst of their impious tomfoolery!

All kinds of blessings
From heaven and earth,
But they rejected (the truth),
And We brought them
To book for their misdeeds

بَرَكٰتٍ مِّنَ السَّمَآءِ وَالْاَرْضِ
وَلٰكِنْ كَذَّبُوْا
فَاَخَذْنٰهُمْ بِمَا كَانُوْا يَكْسِبُوْنَ ۝

97 Did the people of the towns
Feel secure against the coming [1067]
Of Our wrath by night
While they were asleep?

٩٧- اَفَاَمِنَ اَهْلُ الْقُرٰٓى اَنْ يَّاْتِيَهُمْ
بَاْسُنَا بَيَاتًا وَّهُمْ نَآئِمُوْنَ ۝

98 Or else did they feel
Secure against its coming
In broad daylight while they
Played about (care-free)?

٩٨- اَوَاَمِنَ اَهْلُ الْقُرٰٓى اَنْ يَّاْتِيَهُمْ
بَاْسُنَا ضُحًى وَّهُمْ يَلْعَبُوْنَ ۝

99 Did they then feel secure
Against the Plan of God?—
But no one can feel
Secure from the Plan
Of God, except those
(Doomed) to ruin! [1068]

٩٩- اَفَاَمِنُوْا مَكْرَ اللّٰهِ ۚ
فَلَا يَاْمَنُ مَكْرَ اللّٰهِ
اِلَّا الْقَوْمُ الْخٰسِرُوْنَ ۝ ع

C 86 —While the story of the prophets who preached
(vii 100-157) In vain to their people prefigures
The struggles in the early careers
Of all apostles, the story of Moses,—
His struggles with an alien and arrogant
People, his final deliverance
Of his people from foreign domination,
And his leading them within sight
Of the Promised Land, in spite
Of the forces that resisted,—prefigures
The early struggles and eventual triumph
Of Muhammad the Holy Apostle of God

1067 This and the two following verses should be read together They furnish a commentary on the story of the five prophets that has already been related God's wrath may come by night or by day whether people are arrogantly defying God's laws or are sunk in lethargy or vain dreams of unreality Who can escape God's Plan, and who can feel themselves outside it except those who are seeking their own ruin?

1068 This closes that chapter of the narrative which deals with apostles who were rejected by their own people, but who stood firm on God's message and were able to rescue a remnant who believed In each case there were special circumstances and special besetting sins, which have been explained in the notes The nations which as a body could not be won over to God's Law perished So far we have been dealing with the corruptions and iniquities within each nation In the story of Moses we have first a struggle against the bondage of Egypt, one of the foremost powers then in the world, the rescue of the Israelites and their wanderings, and their proving themselves unworthy and being left to wander in a new sense when they rejected the new Prophet (Muḥammad) who came to renew God's Message.

Section 13

100 To those who inherit
The earth in succession
To its (previous) possessors,
Is it not a guiding (lesson)
That, if We so willed,
We could punish them (too)
For their sins, and seal up
Their hearts so that they
Could not hear?[1069]

١٠٠- أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ
مِنْ بَعْدِ أَهْلِهَا
أَنْ لَوْ نَشَاءُ أَصَبْنٰهُمْ بِذُنُوبِهِمْ ۚ
وَنَطْبَعُ عَلٰى قُلُوبِهِمْ
فَهُمْ لَا يَسْمَعُونَ ○

101 Such were the towns
Whose story We (thus)
Relate unto thee
There came indeed to them
Their apostles with clear (Signs)
But they would not believe
What they had rejected
before[1070]
Thus doth God seal up
The hearts of those
Who reject Faith

١٠١- تِلْكَ الْقُرٰى
نَقُصُّ عَلَيْكَ مِنْ أَنْبَآئِهَا ۚ
وَلَقَدْ جَآءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنٰتِ ۚ
فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا مِنْ قَبْلُ ۚ
كَذٰلِكَ يَطْبَعُ اللّٰهُ
عَلٰى قُلُوبِ الْكٰفِرِينَ ○

102 Most of them We found not
Men (true) to their covenant
But most of them We found
Rebellious and disobedient

١٠٢- وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَهْدٍ ۚ
وَإِنْ وَّجَدْنَا أَكْثَرَهُمْ لَفٰسِقِينَ ○

103 Then after them We sent
Moses with Our Signs
To Pharaoh and his chiefs,
But they wrongfully rejected
them
So see what was the end
Of those who made mischief

١٠٣- ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسٰى بِاٰيٰتِنَا
إِلٰى فِرْعَوْنَ وَمَلَا۟ئِهٖ
فَظَلَمُوا بِهَا ۚ
فَانْظُرْ كَيْفَ كَانَ عٰقِبَةُ الْمُفْسِدِينَ ○

1069 The stories which have been related should give a warning to present and future generations which have inherited the land, the power, or the experience of the past They should know that if they fall into the same sins they will meet with the same fate when through their contumacy their hearts are hardened, they do not listen to the advice that falls on their ears

1070 Those who have heard the Message and rejected it find it more difficult afterwards to retrace their steps Evil has blocked the channels of God s grace to them It begins with their breaking their Covenant with God, with each step afterwards they fall deeper and deeper into the mire

104 Moses[1071] said "Oh Pharaoh![1072]
I am an apostle from
The Lord of the Worlds,—

١٠٤- وَقَالَ مُوسَىٰ يَٰفِرْعَوْنُ
إِنِّي رَسُولٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ۝

105. One for whom it is right
To say nothing but truth
About God. Now have I
Come unto you (people), from[1073]
Your Lord, with a clear (Sign):
So let the Children of Israel
Depart along with me."

١٠٥- حَقِيقٌ عَلَىٰٓ أَن لَّآ أَقُولَ
عَلَى ٱللَّهِ إِلَّا ٱلْحَقَّ ۚ
قَدْ جِئْتُكُم بِبَيِّنَةٍ مِّن رَّبِّكُمْ
فَأَرْسِلْ مَعِىَ بَنِىٓ إِسْرَٰٓءِيلَ ۝

106. (Pharaoh) said: "If indeed
Thou hast come with a Sign,

١٠٦- قَالَ إِن كُنتَ جِئْتَ بِـَٔايَةٍ

1071 The story of Moses is told in many places in the Holy Qurān with a special lesson in each context. In ii. 49-71 the story is an appeal to the Jews from their own scripture and traditions to show their true place in the religious history of mankind and how they forfeited it. Here we have an instructive parallelism in that story to the story of Muhammad's mission,—how both these men of God had to fight against (1) a foreign foe, arrogant, unjust, faithless, and superstitious, and (2) against the same class of internal foe among their own people. Both of them won through. In the case of Moses, the foreign foe was Pharaoh and his Egyptians, who boasted of their earlier and superior civilisation; in the case of the Prophet Muhammad, the foreign foes were the Jews themselves and the Christians of his day. Moses led his people nearly to the Land of Promise in spite of rebellions among his own people; Muhammad succeeded completely in overcoming the resistance of his own people by his own virtues and firmness of character and by the guidance of God. What was a hope when these Meccan verses were revealed became an accomplishment before the end of his life and mission on earth.

1072 Pharaoh (Arabic, *Fir'aun*) is a dynastic title, not the name of any particular king in Egypt. It has been traced to the ancient Hieroglyphic words *Per-āa*, which mean "Great House". The *nūn* is an infirm letter added in the process of Arabisation. Who was the Pharaoh in the story of Moses? If the Inscriptions had helped us, we could have answered with some confidence, but unfortunately the Inscriptions fail us. It is probable that it was an early Pharaoh of the XVIIIth Dynasty, say Thothmes I, about 1540 B.C. See Appendix IV on Egyptian Chronology and Israel printed at the end of this Sura.

1073 Notice that Moses, in addressing Pharaoh and the Egyptians, claims his mission to be not from *his* God or *his people's* God but from "*your* Lord", "from the Lord of the Worlds". And his mission is not to *his* people only: "I come unto *you* (Egyptian people) from *your* Lord". The spirit of our version is entirely different from the spirit of the same story as told in the Old Testament (Exod. chapters i. to xv.). In Exod. iii. 18, the mission of Moses is to be expressed as from "the Lord God of the Hebrews".

The essence of the whole Islamic story is this. Joseph's sufferings and good fortune were not merely a story in a romance. Joseph was a prophet; his sufferings and his subsequent rise to power and position in Egypt were to be a lesson (*a*) to his wicked brothers who sold him into slavery, (*b*) to his people, who were stricken with famine and found a welcome in Egypt, and (*c*) to the Egyptians, who were arrogant over their high material civilisation, but had yet to be taught the pure faith of Abraham. Israel prospered in Egypt, and stayed there perhaps two to four centuries (Renan allows only one century.) Times changed, and the racial bigotry of the Egyptians showed its head again, and Israel was oppressed. Moses was raised up with a threefold mission again: (*a*) to learn all the learning of the Egyptians and preach God's Truth to them as one who had been brought up among themselves; (*b*) to unite and reclaim his own people; and (*c*) to rescue them and lead them to a new world, which was to open out their spiritual horizon and lead them to the Psalms of David and the glories of Solomon.

Show it forth,—
If thou tellest the truth." [1074]

فأت بها إن كنت من الصادقين ○

107 Then (Moses) threw his rod,
And behold! it was
A serpent, plain (for all to see)! [1075]

١٠٧- فألقى عصاه
فإذا هي ثعبان مبين ○

108 And he drew out his hand,
And behold! it was white
To all beholders! [1076]

١٠٨- ونزع يده
فإذا هي بيضاء للنظرين ○

SECTION 14

109 Said the Chiefs of the people
Of Pharaoh: "This is indeed
A sorcerer well-versed.

١٠٩- قال الملأ من قوم فرعون
إن هذا لسحر عليم ○

110 "His plan is to get you out
Of your land: then
What is it ye counsel?" [1077]

١١٠- يريد أن يخرجكم من أرضكم
فماذا تأمرون ○

1074 The ensuing dialogue shows the psychology on the two sides. Pharaoh is sitting in his Darbar with his ministers and chiefs around him. In their arrogance they are only amused at the effrontery and apparent revolt of the Israelite leaders and they rely upon their own superior worldly power aided by the magic which was a part of the Egyptian religion. Confronting them stand two men Moses with his mission from God and his brother Aaron who was his lieutenant. They are confident not in their own powers but in the mission they had received. The first thing they have to do is to act on the subjective mind of the Egyptians and by methods which by God's miracle show that Egyptian magic was nothing before the true power of God.

1075 The serpent played a large part in Egyptian mythology. The great sun god Ra won a great victory over the serpent Apophis typifying the victory of light over darkness. Many of their gods and goddesses took the forms of snakes to impress their foes with terror. Moses's rod as a type of a serpent at once appealed to the Egyptian mentality. The contempt which the Egyptians had entertained in their minds before was converted into terror. Here was some one who could control the reptile which their great god Ra himself had such difficulty in overcoming!

1076 But the second Sign displayed by Moses was even more puzzling to the Egyptians. Moses drew out his hand from the folds of the garments on his breast and it was white and shining as with divine light! This was to counter any suggestions of evil which the serpent might have created. This was no work of evil—of black magic or a trick or illusion. His hand was transfigured—with a light which no Egyptian sorcerers could produce. In Islam the 'white hand' of Moses has passed into a proverb for a symbol of divine glory dazzling to the beholders.

1077 The two Signs had the desired effect on the Egyptians. They were impressed, but they judged them by their own standards. They thought to themselves: These are ordinary sorcerers: let us search out our best sorcerers and show them that they have superior power. But like all worldly people they began to fear for their own power and possessions. It was far from Moses's intention to drive out the Egyptians from their own land. He merely wanted to end the Egyptian oppression. But the Egyptians had a guilty conscience, and they judged other people's motives by their own. They discussed the matter in Council on quite wrong premises.

111 They said: "Keep him
And his brother in suspense
(For a while), and send
To the cities men to collect—

١١١- قَالُوْٓا اَرْجِهْ وَاَخَاهُ
وَاَرْسِلْ فِي الْمَدَآئِنِ حٰشِرِيْنَ ۙ

112 And bring up to thee
All (our) sorcerers well-versed." [1078]

١١٢- يَاْتُوْكَ بِكُلِّ سٰحِرٍ عَلِيْمٍ ○

113 So there came
The sorcerers to Pharaoh:
They said, "Of course
We shall have a (suitable)
Reward if we win!" [1079]

١١٣- وَجَآءَ السَّحَرَةُ فِرْعَوْنَ
قَالُوْٓا اِنَّ لَنَا لَاَجْرًا
اِنْ كُنَّا نَحْنُ الْغٰلِبِيْنَ ○

114 He said: "Yea, (and more),—
For ye shall in that case
Be (raised to posts)
Nearest (to my person)."

١١٤- قَالَ نَعَمْ
وَاِنَّكُمْ لَمِنَ الْمُقَرَّبِيْنَ ○

115 They said: "Oh Moses!
Wilt thou throw (first),
Or shall we have
The (first) throw?"

١١٥- قَالُوْا يٰمُوْسٰٓى اِمَّآ اَنْ تُلْقِيَ
وَاِمَّآ اَنْ نَّكُوْنَ نَحْنُ الْمُلْقِيْنَ ○

116 Said Moses: "Throw ye (first)."
So when they threw,
They bewitched the eyes
Of the people, and struck
Terror into them: for they
Showed a great (feat of) magic. [1080]

١١٦- قَالَ اَلْقُوْا ۚ
فَلَمَّآ اَلْقَوْا سَحَرُوْٓا اَعْيُنَ النَّاسِ
وَاسْتَرْهَبُوْهُمْ وَجَآءُوْ بِسِحْرٍ عَظِيْمٍ ○

1078 The advice of the Council to Pharaoh shows a misreading of the situation. They were in a panic about what the magic of this evidently powerful sorcerer could do against them. So they advised the Pharaoh to summon their most powerful sorcerers from all over the country and in the meantime to hold Moses and Aaron in suspense – neither to yield to them nor definitely to oppose them. The men of God could well afford to wait. Time is always in favour of Truth.

1079 The most noted sorcerers of Pharaoh came. Their art was built up on trickery and imposture and the first thing they could think of was to make a selfish bargain for themselves. The Pharaoh and his Council would in their present state of panic agree to anything. And so they did. Pharaoh not only promised them any rewards they desired if they foiled the strange power of these men but he also promised them the highest dignities round his own person. And so the contest begins, with due observance of the amenities observed by combatants before they come to close grips.

1080 Moses and his brother Aaron were pitted against the most skilful magic men of Egypt but they were calm and confident and let the magic men have their innings first. As is usual in this world, the magicians' trickery made a great impression on the people but when Moses threw his rod the illusion was broken and the falsehood was all shown up. In the Old Testament story (Exod. vii. 10-12) it was Aaron that threw the rod and he threw it before the magicians. Aaron's rod became a serpent. Then the magicians threw their rods and they became serpents but Aaron's rod swallowed up their rods. The story given to us is more dramatic and less literal. We are told in general terms that Moses first allowed the magic men to play their tricks. The rod of Moses was the symbol of his authority. It must have been a simple shepherd's crook with which he used to feed his flocks. With God's grace behind him, he was able to expose all false trickery and establish the Truth.

117 We put it into Moses's mind
By inspiration "Throw (now)
Thy rod" and behold!
It swallows up straightway
All the falsehoods
Which they fake!

١١٧- وَاَوْحَيْنَآ اِلٰى مُوْسٰٓى
اَنْ اَلْقِ عَصَاكَ ۚ
فَاِذَا هِىَ تَلْقَفُ مَا يَاْفِكُوْنَ ۝

118 Thus truth was confirmed,
And all that they did
Was made of no effect

١١٨- فَوَقَعَ الْحَقُّ
وَبَطَلَ مَا كَانُوْا يَعْمَلُوْنَ ۝

119 So the (great ones) were vanquished
There and then, and were
Made to look small [1081]

١١٩- فَغُلِبُوْا هُنَالِكَ
وَانْقَلَبُوْا صٰغِرِيْنَ ۝

120 But the sorcerers fell down
Prostrate in adoration,

١٢٠- وَاُلْقِىَ السَّحَرَةُ سٰجِدِيْنَ ۝

121 Saying "We believe
In the Lord of the Worlds,—

١٢١- قَالُوْٓا اٰمَنَّا بِرَبِّ الْعٰلَمِيْنَ ۝

122 "The Lord of Moses and Aaron"

١٢٢- رَبِّ مُوْسٰى وَهٰرُوْنَ ۝

123 Said Pharaoh: "Believe ye
In Him before I give
You permission? Surely
This is a trick which ye
Have planned in the City
To drive out its people
But soon shall ye know
(The consequences) [1082]

١٢٣- قَالَ فِرْعَوْنُ اٰمَنْتُمْ بِهٖ
قَبْلَ اَنْ اٰذَنَ لَكُمْ ۚ اِنَّ هٰذَا لَمَكْرٌ
مَّكَرْتُمُوْهُ فِى الْمَدِيْنَةِ
لِتُخْرِجُوْا مِنْهَآ اَهْلَهَا ۚ فَسَوْفَ تَعْلَمُوْنَ ۝

1081 The proud ones of the Court—Pharaoh and his chiefs—were hard hearted and the exposure of the imposture only made them wreak their rage on those whom they could reach On the other hand the effect on the humbler ones—those who had been made the dupes and instruments of the imposture—was quite different Their conscience was awakened They fell down to the ground in adoration of the Lord of the Worlds and confessed their faith

1082 Pharaoh and his Court were doubly angry first because they were made to look small when confronted by the power of God and secondly because their dupes and instruments were snatched away from them These men the sorcerers at once recognised the Signs of God and in their case the mission of Moses and Aaron was fulfilled They turned back on their past life of imposture make believe false worship and oppression of the weak and confessed the One true God As usually happens hardened sinners resent all the more the saving of any of their companions from sin and error Judging other people s motives by their own they accuse them of duplicity and if they have the power they take cruel revenge Here the Pharaoh threatens the repentant sinners with the extreme punishment for treason and apostasy (cutting off of hands and feet combined with an ignominious death on the cross as in the case of the worst malefactors) But they remained firm and prayed to God for patience and constancy Probably their influence spread quietly in the commonalty Ultimately it appeared on the Throne itself in the person of Amenophis IV about five or six generations afterwards See Appendix V on Egyptian Religion printed at the end of this Sura

124 "Be sure I will cut off
Your hands and your feet
On opposite sides, and I
Will cause you all
To die on the cross"

١٢٤- لَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ
مِّنْ خِلَافٍ
ثُمَّ لَأُصَلِّبَنَّكُمْ أَجْمَعِينَ ۝

125 They said "For us,
We are but sent back
Unto our Lord

١٢٥- قَالُوٓا۟
إِنَّآ إِلَىٰ رَبِّنَا مُنقَلِبُونَ ۝

126 "But thou dost wreak
Thy vengeance on us
Simply because we believed
In the Signs of our Lord
When they reached us!
Our Lord! pour out on us
Patience and constancy, and take
Our souls unto Thee
As Muslims who bow
To Thy Will!"[1083]

١٢٦- وَمَا تَنقِمُ مِنَّآ
إِلَّآ أَنْ ءَامَنَّا بِـَٔايَٰتِ رَبِّنَا
لَمَّا جَآءَتْنَا ۚ
رَبَّنَآ أَفْرِغْ عَلَيْنَا صَبْرًا
وَتَوَفَّنَا مُسْلِمِينَ ۝

SECTION 15

127 Said the chiefs of Pharaoh's
People "Wilt thou leave
Moses and his people,
To spread mischief in the land,
And to abandon thee
And thy gods?" He said
"Their male children will we
Slay, (only) their females
Will we save alive,
And we have over them

١٢٧- وَقَالَ ٱلْمَلَأُ مِن قَوْمِ فِرْعَوْنَ
أَتَذَرُ مُوسَىٰ وَقَوْمَهُۥ لِيُفْسِدُوا۟ فِى ٱلْأَرْضِ
وَيَذَرَكَ وَءَالِهَتَكَ ۚ
قَالَ سَنُقَتِّلُ أَبْنَآءَهُمْ
وَنَسْتَحْىِۦ نِسَآءَهُمْ وَإِنَّا فَوْقَهُمْ

1083 These Egyptians by their patience and constancy show that their repentance was true Thus in their case the mission of Moses was fulfilled directly and their number must have amounted to a considerable figure They were martyrs to their faith and their martyrdom affected their nation in two ways In the first place as they were the pick of those who practised the false superstition in Egypt their conversion and disappearance dealt a staggering blow to the whole system Secondly the indirect effect of their martyrdom on the commonalty of Egypt must have been far greater than can be measured by numbers The banner of God was planted and the silent spiritual fight must have gone on ever since though history in recording outward events is silent on the slow and gradual processes of transformation undergone by Egyptian religion From a chaotic pantheon of animals and animal gods the worship of the sun and the heavenly bodies, and the worship of the Pharaoh as the embodiment of power they gradually came to realise the oneness and mercy of the true God After many glimpses of Monotheism on Egyptian soil itself, the Gospel of Jesus reached them, and eventually Islam

(Power) irresistible."[1084]

قَاهِرُوْنَ ○

128 Said Moses to his people:
"Pray for help from God,
And (wait) in patience and constancy:
For the earth is God's,
To give as a heritage
To such of His servants
As He pleaseth; and the end
Is (best) for the righteous.[1085]

١٢٨- قَالَ مُوْسٰى لِقَوْمِهِ
اسْتَعِيْنُوْا بِاللّٰهِ
وَاصْبِرُوْا ۚ اِنَّ الْاَرْضَ لِلّٰهِ ۙ
يُوْرِثُهَا مَنْ يَّشَآءُ مِنْ عِبَادِهٖ ؕ
وَالْعَاقِبَةُ لِلْمُتَّقِيْنَ ○

129 They said: "We have had
(Nothing but) trouble, both before
And after thou camest[1086]
To us." He said:
"It may be that your Lord
Will destroy your enemy
And make you inheritors[1087]
In the earth; that so
He may try you
By your deeds."

١٢٩- قَالُوْٓا اُوْذِيْنَا مِنْ قَبْلِ اَنْ تَاْتِيَنَا
وَمِنْۢ بَعْدِ مَا جِئْتَنَا ؕ
قَالَ عَسٰى رَبُّكُمْ اَنْ يُّهْلِكَ عَدُوَّكُمْ
وَيَسْتَخْلِفَكُمْ فِى الْاَرْضِ
فَيَنْظُرَ كَيْفَ تَعْمَلُوْنَ ○ ع

Section 16

130 We punished the people
Of Pharaoh with years

١٣٠- وَلَقَدْ اَخَذْنَآ اٰلَ فِرْعَوْنَ بِالسِّنِيْنَ

1084 Pharaoh's order against the sorcerers was drastic enough. But his Council is not satisfied. What about Moses and the Israelites? They had a seeming victory and will now be more mischievous than ever. They appeal to Pharaoh's vanity and his superstition and sense of power. If you leave them alone, they say, where will be your authority? You and your gods will be defied! Pharaoh has a ready answer. He was really inwardly cowed by the apparent power of Moses. He dared not openly act against him. But he had already before the birth of Moses passed a cunning order to destroy the whole people of Israel. Through the instrumentality of midwives (Exod. i. 15) all the male children were to be destroyed and the females would then be for the Egyptians; the race of Israel would thus be at an end. This order was still in force and would remain in force until the despised race was absorbed. But Egyptian cunning and wickedness had no power against God's Plan for those who had faith. See verse 129 below.

1085 Notice the contrast between the arrogant tone of Pharaoh and the humility and faith taught by Moses. In the end the arrogance was humbled and humility and faith were protected and advanced.

1086 There is a slight note of querulousness in the people's answer. But Moses allays it by his own example and courage and his vision of the future, which was amply fulfilled in time. See verse 137 below.

1087 The Israelites, despised and enslaved, were to be rescued and made rulers in Palestine. David and Solomon were great kings and played a notable part in history. But the greatness of Israel was conditional: they were to be judged by their deeds. When they fell from grace, other people were given honour and power. And so it came to be the turn of the Arab race, and so on. God gives His gifts to those who are righteous and obey His Law.

(Of drought) and shortness
Of crops, that they might
Call God to remembrance

وَنَقْصٍ مِّنَ الثَّمَرٰتِ لَعَلَّهُمْ يَذَّكَّرُوْنَ ○

131 But when good (times) came,
They said, "This is due
To us," when gripped
By calamity, they ascribed it
To evil omens connected
With Moses and those with him!
Behold! in truth the omens
Of evil are theirs[1088]
In God's sight, but most
Of them do not understand!

١٣١- فَاِذَا جَآءَتْهُمُ الْحَسَنَةُ قَالُوْا لَنَا هٰذِهٖ ۚ وَاِنْ تُصِبْهُمْ سَيِّئَةٌ يَّطَّيَّرُوْا بِمُوْسٰى وَمَنْ مَّعَهٗ ؕ اَلَآ اِنَّمَا طٰٓئِرُهُمْ عِنْدَ اللّٰهِ وَلٰكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ ○

132 They said (to Moses)
"Whatever be the Signs
Thou bringest, to work
Therewith thy sorcery on us,[1089]
We shall never believe
In thee"

١٣٢- وَقَالُوْا مَهْمَا تَاْتِنَا بِهٖ مِنْ اٰيَةٍ لِّتَسْحَرَنَا بِهَا ۙ فَمَا نَحْنُ لَكَ بِمُؤْمِنِيْنَ ○

133 So We sent (plagues) on them
Wholesale Death,[1090]
Locusts, Lice, Frogs,
And Blood Signs openly[1091]
Self-explained but they
Were steeped in arrogance,—
A people given to sin

١٣٣- فَاَرْسَلْنَا عَلَيْهِمُ الطُّوْفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالدَّمَ اٰيٰتٍ مُّفَصَّلٰتٍ ۫ فَاسْتَكْبَرُوْا وَكَانُوْا قَوْمًا مُّجْرِمِيْنَ ○

134 Every time the Penalty
Fell on them, they said

١٣٤- وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوْا

1088 Their superstition ascribed the punishment of their own wickedness to some evil omen They thought Moses and his people brought them ill luck They did not look within themselves to see the root of evil and the cause of their punishment! So it happens in all ages People blame the righteous for something which they do, different from other men instead of searching out their own lapses from rectitude, which are punished by God

1089 A type of obstinacy and resistance to God's message As they believed in sorcery and magic they thought anything unusual was but sorcery and magic and hardened their hearts against Truth

1090 *Ṭūfān*=a widespread calamity causing wholesale death and destruction It may be a flood or a typhoon or an epidemic among men or cattle Perhaps the last is meant, if we may interpret by the Old Testament story (Exod ix 3, 9, 15, xii 29)

1091 In xvii 101, the reference is to nine Clear Signs These are (1) the Rod (vii 107), (2) the Radiant Hand (vii 108), (3) the years of drought or shortage of water (vii 130), (4) short crops (vii 130), and the five mentioned in this verse, *viz*, (5) epidemics among men and beasts, (6) locusts, (7) lice, (8) frogs, and (9) the water turning to blood

"Oh Moses! on our behalf
Call on thy Lord in virtue
Of His promise to thee
If thou wilt remove
The Penalty from us,
We shall truly believe in thee,
And we shall send away
The Children of Israel
With thee"[1092]

يٰمُوْسَى ادْعُ لَنَا رَبَّكَ
بِمَا عَهِدَ عِنْدَكَ
لَئِنْ كَشَفْتَ عَنَّا الرِّجْزَ
لَنُؤْمِنَنَّ لَكَ
وَلَنُرْسِلَنَّ مَعَكَ بَنِيْٓ إِسْرَآءِيْلَ ۝

135 But every time We removed
The Penalty from them
According to a fixed term
Which they had to fulfil,—[1093]
Behold! they broke their word!

١٣٥- فَلَمَّا كَشَفْنَا عَنْهُمُ الرِّجْزَ
إِلٰٓى أَجَلٍ
هُمْ بٰلِغُوْهُ إِذَا هُمْ يَنْكُثُوْنَ ۝

136 So We exacted retribution
From them: We drowned them[1094]
In the sea, because they
Rejected Our Signs, and failed
To take warning from them.[1095]

١٣٦- فَانْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنٰهُمْ فِي الْيَمِّ
بِأَنَّهُمْ كَذَّبُوْا بِاٰيٰتِنَا
وَكَانُوْا عَنْهَا غٰفِلِيْنَ ۝

137 And We made a people,
Considered weak (and of no account),
Inheritors of lands
In both East and West,—

١٣٧- وَأَوْرَثْنَا الْقَوْمَ الَّذِيْنَ كَانُوْا
يُسْتَضْعَفُوْنَ مَشَارِقَ الْأَرْضِ

1092 The demand of Moses was two-fold: (1) come to God and cease from oppression, and (2) let me take Israel out of Egypt. At first it was laughed at and rejected with scorn. When the Plagues came for punishment, each time the Egyptians suffered, they promised amendment and begged Moses to intercede and cause the plague to cease. But every time it ceased, they went back to their evil attitude, until the final retribution came. This is a type of the sinner's attitude for all times.

1093 The intercession of Moses was limited to prayer. Each plague or penalty had its appointed term in God's decree. That term was duly fulfilled before the plague ceased. God's law is firm: it does not vacillate like the human will. The intercession only meant two things: (1) that God's name was invoked and His presence duly brought home to the mind and heart of the sinner who promised repentance, and (2) that the sinner was given a further chance if the prayer was accepted. This again is a universal truth.

1094 When at last Pharaoh let Israel go, they selected not the highway to Canaan, along the Mediterranean and by Gaza, because they were unarmed and would have encountered immediate opposition there, but by way of the wilderness of Sinai. They had to cross the marshy end of the Red Sea, which they did, while Pharaoh's host which came in pursuit was drowned. Cf. ii. 50.

1095 Where was the Council of Pharaoh held in which Moses addressed Pharaoh? Egypt's primary capital in the XVIIIth Dynasty was Thebes (=No Ammon), but that was more than 400 miles to the south of the Delta, in whose corner Israel dwelt. Memphis, on the apex of the Delta, a little south of where Cairo is now, was also over 100 miles from Israel's habitations. The interview must have been either in a Palace near Goshen, where the Israelites dwelt, or in Zoan (=Tanis), the Deltaic capital built by a former dynasty, which was of course still available for the reigning dynasty, and which was not far from the Jewish settlement.

Lands whereon We sent
Down Our blessings
The fair promise of thy Lord
Was fulfilled for the Children
Of Israel, because they had
Patience and constancy,
And We levelled to the ground
The great Works and fine
Buildings
Which Pharaoh and his people
Erected (with such pride)[1096]

وَمَغَارِبَهَا الَّتِي بٰرَكْنَا فِيهَا
وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنٰى
عَلٰى بَنِيٓ إِسْرَآءِيلَ
بِمَا صَبَرُوا
وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَ
قَوْمُهُ وَمَا كَانُوا يَعْرِشُونَ ○

138 We took the Children of Israel
(With safety) across the sea
They came upon a people
Devoted entirely to some idols[1097]
They had They said
"Oh Moses! fashion for us
A god like unto the gods
They have" He said

١٣٨- وَجٰوَزْنَا بِبَنِيٓ إِسْرَآءِيلَ الْبَحْرَ
فَأَتَوْا عَلٰى قَوْمٍ يَّعْكُفُونَ عَلٰى أَصْنَامٍ
لَّهُمْ قَالُوا يٰمُوسَى اجْعَلْ لَّنَآ
إِلٰهًا كَمَا لَهُمْ اٰلِهَةٌ قَالَ

1096 Israel which was despised became a great and glorious nation under Solomon He had goodly territory and was doubly blest His land and people were prosperous and he was blessed with wisdom from God His sway and his fame spread east and west And thus God's promise to Israel was fulfilled Note that Syria and Palestine had once been under the sway of Egypt At the same time the proud and rebellious Pharaoh and his people were brought low The splendid monuments which they had erected with so much skill and pride were mingled with the dust Their great cities—Thebes (or No Ammon) Memphis (or Noph sacred to the Bull of Osiris) and the other splendid cities became as if they had not existed and archæologists have had to dig up their ruins from the sands The splendid monuments—temples palaces tombs statues columns and stately structures of all kinds—were buried in the sands Even monuments like the Great Sphinx which seem to defy the ages were partly buried in the sands and owe their rescue to the comparatively recent researches of archæologists As late as 1743 Richard Pococke in his *Travels in Egypt* (p 41) remarked Most of those pyramids are very much ruined

The contrast between Egypt and Israel is one part of the story in the march of time Israel also was found unworthy and in course of time the Arabs whom they despised as Ishmaelites became their masters The Jews in their Ghettos in Europe suffered much persecution Nor are they out of the wood yet If the Pogroms of the Slavs against them have ceased their fate in Nazi Germany is the talk of the world Nor had the Arabs or Turks or any nation a perpetual lease of power from God The test is righteousness and the Muslim virtues taught in the Universal Religion of faith and right conduct

1097 Who were these people? We are now in the Sinai Peninsula Two conjectures are possible (1) The Amalekites of the Sinai Peninsula were at perpetual war with the Israelites They were probably an idolatrous nation, but we have very little knowledge of their cult (2) From Egyptian history we know that Egypt had worked from very ancient times some copper mines in Sinai An Egyptian settlement may have been here Like all mining camps it contained from the beginning the dregs of the population When the mines ceased to be worked, the settlement or what remained of it must have degenerated further Cut off from civilisation its cult must have become still narrower without the refining influences which a progressive nation applies even to its idolatry Perhaps Apis the sacred bull of Memphis, lost all its allegorical meaning for them and only gross and superstitious rites remained among them The text speaks of *some idols they had*, implying that they had merely a detached fragment of a completer religion This was a snare in the path of the Israelites, whom many generations of slavery in Egypt had debased into ignorance and superstition

"Surely ye are a people
Without knowledge

إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ○

139 "As to these folk,—
The cult they are in
Is (but) a fragment of a ruin,[1098]
And vain is the (worship)
Which they practise."

١٣٩- إِنَّ هَٰؤُلَاءِ مُتَبَّرٌ
مَا هُمْ فِيهِ
وَبَاطِلٌ مَا كَانُوا يَعْمَلُونَ ○

140 He said "Shall I seek for you
A god other than the (true)
God, when it is God
Who hath endowed you
With gifts above the nations?"

١٤٠- قَالَ أَغَيْرَ اللَّهِ
أَبْغِيكُمْ إِلَٰهًا
وَهُوَ فَضَّلَكُمْ عَلَى الْعَالَمِينَ ○

141 And remember We rescued you
From Pharaoh's people,
Who afflicted you with
The worst of penalties,
Who slew your male children
And saved alive your females
In that was a momentous
Trial from your Lord.[1099]

١٤١- وَإِذْ أَنْجَيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ
يَسُومُونَكُمْ سُوءَ الْعَذَابِ ۚ
يُقَتِّلُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ ۚ
وَفِي ذَٰلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ ○

SECTION 17

142 We appointed for Moses
Thirty nights, and completed
(The period) with ten (more)
Thus was completed the term
(Of communion) with his Lord,[1100]
Forty nights And Moses
Had charged his brother Aaron
(Before he went up)

١٤٢- وَوَاعَدْنَا مُوسَىٰ ثَلَاثِينَ لَيْلَةً
وَأَتْمَمْنَاهَا بِعَشْرٍ
فَتَمَّ مِيقَاتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً ۚ
وَقَالَ مُوسَىٰ لِأَخِيهِ هَارُونَ

1098 If conjecture 2 in the last note is correct this idolatrous worship was but the fragment of a ruin from Egypt and Moses's reproach is biting You who have been rescued from the bondage of living Egypt—do you hanker after the bondage of a dead cult debased even from that from which you have been rescued?

Mutabbar=broken in pieces smashed into fragments destroyed

1099 This is God's reminder to Israel through the mouth of Moses There was a double trial (1) while the bondage lasted the people were to learn patience and constancy in the midst of affliction (2) when they were rescued they were to learn humility justice and righteous deeds of prosperity

1100 There is much mystic doctrine in this section and the parallel between Israel and Islam continues throughout The forty nights communion of Moses with God on the Mount may be compared with the forty days fast of Jesus in the wilderness before he took up his ministry (Matt iv 2) and with the forty years of Muṣṭafā's preparation in life before he took up his Ministry In each case the Apostles lived alone from their people, before they came into the full blaze of the events of their Ministry The forty is divided into thirty and ten, pre figuring the thirty days of the Ramaḍhān fast, and the ten days of the Ẓul Ḥajj pilgrimage in Islam

"Act for me amongst my people
Do right, and follow not
The way of those
Who do mischief "[1101]

اخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ
وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ ○

143 When Moses came
To the place appointed by Us,
And his Lord addressed him,
He said "Oh my Lord!
Show (Thyself) to me,
That I may look upon Thee "[1102]
God said "By no means
Canst thou see Me (direct),
But look upon the Mount,
If it abide
In its place, then
Shalt thou see Me "[1103]
When his Lord manifested
His glory on the Mount,
He made it as dust,
And Moses fell down
In a swoon When he
Recovered his senses he said
"Praise be to Thee! To Thee
I turn in repentance, and I
Am the first to believe "[1104]

١٤٣- وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا
وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ
أَرِنِي أَنْظُرْ إِلَيْكَ قَالَ لَنْ تَرَانِي
وَلَٰكِنِ انْظُرْ إِلَى الْجَبَلِ
فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي
فَلَمَّا تَجَلَّىٰ رَبُّهُ لِلْجَبَلِ
جَعَلَهُ دَكًّا
وَخَرَّ مُوسَىٰ صَعِقًا
فَلَمَّا أَفَاقَ
قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ
وَأَنَا أَوَّلُ الْمُؤْمِنِينَ ○

1101 When for any reason the man of God is absent from his people his duty of leadership (*khilāfat*) should be taken up by his brother—not necessarily a blood brother but one of his society or brotherhood The deputy should discharge it in all humility remembering three things (1) that he is only a deputy and bound to follow the directions of his Principal (2) that right and justice are of the essence of power and (3) that mischief gets its best chance to raise its head in the absence of the Principal and that the deputy should always guard against the traps laid for him in the Principal's absence

1102 Even the best of us may be betrayed into overweening confidence or spiritual ambition not yet justified by the stage we have reached Moses had already seen part of the glory of God in his Radiant White Hand that shone with the glory of Divine light (vii 108 n 1076) But he was still in the flesh and the mission to his people was to begin after the Covenant of Sinai It was premature of him to ask to see God

1103 But God—the Cherisher of all His creatures—treats even our foolish requests with mercy compassion and understanding Even the reflected glory of God is too great for the grosser substance of matter The peak on which it shone became as powder before the ineffable glory and Moses could only live by being taken out of his bodily senses When he recovered from his swoon he saw the true position and the distance between our grosser bodily senses and the true splendour of God's glory He at once turned in penitence to God and confessed his faith Having been blinded by the excessive Glory he could not see with the physical eye But he could get a glimpse of the reality through faith and he hastened to proclaim his faith

1104 '*First to believe*' Cf the expression first of those who bow to God in Islam in vi 14 and vi 163 'First means here not the first in time but most zealous in faith It has the intensive and not the comparative meaning

144 God said: "O Moses!
I have chosen thee
Above (other) men,[1105]
By the mission I (have
Given thee) and the words
I (have spoken to thee):
Take then the (revelation)
Which I give thee,
And be of those
Who give thanks."[1106]

۱۴۴- قَالَ يٰمُوْسٰٓى
اِنِّى اصْطَفَيْتُكَ عَلَى النَّاسِ
بِرِسٰلٰتِىْ وَبِكَلَامِىْ ۖ
فَخُذْ مَآ اٰتَيْتُكَ
وَكُنْ مِّنَ الشّٰكِرِيْنَ ۝

145 And We ordained laws
For him in the Tablets
In all matters, both
Commanding and explaining
All things, (and said):
"Take and hold these
With firmness, and enjoin
Thy people to hold fast
By the best in the precepts:[1107]
Soon shall I show you[1108]
The homes of the wicked,—[1109]
(How they lie desolate)."

۱۴۵- وَكَتَبْنَا لَهٗ فِى الْاَلْوَاحِ
مِنْ كُلِّ شَىْءٍ مَّوْعِظَةً
وَّتَفْصِيْلًا لِّكُلِّ شَىْءٍ ۚ
فَخُذْهَا بِقُوَّةٍ
وَّاْمُرْ قَوْمَكَ يَاْخُذُوْا بِاَحْسَنِهَا ۗ
سَاُورِيْكُمْ دَارَ الْفٰسِقِيْنَ ۝

146 Those who behave arrogantly
On the earth in defiance

۱۴۶- سَاَصْرِفُ عَنْ اٰيٰتِىَ الَّذِيْنَ يَتَكَبَّرُوْنَ

1105 *Above (other) men*: i.e., among his contemporaries. He had a high mission, and he had the honour of speaking to God.

1106 God's revelation is for the benefit of His creatures, who should receive it with reverence and gratitude. While Moses was having these great spiritual experiences on the Mount, his people below were ungrateful enough to forget God and make a golden calf for worship (vii. 147).

1107 The Tablets of the Law contained the essential spiritual Truth, from which were derived the positive injunctions and prohibitions, explanations and interpretations which it was the function of the prophetic office to hold up for the people to follow. The precepts would contain, as the Shari'at does, matters absolutely prohibited, matters not prohibited but disapproved, matters about which there was no prohibition or injunction but in which conduct was to be regulated by circumstances, matters of positive and universal duty, matters recommended for those whose zeal was sufficient to enable them to work on higher than minimum standards, and matters which were sought by persons of the highest spiritual eminence. No soul is burdened beyond its capacity, but we are asked to seek the best and highest possible for us in conduct.

1108 Notice the transition from the "We" of authority and honour and impersonal dignity to the "I" of personal concern in specially guiding the righteous.

1109 There are two meanings, one literal and the other figurative. Literally, the homes of the wicked, both individuals and nations, lie desolate, as in the case of the ancient Egyptians, the 'Ad and the Thamūd. Figuratively, the "home" shows the inner and more intimate condition of people. If you are dazzled by the outward prosperity of the ungodly, examine their inner anguish and fear and insecurity, and you will thank God for His gracious guidance.

Of right—them will I
Turn away from My Signs[1110]
Even if they see all the Signs,
They will not believe in them,
And if they see the way
Of right conduct, they will
Not adopt it as the Way,
But if they see the way
Of error, that is
The Way they will adopt
For they have rejected[1111]
Our Signs, and failed
To take warning from them

فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ۚ
وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا ۚ
وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ
لَا يَتَّخِذُوهُ سَبِيلًا ۚ
وَإِنْ يَرَوْا سَبِيلَ الْغَيِّ يَتَّخِذُوهُ سَبِيلًا ۚ
ذَٰلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا
وَكَانُوا عَنْهَا غَافِلِينَ ۝

147 Those who reject Our Signs
And the Meeting in the Hereafter,—
Vain are their deeds
Can they expect to be rewarded
Except as they have wrought?

١٤٧- وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ
حَبِطَتْ أَعْمَالُهُمْ ۚ هَلْ يُجْزَوْنَ
إِلَّا مَا كَانُوا يَعْمَلُونَ ۝

Section 18

148 The people of Moses made,
In his absence, out of their
ornaments,[1112]

١٤٨- وَاتَّخَذَ قَوْمُ مُوسَىٰ
مِنْ بَعْدِهِ مِنْ حُلِيِّهِمْ

1110 The argument may be simplified thus in paraphrase The right is established on the earth as God created it Nature recognises and obeys God's law is fixed for each portion of Creation But man because of the gift of Will sometimes upsets this balance The root cause is his arrogance, as it was in the case of Iblis God's Signs are everywhere but if they are rejected with scorn and blasphemy God will withdraw His grace for sin hardens the heart and makes it impervious to the truth Want of faith produces a kind of blindness to spiritual facts a kind of deafness to the warnings of a Day of Account when the best of us will need His Mercy for our Salvation which may be described spiritually as our Seeing God If we had contumaciously rejected faith can we hope for anything but justice —the just punishment of our sins?

1111 *Rejected Our Signs* again a return to the Plural of impersonal Dignity and Authority from the singular of personal concern in granting grace and guidance to the righteous

1112 The making of the golden calf and its worship by the Israelites during the absence of Moses on the Mount were referred to in ii 51 and some further details are given in xx 85 97 Notice how in each case only those points are referred to which are necessary to the argument in hand A narrator, whose object is mere narration tells the story in all its details and is done with it A consummate artist, whose object is to enforce lessons brings out each point in its proper place Master of all details, he does not ramble but with supreme literary skill just adds the touch that is necessary in each place to complete the spiritual picture His object is not a story but a lesson Here notice the contrast between the intense spiritual communion of Moses on the Mount and the simultaneous corruption of his people in his absence We can understand his righteous indignation and bitter grief (vii 150) The people had melted all their gold ornaments and made the image of a calf like the bull of Osiris in the city of Memphis in the wicked Egypt that they had turned their backs upon

The image of a calf,
(for worship)[1113]
It seemed to low: did they[1114]
Not see that it could
Neither speak to them, nor
Show them the Way?
They took it for worship
And they did wrong.

عِجْلًا جَسَدًا لَّهُ خُوَارٌ ۚ أَلَمْ يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا ۘ اتَّخَذُوهُ وَكَانُوا ظَالِمِينَ ۝

149 When they repented, and saw
That they had erred,
They said: "If our Lord
Have not mercy upon us
And forgive us, we shall
Indeed be of those who perish."

١٤٩- وَلَمَّا سُقِطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا قَالُوا لَئِن لَّمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ۝

150 When Moses came back
To his people, angry and grieved,
He said: "Evil it is that ye
Have done in my place
In my absence: did ye[1115]
Make haste to bring on
The judgment of your Lord?"
He put down the Tablets,[1116]

١٥٠- وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ بِئْسَمَا خَلَفْتُمُونِي مِن بَعْدِي ۖ أَعَجِلْتُمْ أَمْرَ رَبِّكُمْ ۖ وَأَلْقَى الْأَلْوَاحَ

1113 *Image of a Calf*: *Jasad* is literally a body, especially the body of a man according to Khalil quoted by Rāgib. In xxi. 8 it is used obviously for the human body: as also in xxxviii. 34: but in the latter case the idea of an image without any real life or soul, is also suggested. In the present passage I understand many suggestions: (1) that it was a mere image without life; (2) as such it could not low: therefore the appearance of lowing mentioned immediately afterwards was a fraud; (3) unlike its prototype the bull of Osiris it had not even the symbolism of Osiris behind it: the Osiris myth in the living religion of Egypt had at least some ethical principles behind it.

1114 The lowing of the golden calf was obviously a deception practised by the Egyptian promoters of the cult. Lytton in his 'Last Days of Pompeii' exposes the deception practised by the priests of Isis. Men hidden behind images imposed on the credulity of the commonalty.

1115 *Did ye make haste ...?* In your impatience could you not wait for me? Your lapse into idolatry has only hastened God's wrath. If you had only waited, I was bringing to you in the Tablets the most excellent teaching in the commands of God. There is subtle irony in the speech of Moses. There is also a play upon words: *ijl*=calf, and *ajila*=to make haste: no translation can bring out these niceties.

1116 *Put down the Tablets*: we are not told that the Tablets were broken; in fact vii. 154 (below) shows that they were whole. They contained God's Message. There is a touch of disrespect (if not blasphemy) in supposing that God's Messenger broke the Tablets in his incontinent rage, as is stated in the Old Testament: "Moses's anger waxed hot, and he cast the tablets out of his hands, and brake them beneath the Mount" (Exod. xxxii. 19). On this point and also on the point that Aaron (in the Old Testament story) ordered the gold to be brought, made a molten calf, fashioned it with a graving tool, and built an altar before the calf (Exod. xxxii. 2-5), our version differs from that of the Old Testament. We cannot believe that Aaron, who was appointed by God to assist Moses as God's Messenger, could descend so low as to seduce the people into idolatry, whatever his human weaknesses might be.

Seized his brother by (the hair
Of) his head, and dragged him[1117]
To him Aaron said
"Son of my mother! The people
Did indeed reckon me
As naught, and went near
To slaying me! Make not
The enemies rejoice over
My misfortune, nor count thou
Me amongst the people
Of sin"[1118]

وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ
قَالَ ابْنَ أُمَّ
إِنَّ الْقَوْمَ اسْتَضْعَفُونِي
وَكَادُوا يَقْتُلُونَنِي
فَلَا تُشْمِتْ بِيَ الْأَعْدَاءَ
وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ ○

151 Moses prayed "Oh my Lord!
Forgive me and my brother![1119]
Admit us to Thy mercy!
For Thou art the Most Merciful
Of those who show mercy!"

١٥١- قَالَ رَبِّ اغْفِرْ لِي وَلِأَخِي
وَأَدْخِلْنَا فِي رَحْمَتِكَ
وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ○ ع

SECTION 19

152 Those who took the calf
For worship will indeed
Be overwhelmed with wrath
From their Lord, and with
Shame in this life[1120]
Thus do We recompense
Those who invent (falsehoods)

١٥٢- إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ
سَيَنَالُهُمْ غَضَبٌ مِنْ رَبِّهِمْ
وَذِلَّةٌ فِي الْحَيَاةِ الدُّنْيَا
وَكَذَٰلِكَ نَجْزِي الْمُفْتَرِينَ ○

153 But those who do wrong
But repent thereafter and
(Truly) believe,—verily
Thy Lord is thereafter
Oft-forgiving, Most Merciful

١٥٣- وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ
ثُمَّ تَابُوا مِنْ بَعْدِهَا وَآمَنُوا إِنَّ رَبَّكَ
مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ○

1117 Moses was but human Remembering the charge he had given to Aaron (vii 142) he had a just grievance at the turn events had taken But he did not wreak his vengeance on the Tablets of God's law by breaking them He laid hands on his brother, and his brother at once explained

1118 Aaron s speech is full of tenderness and regret He addresses Moses as son of my mother," — an affectionate term He explains how the turbulent people nearly killed him for resisting them And he states in the clearest terms that the idolatry neither originated with him nor had his consent In xx 85 we are told that a fellow described as the Sāmiri had led them astray We shall discuss this when we come to that passage

1119 As Moses was convinced that his brother was guiltless, his wrath was turned to gentleness He prayed for forgiveness—for himself and his brother for himself because of his wrath and for his brother because he had been unable to suppress idolatry among his people And like a true leader that he is, he identifies himself with his lieutenant for all that has happened Even more, he identifies himself with his whole people in his prayer in verse 155 below Herein, again, is a type of what the Holy Prophet Muḥammad did for his people

1120 The consequences were twofold (1) spiritual, in that God's grace is withdrawn, and (2) even in the present life of this world, in that godly men also shun the sinner's company, and he is isolated.

154. When the anger of Moses
Was appeased, he took up
The Tablets: in the writing
Thereon was Guidance and Mercy
For such as fear their Lord.

١٥٤- وَلَمَّا سَكَتَ عَنْ مُّوسَى الْغَضَبُ
أَخَذَ الْأَلْوَاحَ ۖ وَفِي نُسْخَتِهَا هُدًى وَّ
رَحْمَةٌ لِّلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ ○

155. And Moses chose seventy[1121]
Of his people for Our place
Of meeting: when they
Were seized with violent
quaking,[1122]
He prayed: "Oh my Lord!
If it had been Thy Will
Thou couldst have destroyed,
Long before, both them
And me: wouldst Thou
Destroy us for the deeds
Of the foolish ones among us?
This is no more than[1123]
Thy trial: by it Thou causest
Whom Thou wilt to stray,[1124]
And Thou leadest whom
Thou wilt into the right path.
Thou art our Protector:
So forgive us and give us
Thy mercy; for Thou art
The best of those who forgive.

١٥٥- وَاخْتَارَ مُوسَىٰ قَوْمَهُ سَبْعِينَ رَجُلًا
لِّمِيقَاتِنَا ۚ فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ
قَالَ رَبِّ
لَوْ شِئْتَ أَهْلَكْتَهُم مِّن قَبْلُ وَإِيَّايَ ۖ
أَتُهْلِكُنَا بِمَا فَعَلَ السُّفَهَاءُ مِنَّا ۖ
إِنْ هِيَ إِلَّا فِتْنَتُكَ
تُضِلُّ بِهَا مَن تَشَاءُ
وَتَهْدِي مَن تَشَاءُ ۖ
أَنتَ وَلِيُّنَا
فَاغْفِرْ لَنَا وَارْحَمْنَا
وَأَنتَ خَيْرُ الْغَافِرِينَ ○

156. "And ordain for us
That which is good,
In this life
And in the Hereafter:
For we have turned unto Thee."
He said: "With My Punishment

١٥٦- وَاكْتُبْ لَنَا فِي هَٰذِهِ الدُّنْيَا حَسَنَةً
وَفِي الْآخِرَةِ
إِنَّا هُدْنَا إِلَيْكَ ۚ قَالَ عَذَابِي

1121 Seventy of the elders were taken up to the Mount but left at some distance from the place where God spoke to Moses. They were to be silent witnesses but their faith was not yet complete, and they dared to say to Moses: "We shall never believe in thee until we see God in public." (ii. 55). They were dazed with thunder and lightning and might have been destroyed but for God's mercy on the intercession of Moses.

1122 *Rajfat*: violent quaking: earthquake. I take it to refer to the same event as is described by the word *Sā'iqat* in ii. 55: the thunder and lightning that shook the mountain side.

1123 Moses was guiltless but he identifies himself with his whole people and intercedes with God on their behalf. He recognises that it was a trial, in which some of his people failed to stand the test. Such failure was worthy of punishment. But he pleads for mercy for such as erred from weakness and not from contumacy, and were truly repentant, although all who erred were in their several degrees worthy of punishment.

1124 *Cf.* ii. 26.

I visit whom I will;
But My Mercy extendeth[1125]
To all things. That (Mercy)
I shall ordain for those
Who do right, and practise
Regular charity, and believe
In Our Signs;—[1126]

157. "Those who follow the Apostle,
The unlettered Prophet,
Whom they find mentioned
In their own (Scriptures),—[1127]
In the Law and the Gospel;—
For he commands them
What is just and forbids them
What is evil; he allows
Them as lawful what is good
(And pure) and prohibits them
From what is bad (and impure);
He releases them
From their heavy burdens
And from the yokes[1128]
That are upon them.
So it is those who believe
In him, honour him,
Help him, and follow the Light
Which is sent down with him,—[1129]

أُصِيبُ بِهِ مَنْ أَشَاءُ ۖ وَرَحْمَتِي وَسِعَتْ
كُلَّ شَيْءٍ ۚ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ
وَيُؤْتُونَ الزَّكَاةَ
وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ ۝
١٥٧- الَّذِينَ يَتَّبِعُونَ الرَّسُولَ
النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا
عِنْدَهُمْ فِي التَّوْرَاةِ وَالْإِنْجِيلِ
يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ
وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ
وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ
إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۚ
فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ
وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ ۙ

1125. God's mercy is in and for all things. All nature subserves a common purpose which is for the good of all His creatures. Our faculties and our understandings are all instances of His grace and mercy. Each unit or factor among His creatures benefits from the others and receives them as God's mercy to itself; and in its turn each contributes to the benefit of the others and is thus an instance of God's mercy to them. His mercy is universal and all-pervasive; while His justice and punishment are reserved for those who swerve from His plan and (to use a mediæval juridical formula) go out of His Peace.

1126. The personal grace and mercy—and their opposite—are referred to the singular pronoun "I", while the impersonal Law by which God's Signs operate in His universe is referred to the plural pronoun of authority and dignity "We".

1127. In this verse is a pre-figuring, to Moses, of the Arabian Apostle, the last and greatest of the apostles of God. Prophecies about him will be found in the Taurat and the Injil. In the reflex of the Taurāt as now accepted by the Jews, Moses says: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me" (Deut. xviii. 15): the only Prophet who brought a Sharī-at like that of Moses was Muḥammad Muṣṭafā, and he came of the house of Ismā-īl the brother of Isaac the father of Israel. In the reflex of the Gospel as now accepted by the Christians, Christ promised another Comforter (John xiv. 16): the Greek word *Paraclete* which the Christians interpret as referring to the Holy Spirit is by our Doctors taken to be *Periclyte*, which would be the Greek form of Aḥmad. See Q. lxi. 6.

1128. *Aglāl*, plural of *gullun*, a yoke, an iron collar. In the formalism and exclusiveness of the Jews there were many restrictions which were removed by Islam, a religion of freedom in the faith of God, of universality in the variety of races, languages, manners and customs.

1129. *Light which is sent down with him*: the words are "with him", not "to him", emphasizing the fact that the Light which he brought illumines every one who has the privilege of joining his great and universal Fellowship.

It is they who will prosper "[1130]

أُولَٰئِكَ هُمُ الْمُفْلِحُونَ

C 87 —With the advent of the Holy Apostle,
(vii 158 171) The light and guidance which he brought
For all mankind from God
Superseded the earlier Law for the Jews
The good and the upright among them
Followed the new Light, but
The rest were scattered through the earth

Section 20

158 Say "Oh men! I am sent[1131]
Unto you all, as the Apostle
Of God, to Whom belongeth
The dominion of the heavens
And the earth there is no god
But He it is He that giveth
Both life and death So believe
In God and His Apostle,
The unlettered Prophet,[1132]
Who believeth in God
And His Words follow him
That (so) ye may be guided

١٥٨- قُلْ يَٰٓأَيُّهَا النَّاسُ إِنِّى رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِى لَهُۥ مُلْكُ السَّمَٰوَٰتِ وَالْأَرْضِ لَآ إِلَٰهَ إِلَّا هُوَ يُحْىِۦ وَيُمِيتُ فَـَٔامِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِىِّ الْأُمِّىِّ الَّذِى يُؤْمِنُ بِاللَّهِ وَكَلِمَٰتِهِۦ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ

159 Of the people of Moses
There is a section
Who guide and do justice
In the light of truth

١٥٩- وَمِن قَوْمِ مُوسَىٰٓ أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِۦ يَعْدِلُونَ

1130 Falah = prosperity in its general sense as well as in its spiritual sense In the general sense it means that right conduct is the only door to happiness and well being In the spiritual sense it means that Faith and its fruits (right conduct) are the only gates to salvation

1131 Our attention having been directed to various apostles who were sent with missions to their several peoples and in each of whose careers there is some pre figurement of the life of the last and greatest of them we are now asked to listen to the proclamation of Muḥammad's universal mission We contemplate no longer after this partial truths It is not now a question of saving Israel from the bondage of Egypt nor teaching Midian the ethics of business nor reclaiming the people of Lot from sexual sin or Thamūd from the sin of oppression in power or Ad from arrogance and ancestor worship Now are set forth plainly the issues of Life and Death the Message of the One Universal God to all mankind

1132 'Unlettered" as applied to the Prophet here and in verse 157 above has three special significations (1) He was not versed in human learning, yet he was full of the highest wisdom and had a most wonderful knowledge of the previous Scriptures This was a proof of his inspiration It was a miracle of the highest kind a Sign", which every one could test then and every one can test now (2) All organised human knowledge tends to be crystallised to acquire a partial bias or flavour of some school of thought The highest Teacher had to be free from any such taint just as a clean slate is necessary if a perfectly clear and bold message has to be written on it (3) In iii 20 and lxii 2 the epithet is applied to the Pagan Arabs, because, before the advent of Islam they were unlearned That the last and greatest of the Prophets should arise among them and they and their language be made the vehicle of the new, full, and universal light has also a meaning which is explained in C 12 15

160 We divided them into twelve Tribes[1133]
Or nations We directed
Moses by inspiration,
When his (thirsty) people asked
Him for water "Strike the rock
With thy staff" out of it
There gushed forth twelve springs
Each man knew his own place
For water We gave them
The shade of clouds, and sent
Down to them manna and quails,
Saying "Eat of the good things
We have provided for you"
(But they rebelled), to Us
They did no harm, but
They harmed their own souls[1134]

١٦٠- وَقَطَّعْنٰهُمُ اثْنَتَيْ عَشْرَةَ اَسْبَاطًا
اُمَمًا ۚ وَاَوْحَيْنَآ اِلٰى مُوْسٰٓى اِذِ اسْتَسْقٰىهُ
قَوْمُهٗٓ اَنِ اضْرِبْ بِّعَصَاكَ الْحَجَرَ ۚ
فَانْۢبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا ۚ
قَدْ عَلِمَ كُلُّ اُنَاسٍ مَّشْرَبَهُمْ ۚ
وَظَلَّلْنَا عَلَيْهِمُ الْغَمَامَ
وَاَنْزَلْنَا عَلَيْهِمُ الْمَنَّ وَالسَّلْوٰى ۚ
كُلُوْا مِنْ طَيِّبٰتِ مَا رَزَقْنٰكُمْ ۚ وَمَا ظَلَمُوْنَا
وَلٰكِنْ كَانُوْٓا اَنْفُسَهُمْ يَظْلِمُوْنَ ○

161 And remember it was
Said to them
"Dwell in this town
And eat[1135] therein as ye wish,
But say the word of humility
And enter the gate
In a posture of humility
We shall forgive you
Your faults, We shall increase
The portion of those who do good"

١٦١- وَاِذْ قِيْلَ لَهُمُ اسْكُنُوْا هٰذِهِ الْقَرْيَةَ
وَكُلُوْا مِنْهَا حَيْثُ شِئْتُمْ
وَقُوْلُوْا حِطَّةٌ
وَّادْخُلُوا الْبَابَ سُجَّدًا
نَّغْفِرْ لَكُمْ خَطِيْٓـٰٔتِكُمْ ۚ
سَنَزِيْدُ الْمُحْسِنِيْنَ ○

162 But the transgressors among them
Changed the word from that
Which had been given them,
So we sent on them
A plague from heaven
For that they repeatedly transgressed[1136]

١٦٢- فَبَدَّلَ الَّذِيْنَ ظَلَمُوْا مِنْهُمْ
قَوْلًا غَيْرَ الَّذِيْ
قِيْلَ لَهُمْ فَاَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِّنَ
ع السَّمَآءِ بِمَا كَانُوْا يَظْلِمُوْنَ ○

SECTION 21

163 Ask them concerning the town
Standing close by the sea
Behold! they transgressed

١٦٣- وَسْـَٔلْهُمْ عَنِ الْقَرْيَةِ الَّتِيْ كَانَتْ
حَاضِرَةَ الْبَحْرِ ۘ اِذْ يَعْدُوْنَ

1133 We now come to some incidents in Jewish history which have been referred to in ii 57 60 Here they have special reference to their bearing on the times when early Islam was preached The Twelve Tribes and the parable drawn from them have been explained in n 73 to ii 60

1134 Cf ii 57 and n

1135 As in vii. 19, we may construe "eat" here to mean not only eating literally, but enjoying the good things of life

1136 Cf ii.58-59, and n. 72. The story is here told by way of parable for the times of Islam. Hence we have a few verbal changes e.g., "dwell in this town" instead of "enter this town," etc

In the matter of the Sabbath[1137]
For on the day of their Sabbath
Their fish did come to them,
Openly holding up their heads,
But on the day they had
No Sabbath, they came not
Thus did We make a trial
Of them, for they were
Given to transgression

فِي السَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ
سَبْتِهِمْ شُرَّعًا
وَيَوْمَ لَا يَسْبِتُونَ لَا تَأْتِيهِمْ
كَذَٰلِكَ نَبْلُوهُمْ
بِمَا كَانُوا يَفْسُقُونَ ○

164 When some of them said
"Why do ye preach
To a people whom God
Will destroy or visit
With a terrible
punishment?" —[1138]
Said the preachers "To discharge
Our duty to your Lord,
And perchance they may fear
Him"

١٦٤- وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ
لِمَ تَعِظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ
أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا
قَالُوا مَعْذِرَةً إِلَىٰ رَبِّكُمْ
وَلَعَلَّهُمْ يَتَّقُونَ ○

165 When they disregarded the
warnings
That had been given them,
We rescued those who forbade
Evil, but We visited
The wrong-doers with a
Grievous punishment, because
They were given to transgression

١٦٥- فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ
أَنجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ
وَأَخَذْنَا الَّذِينَ ظَلَمُوا
بِعَذَابٍ بَئِيسٍ بِمَا كَانُوا يَفْسُقُونَ ○

166 When in their insolence
They transgressed (all) prohibitions,
We said to them
"Be ye apes,
Despised and rejected"[1139]

١٦٦- فَلَمَّا عَتَوْا عَن مَّا نُهُوا عَنْهُ
قُلْنَا لَهُمْ
كُونُوا قِرَدَةً خَاسِئِينَ ○

1137 *Cf* ii 65 and n Fishing like every other activity was prohibited to Israel on the Sabbath day As this practice was usually observed the fish used to come up with a sense of security to their water channels or pools openly on the Sabbath day, but not on other days when fishing was open This was a great temptation to the law-breakers which they could not resist Some of their men of piety protested but it had no effect When their transgressions which, we may suppose extended to other commandments, passed beyond bounds, the punishment came They were despised among their own people, and became like apes, without law and without order or decency

1138 There are always people who wonder, no doubt sincerely, what good it is to preach to the wicked The answer is given to them here (1) every man who sees evil must speak out against it, it is his duty and responsibility to God, (2) there is always a chance that the warning may have effect and save a precious soul This passage has a special meaning for the times when our Holy Prophet was preaching in Mecca, apparently without results But it applies to all times.

1139 *Cf* ii 65, n 79

167. Behold! thy Lord did declare[1140]
That He would send
Against them, to the Day
Of Judgment, those who would
Afflict them with grievous
Penalty Thy Lord is quick
In retribution, but He is also
Oft-Forgiving, Most Merciful

١٦٧- وَإِذْ تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ
إِلَىٰ يَوْمِ الْقِيٰمَةِ
مَنْ يَسُومُهُمْ سُوٓءَ الْعَذَابِ ۗ
إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ ۖ
وَإِنَّهُۥ لَغَفُورٌ رَّحِيمٌ ○

168 We broke them up
Into sections on this earth[1141]
There are among them some
That are the righteous, and some
That are the opposite
We have tried them
With both prosperity and adversity
In order that they
Might turn (to Us).

١٦٨- وَقَطَّعْنٰهُمْ فِى الْأَرْضِ أُمَمًا ۚ
مِّنْهُمُ الصّٰلِحُونَ
وَمِنْهُمْ دُونَ ذٰلِكَ ۖ
وَبَلَوْنٰهُم بِالْحَسَنٰتِ
وَالسَّيِّـَٔاتِ لَعَلَّهُمْ يَرْجِعُونَ ○

169 After them succeeded
An (evil) generation they
Inherited the Book, but
They chose (for themselves)[1142]
The vanities of this world,
Saying (for excuse'
"(Everything)
Will be forgiven us"
(Even so), if similar vanities
Came their way, they would
(Again) seize them
Was not the Covenant[1143]
Of the Book taken from them,
That they would not
Ascribe to God anything

١٦٩- فَخَلَفَ مِنۢ بَعْدِهِمْ خَلْفٌ
وَرِثُوا الْكِتٰبَ
يَأْخُذُونَ عَرَضَ هٰذَا الْأَدْنٰى
وَيَقُولُونَ سَيُغْفَرُ لَنَا ۚ
وَإِن يَأْتِهِمْ عَرَضٌ مِّثْلُهُۥ
يَأْخُذُوهُ ۚ
أَلَمْ يُؤْخَذْ عَلَيْهِم مِّيثٰقُ الْكِتٰبِ
أَن لَّا يَقُولُوا عَلَى اللَّهِ

1140 See Deut xi 28 "A curse if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day ' also Deut xxviii 49, The Lord shall bring a nation against thee from afar, from the end of the earth, as swift as the eagle flieth, a nation whose tongue thou shalt not understand , and many other passages

1141 The dispersal of the Jews is a great fact in the world s history Nor has their persecution ended yet, nor is it likely to end as far as we can foresee

1142 Merely inheriting a Book, or doing lip service to it, does not make a nation righteous If they succumb to the temptations of the world, their hypocrisy becomes all the more glaring "High finance" is one of these temptations Cf also ii 80 "the Fire shall not touch us except for a few numbered days" and ii 88, about their blasphemous self sufficiency.

1143, Cf. Exod xix. 5-8, xxiv 3, xxxiv 27, and many other passages.

But the truth? And they
Study what is in the Book
But best for the righteous
Is the Home in the Hereafter
Will ye not understand?

إِلَّا الْحَقَّ وَدَرَسُوا مَا فِيهِ ۗ وَالدَّارُ الْآخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ ۗ أَفَلَا تَعْقِلُونَ ○

70 As to those who hold fast
By the Book and establish
Regular Prayer,—never
Shall we suffer the reward
Of the righteous to perish

١٧٠- وَالَّذِينَ يُمَسِّكُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نُضِيعُ أَجْرَ الْمُصْلِحِينَ ○

71 When We shook the Mount
Over them, as if it had been
A canopy, and they thought
It was going to fall on them
(We said) "Hold firmly[1144]
To what We have given you,
And bring (ever) to remembrance
What is therein, [1145]
Perchance ye may fear God"

١٧١- وَإِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظُلَّةٌ وَظَنُّوا أَنَّهُ وَاقِعٌ بِهِمْ ۚ خُذُوا مَا آتَيْنَاكُم بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ○

C 88 —Mankind have the nature of good
(vii 172-206) Created within them yet doth God
By His Signs keep up a constant
Reminder to men of His holy Names
Those who err scarce realise
How gradually they fall into sin
Their respite has a term, the doom
Must come, and it may be on a sudden
So humbly draw nigh to the Lord,
Declare His glory, and rejoice in His service

SECTION 22

72 When thy Lord drew forth[1146]
From the Children of Adam—

١٧٢- وَإِذْ أَخَذَ رَبُّكَ مِن بَنِي آدَمَ

1144 *Cf* ii 63 and n

1145 *Therein*—in the Book or Revelation, in what We have given you

1146 This passage has led to differences of opinion in interpretation Does it mean that each individual in the posterity of Adam had a separate existence from the time of Adam, and that a Covenant was taken from all of them, which is binding accordingly on each individual? That question really does not arise The words in the text refer to the descendants of the Children of Adam, *i e*, to all humanity born or unborn without any limit of time Adam s seed carries on the existence of Adam, and succeeds to his spiritual heritage Humanity as such has a corporate aspect Humanity has been given by God certain powers and faculties, whose possession creates on our side special spiritual obligations, which we must faithfully discharge, see v 1, and n. 682 These obligations may from a legal point of view be considered as arising from implied Covenants In the preceding verse (vii 171) a reference was made to the implied Covenant of the Jewish nation. Now we consider the implied Covenant of the whole of humanity, for the Holy Apostle's mission was world-wide

From their loins—
Their descendants, and made them
Testify concerning themselves, (saying)
"Am I not your Lord
(Who cherishes and sustains you)?"—
They said "Yea!
We do testify!"[1147] (This), lest
Ye should say on the Day
Of Judgment "Of this we
Were never (duly) warned"

مِنْ ظُهُوْرِهِمْ ذُرِّيَّتَهُمْ
وَاَشْهَدَهُمْ عَلٰٓى اَنْفُسِهِمْ ۚ
اَلَسْتُ بِرَبِّكُمْ ۚ
قَالُوْا بَلٰى ۚ
شَهِدْنَا ۚ
اَنْ تَقُوْلُوْا يَوْمَ الْقِيٰمَةِ
اِنَّا كُنَّا عَنْ هٰذَا غٰفِلِيْنَ ۝

173 Or lest ye should say
"Our fathers before us
May have taken false gods,
But we are (their) descendants
After them wilt thou then
Destroy us because of the deeds
Of men who were futile?"[1148]

١٧٣- اَوْ تَقُوْلُوْٓا
اِنَّمَآ اَشْرَكَ اٰبَاۤؤُنَا مِنْ قَبْلُ
وَكُنَّا ذُرِّيَّةً مِّنْ بَعْدِهِمْ ۚ
اَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُوْنَ ۝

174 Thus do We explain
The Signs in detail,
And perchance they may turn
(Unto Us)

١٧٤- وَكَذٰلِكَ نُفَصِّلُ الْاٰيٰتِ
وَلَعَلَّهُمْ يَرْجِعُوْنَ ۝

175 Relate to them the story[1149]
Of the man to whom
We sent Our Signs,
But he passed them by

١٧٥- وَاتْلُ عَلَيْهِمْ نَبَاَ الَّذِيْٓ اٰتَيْنٰهُ
اٰيٰتِنَا فَانْسَلَخَ مِنْهَا

1147 The Covenant is completed in this way We acknowledge that God is our Creator Cherisher and Sustainer therefore we acknowledge our duty to Him when we so testify concerning ourselves, the obligation is as it were assumed by us for it follows from our very nature when it is pure and uncorrupted

1148 The latent faculties in man are enough to teach him the distinction between good and evil to warn him of the dangers that beset his life But to awaken and stimulate them a personal appeal is made to each individual through the still small voice within him This in its uncorrupted state acknowledges the truth and metaphorically swears its Covenant with God There is, therefore no excuse for any individual to say either (1) that he was not duly warned or (2) that he should not be punished for the sins of his fathers because his punishment (if any) comes from his personal responsibility and is for his own rejection of faith and the higher spiritual influences

1149 Commentators differ whether this story or parable refers to a particular individual and if so to whom The story of Balaam the seer who was called out by Israel s enemies to curse Israel, but who blessed Israel instead (Num xxii xxiii xxiv) is quite different It is better to take the parable in a general sense There are men, of talents and position to whom great opportunities, of spiritual insight come, but they perversely pass them by Satan sees his opportunity and catches them up Instead of rising higher in the spiritual world, their selfish and worldly desires and ambitions pull them down, and they are lost

So Satan followed him up,
And he went astray

فَأَتْبَعَهُ الشَّيْطٰنُ فَكَانَ مِنَ الْغٰوِينَ ○

176 If it had been Our Will,
We should have elevated him
With Our Signs, but he
Inclined to the earth,
And followed his own vain
desires[1150]
His similitude is that
Of a dog: if you attack
Him, he lolls out his tongue,
Or if you leave him alone,
He (still) lolls out his tongue.[1151]
That is the similitude
Of those who reject Our Signs;
So relate the story,
Perchance they may reflect.

۱۷۶- وَلَوْ شِئْنَا لَرَفَعْنٰهُ بِهَا
وَلٰكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ
وَاتَّبَعَ هَوٰىهُ ۚ
فَمَثَلُهُ كَمَثَلِ الْكَلْبِ ۚ
إِنْ تَحْمِلْ عَلَيْهِ يَلْهَثْ
أَوْ تَتْرُكْهُ يَلْهَثْ ۚ ذٰلِكَ مَثَلُ الْقَوْمِ
الَّذِينَ كَذَّبُوا بِاٰيٰتِنَا ۚ
فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ○

177 Evil as an example are
People who reject Our Signs
And wrong their own souls.

۱۷۷- سَاءَ مَثَلًا الْقَوْمُ الَّذِينَ كَذَّبُوا
بِاٰيٰتِنَا وَأَنْفُسَهُمْ كَانُوا يَظْلِمُونَ ○

178 Whom God doth guide,—
He is on the right path:
Whom He rejects from His
guidance,—
Such are the persons who
perish.[1152]

۱۷۸- مَنْ يَهْدِ اللّٰهُ فَهُوَ الْمُهْتَدِي ۚ
وَمَنْ يُضْلِلْ
فَأُولٰئِكَ هُمُ الْخٰسِرُونَ ○

179 Many are the Jinns and men
We have made for Hell:
They have hearts wherewith they
Understand not, eyes
wherewith[1153]

۱۷۹- وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا
مِنَ الْجِنِّ وَالْإِنْسِ ۖ لَهُمْ قُلُوبٌ لَا
يَفْقَهُونَ بِهَا ۖ وَلَهُمْ أَعْيُنٌ

1150 Notice the contrast between the exalted spiritual honours which they would have received from God if they had followed His Will and the earthly desires which eventually bring them low to the position of beasts and worse.

1151 The dog, especially in the hot weather, lolls out his tongue, whether he is attacked and pursued and is tired, or he is left alone. It is part of his nature to slobber. So with the man who rejects God. Whether he is warned or left alone, he continues to throw out his dirty saliva. The injury he will do will be to his own soul. But there may be infection in his evil example. So we must protect others. And we must never give up hope of his own amendment. So we must continue to warn him and make him think.

1152 Those who reject God will be deprived of God's grace and guidance. His Mercy is always open for sincere repentance. But with each step downwards they go lower and lower, until they perish.

1153 *Cf.* ii. 18. Though they have apparently all the faculties of reason and perception, they have so deadened them that those faculties do not work, and they go headlong into Hell. They are, as it were, made for Hell.

They see not, and ears wherewith
They hear not They are
Like cattle,—nay more
Misguided for they
Are heedless (of warning)

لَا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ
بِهَا أُولَٰئِكَ كَالْأَنْعَامِ
بَلْ هُمْ أَضَلُّ أُولَٰئِكَ هُمُ الْغَافِلُونَ ○

180 The most beautiful names [1154]
Belong to God
So call on Him by them,
But shun such men as
Use profanity in His names
What they do will soon
Be requited

١٨٠- وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ
فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ
يُلْحِدُونَ فِي أَسْمَائِهِ
سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ○

181 Of those We have created
Are people who direct
(Others) with Truth,
And dispense justice therewith

١٨١- وَمِمَّنْ خَلَقْنَا أُمَّةٌ يَهْدُونَ
بِالْحَقِّ وَبِهِ يَعْدِلُونَ ○

Section 23

182 Those who reject Our Signs,
We shall gradually visit
With punishment, in ways
They perceive not,

١٨٢- وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا
سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ ○

183 Respite will I grant
Unto them for My scheme
Is strong (and unfailing)

١٨٣- وَأُمْلِي لَهُمْ
إِنَّ كَيْدِي مَتِينٌ ○

184 Do they not reflect?
Their Companion is not seized [1155]

١٨٤- أَوَلَمْ يَتَفَكَّرُوا مَا بِصَاحِبِهِمْ

1154 As we contemplate God's nature, we can use the most beautiful names we can think of, to express His attributes There are hundreds of such attributes In the opening Sūra we have these indicated in a few comprehensive words such as *Rahmān* (most Gracious) *Rahīm* (most Merciful) *Rabb ul ālamīn* (Cherisher and Sustainer of the worlds) Our bringing such names to remembrance is part of our Prayer and Praise But we must not associate with people who use God's names profanely, or so as to suggest anything derogatory to His dignity or His unity *Cf* xvii 110

1155 *Their companion* i e, the Holy Apostle, who lived with and amongst them He was accused of madness because he behaved differently from them He had no selfish ambitions, he was always true, in thought word and deed, he was kind and considerate to the weak, and was not dazzled by worldly power or wealth or position, he was undeterred by fear of the strong, the mockery of the cynics, the bitterness of the evil, or the indifference of the heedless That is why he stood out boldly against wrong he did not mince his words, and his warnings were not mealy mouthed.

With madness: he is but
A perspicuous warner.[1156]

مِّنْ جِنَّةٍ ۚ إِنْ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ ○

185 Do they see nothing
In the government of the heavens
And the earth and all
That God hath created?[1157]
(Do they not see) that
It may well be that
Their term is nigh
Drawing to an end?
In what Message after this
Will they then believe?

١٨٥ أَوَلَمْ يَنظُرُوا فِي مَلَكُوتِ السَّمٰوٰتِ
وَالْأَرْضِ وَمَا خَلَقَ اللّٰهُ مِن شَيْءٍ ۙ
وَأَنْ عَسٰى أَن يَكُونَ قَدِ اقْتَرَبَ أَجَلُهُمْ ۖ
فَبِأَيِّ حَدِيثٍ
بَعْدَهُ يُؤْمِنُونَ ○

186 To such as God rejects
From His guidance, there can be
No guide: He will
Leave them in their trespasses,
Wandering in distraction.[1158]

١٨٦ مَن يُضْلِلِ اللّٰهُ
فَلَا هَادِيَ لَهُ ۚ
وَيَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ○

187 They ask thee about
The (final) Hour—when
Will be its appointed time?
Say: "The knowledge thereof
Is with my Lord (alone):
None but He can reveal
As to when it will occur.[1159]
Heavy were its burden through
The heavens and the earth.
Only, all of a sudden
Will it come to you."
They ask thee as if thou

١٨٧ يَسْئَلُونَكَ عَنِ السَّاعَةِ
أَيَّانَ مُرْسٰهَا ۖ قُلْ إِنَّمَا عِلْمُهَا
عِندَ رَبِّي ۚ لَا يُجَلِّيهَا لِوَقْتِهَا
إِلَّا هُوَ ۚ ثَقُلَتْ فِي السَّمٰوٰتِ وَالْأَرْضِ ۚ
لَا تَأْتِيكُمْ إِلَّا بَغْتَةً ۗ
يَسْئَلُونَكَ كَأَنَّكَ

1156 *Mubīn*: perspicuous. The reason why I have not used a simpler word such as "plain" or "clear" is explained in n. 716 to v. 17. Mustafa's sermons were not polite reminders with an eye to the flattery of weaknesses in high places or national vanities or crowd passions. They brought out every foible into the glare of light, by a fiery eloquence fed by inspiration from God.

1157 An appeal to God's most wonderful universe should at once convince a thinking mind of man's nothingness and God's power, glory, and goodness. Man's term here is fleeting. If he is not warned by the great Signs and the Messages which call his attention to them, is he capable of any faith at all?

1158 *Cf.* ii. 15. If God's light is removed, the best of them can only wander hither and thither, like blind men, in distraction.

1159 The fact of its coming is a certainty: the exact time appointed for it is not revealed by God. If it were, it would be so momentous as to disturb our thoughts and life. It would be a heavy burden to us. Our duty is to be prepared for it at all times. It will come when we least expect it. In the present Gospels Jesus says the same thing: he does not know the Hour, but it will come suddenly: "But of that day and that Hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is." (Mark xiii. 32-33.)

Wert eager in search thereof[1160]
Say "The knowledge thereof
Is with God (alone),
But most men know not"

حَفِيٌّ عَنْهَا ۖ قُلْ إِنَّمَا عِلْمُهَا عِندَ اللَّهِ
وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ۝

188 Say "I have no power
Over any good or harm
To myself except as God
Willeth If I had knowledge
Of the unseen, I should have
Multiplied all good, and no evil
Should have touched me
I am but a warner,
And a bringer of glad tidings
To those who have faith"[1161]

١٨٨- قُل لَّا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا
ضَرًّا إِلَّا مَا شَاءَ اللَّهُ ۚ وَلَوْ كُنتُ أَعْلَمُ الْغَيْبَ
لَاسْتَكْثَرْتُ مِنَ الْخَيْرِ ۚ
وَمَا مَسَّنِيَ السُّوءُ ۚ إِنْ أَنَا إِلَّا نَذِيرٌ
وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ ۝

Section 24

189 It is He Who created
You from a single person,
And made his mate
Of like nature,[1162] in order
That he might dwell with her
(In love) When they are
United, she bears a light
Burden and carries it about
(Unnoticed) When she grows
Heavy, they both pray[1163]
To God their Lord, (saying)
"If Thou givest us
A goodly child,[1164]

١٨٩- هُوَ الَّذِي خَلَقَكُم مِّن نَّفْسٍ وَاحِدَةٍ
وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا ۖ
فَلَمَّا تَغَشَّاهَا
حَمَلَتْ حَمْلًا خَفِيفًا
فَمَرَّتْ بِهِ ۖ
فَلَمَّا أَثْقَلَت
دَّعَوَا اللَّهَ رَبَّهُمَا لَئِنْ آتَيْتَنَا صَالِحًا

1160 *Hafi* is usually construed to mean "eager or anxious in search of"; the preposition following here is *an*—concerning about. Some commentators (including Ragib) understand it in this passage to mean "well acquainted". In xix 47, with the preposition *bi* following it, it signifies "well disposed to", "favourable to", "good to", "kind to".

1161 A warner to all and a bringer of glad tidings to those who have faith, because they will profit by the glad tidings. As every one is invited to faith, the glad tidings are *offered* to all, but they are not necessarily accepted by all.

1162 *Cf* iv 1 and n 504, where the construction is explained.

1163 The mystery of the physical birth of man, as it affects the father and the mother, only touches the imagination of the parents in the later stages when the child is yet unborn and yet the life stirs within the body of the expectant mother. The coming of the new life is a solemn thing and is fraught with much hope as well as much unknown risk to the mother herself. The parents in their anxiety turn to God. If this feeling of solemnity, hope, and looking towards God were maintained after birth all would be well for the parents as well as for the rising generation. But the attitude changes, as the verses following show.

1164 *goodly salih* includes the following ideas: sound in body and mind; healthy; righteous, of good moral disposition.

We vow we shall
(Ever) be grateful"

لَنَكُوْنَنَّ مِنَ الشّٰكِرِيْنَ ○

190 But when He giveth them
A goodly child, they ascribe[1165]
To others a share in the gift
They have received:
But God is exalted
High above the partners
They ascribe to Him.

١٩٠- فَلَمَّآ اٰتٰىهُمَا صَالِحًا
جَعَلَا لَهٗ شُرَكَآءَ
فِيْمَآ اٰتٰىهُمَا ۚ
فَتَعٰلَى اللّٰهُ عَمَّا يُشْرِكُوْنَ ○

191 Do they indeed ascribe
To Him as partners things
That can create nothing,
But are themselves created?

١٩١- اَيُشْرِكُوْنَ مَا لَا يَخْلُقُ شَيْئًا
وَّهُمْ يُخْلَقُوْنَ ○

192 No aid can they give them,
Nor can they aid themselves!

١٩٢- وَلَا يَسْتَطِيْعُوْنَ لَهُمْ نَصْرًا وَّ
لَآ اَنْفُسَهُمْ يَنْصُرُوْنَ ○

193 If ye call them to guidance,
They will not obey:
For you it is the same
Whether ye call them
Or ye hold your peace![1166]

١٩٣- وَاِنْ تَدْعُوْهُمْ اِلَى الْهُدٰى
لَا يَتَّبِعُوْكُمْ ۭ سَوَآءٌ عَلَيْكُمْ
اَدَعَوْتُمُوْهُمْ اَمْ اَنْتُمْ صَامِتُوْنَ ○

194 Verily those whom ye
Call upon besides God
Are servants like unto you:[1167]
Call upon them, and let them
Listen to your prayer,
If ye are (indeed) truthful!

١٩٤- اِنَّ الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ
عِبَادٌ اَمْثَالُكُمْ فَادْعُوْهُمْ
فَلْيَسْتَجِيْبُوْا لَكُمْ اِنْ كُنْتُمْ صٰدِقِيْنَ ○

195 Have they feet to walk with?
Or hands to lay hold with?

١٩٥- اَلَهُمْ اَرْجُلٌ يَّمْشُوْنَ بِهَآ
اَمْ لَهُمْ اَيْدٍ يَّبْطِشُوْنَ بِهَآ

1165 When the child is born the parents forget that it is a precious gift of God—a miracle of Creation which should lift their minds up to the higher things of God. Instead their gradual familiarity with the new life makes them connect it with many superstitious ideas or rites and ceremonies or they take it as a matter of course as a little plaything of the material world. This leads to idolatory or false worship or the setting up of false standards, in derogation of the dignity of God.

1166 When false worship takes root, the teacher of Truth finds much to discourage him. As far as *he* is concerned it seems as if he has produced no effect. Yet his duty is to continue his work, in the spirit of verse 199 below, forgiving all opposition, teaching what is right, and not joining the ignorant in their attitude of doubt and indecision.

1167 False gods whether idols, or deified men or ideas and superstitions have no existence of their own independent of God's creation. They are God's creatures and like servants are subject to His authority. Deified men are not real men, but false ideas of men. They cannot help themselves, how can they help others?

Or eyes to see with?
Or ears to hear with?
Say "Call all your gods,[1168]
Scheme (your worst) against me,
And give me no respite!

أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَا أَمْ لَهُمْ
آذَانٌ يَسْمَعُونَ بِهَا قُلِ ادْعُوا شُرَكَاءَكُمْ
ثُمَّ كِيدُونِ فَلَا تُنْظِرُونِ ○

196 "For my Protector is God,
Who revealed the Book
(From time to time),
And He will choose
And befriend the righteous

١٩٦- إِنَّ وَلِيِّـيَ اللَّهُ
الَّذِي نَزَّلَ الْكِتَابَ
وَهُوَ يَتَوَلَّى الصَّالِحِينَ ○

197 "But those ye call upon
Besides Him, are unable
To help you, and indeed
To help themselves"

١٩٧- وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا
يَسْتَطِيعُونَ نَصْرَكُمْ وَلَا أَنْفُسَهُمْ يَنْصُرُونَ ○

198 If thou callest them
To guidance, they hear not
Thou wilt see them
Looking at thee, but
They see not[1169]

١٩٨- وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَىٰ
لَا يَسْمَعُوا وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ
وَهُمْ لَا يُبْصِرُونَ ○

199 Hold to forgiveness,
Command what is right,
But turn away from the
ignorant[1170]

١٩٩- خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ
وَأَعْرِضْ عَنِ الْجَاهِلِينَ ○

200 If a suggestion from Satan
Assail thy (mind),[1171]

٢٠٠- وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ

1168 Here is a test and a challenge If the false gods had any power or even existence, collect them all together, and, says the man of God, Let them do their worst against me They cannot, because the whole thing is based on a superstition and a chimæra

1169 The beauty and righteousness of Muṣṭafā's life were acknowledged on all hands, until he received the mission to preach and to fight against evil What happened then? Evil erected barricades for itself It had eyes but it refused to see It had ears, but it refused to hear It had intelligence, but it blocked up its channels of understanding Even now after thirteen centuries and a half, a life of unexampled purity probity justice, and righteousness is seen in false lights by blind detractors!

1170 God comforts the Apostle and directs his mind to three precepts (1) to forgive injuries, insults, and persecution, (2) to continue to declare the faith that was in him, and not only to declare it, but to act up to it in all his dealings with friends and foes, (3) to pay no attention to ignorant fools, who raised doubts or difficulties, hurled taunts or reproaches or devised plots to defeat the truth they were to be ignored and passed by, not to be engaged in fights and fruitless controversies, or conciliated by compromises.

1171 Even a man of God is but human He might think that revenge or retaliation, or a little tactful silence when evil stalks abroad, or some compromise with ignorance, might be best for the cause He is to reject such suggestions.

Seek refuge with God,
For He heareth and knoweth
All things

فَاسْتَعِذْ بِاللّٰهِ ۚ
إِنَّهُ سَمِيعٌ عَلِيمٌ ○

201 Those who fear God,
When a thought of evil
From Satan assaults them,
Bring God to remembrance,
When lo! they see (aright)![1172]

٢٠١- إِنَّ الَّذِينَ اتَّقَوْا
إِذَا مَسَّهُمْ طٰٓئِفٌ مِّنَ الشَّيْطٰنِ
تَذَكَّرُوا فَإِذَا هُم مُّبْصِرُونَ ○

202 But their brethren (the evil ones)[1173]
Plunge them deeper into error,
And never relax (their efforts)

٢٠٢- وَإِخْوَانُهُمْ يَمُدُّونَهُمْ فِي الْغَيِّ
ثُمَّ لَا يُقْصِرُونَ ○

203 If thou bring them not
A revelation,[1174] they say
"Why hast thou not
Got it together?"
Say "I but follow
What is revealed to me
From my Lord
This is (nothing but)
Lights from your Lord,[1175]
And Guidance, and Mercy,
For any who have Faith"

٢٠٣- وَإِذَا لَمْ تَأْتِهِم بِآيَةٍ
قَالُوا لَوْلَا اجْتَبَيْتَهَا ۚ
قُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَىٰ إِلَيَّ مِن رَّبِّي ۚ
هٰذَا بَصَائِرُ مِن رَّبِّكُمْ
وَهُدًى وَرَحْمَةٌ
لِّقَوْمٍ يُؤْمِنُونَ ○

204 When the Qurān is read,
Listen to it with attention,

٢٠٤- وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ

1172 God protects His own as no one else can He is the sure refuge — and the only one—for men of faith If we are confused or angry being blinded by this world He will open our eyes

1173 We go back to consider the ungodly whom we left at verse 198 in order to be taught our behaviour towards evil The forces of evil never relax their efforts to draw their "brethren" (those who go into their family) deeper and deeper into the mire of sin and destruction

1174 "Sign" here I think means specially an Āyat of the Holy Qurān The infidels did not believe in revelation, and used to taunt the Holy Apostle as much as to say that he used to put together words and promulgate them as revelation The answer is contained in the sentence that follows No human composition could contain the beauty power and spiritual insight of the Qurān Without inspiration it is impossible to suppose that a man, with or without literary and philosophic training could produce such a book as the Qurān

1175 "*Lights*" eyes faculty of spiritual insight The revelation is for us (1) spiritual eyes, (2) guidance, and (3) mercy (1) is the highest in degree just as a blind man, if he is given eyes and the faculty of sight, is at once removed into an entirely new world, so those who can reach the stage of spiritual insight pass into and become citizens of a wholly new spiritual World (2) is next in degree, the man of the world can act up to the teaching about right conduct and prepare for the Hereafter (3) is the Mercy of God, free to every one, saint and sinner, who sincerely believes and puts his trust in God.

And hold your peace That ye may receive Mercy	وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ○
205 And do thou (oh reader!) Bring thy Lord to remembrance In thy (very) soul, With humility and in reverence, Without loudness in words, In the mornings and evenings, And be not thou Of those who are unheedful	٢٠٥-وَاذْكُرْ رَّبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَّخِيفَةً وَّدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُنْ مِّنَ الْغٰفِلِينَ ○
206 Those who are near[1176] To thy Lord, disdain not To do Him worship They celebrate His praises, And bow down before Him[1177]	٢٠٦-إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ ○

1176 The higher you are in spiritual attainment the more is your desire and your opportunity to serve and worship your Lord and Cherisher and the Lord and Cherisher of all the worlds and the greater is your pride in that service and that worship

1177 At this stage a *Sijda* or prostration is indicated as symbolical of our humble acceptance of the privilege of serving and worshipping God — a fitting close to a Sūra in which we are led, through a contemplation of the stories of the Messengers of God, to the meaning of revelation and its relation to our moral and spiritual progress

APPENDIX IV

Egyptian Chronology and Israel (see vii 104, n 1072)

In order to get some idea of the comparative chronology of Egypt and Israel, we must first consider what data we have for Egyptian chronology Israel's surviving records date from a time many centuries later than Israel's contact with Egypt On the other hand Egypt's records in monuments, inscriptions, tombs, etc, are rich and absolutely reliable as far as they go

Of the surviving old civilizations, Egypt and China go back furthest in time with historical material Egypt has the more interest for us, because geographically she was centrally situated, and she influenced and was influenced by almost every important cultural movement in Asia, Europe, and Africa Nothing happened in Mediterranean history that had not some points of contact with Egypt

The first broad division in Egyptian chronology is between the pre Dynastic and the Dynastic periods The pre Dynastic period is all pre history But recent researches have thrown a great deal of light on the culture of that period, and we know many more details about the arts and tools of that period in Egypt than we do for the corresponding periods of pre history in other countries

With the first Egyptian Dynasty of rulers begins the Dynastic period What were the Egyptian Dynasties, and why is so much prominence given to them in Egyptian chronology? The reason is that though we can form a graphic idea of the sequence of events and in many cases of the details of events, arts and crafts, manners and customs, cults and ceremonies, and social and economic conditions in the Dynastic period, we are not yet able, except for occasional and isolated glimpses, to give any accurate figures of early dates to connect them with our chronology B C On the other hand we have abundant materials to justify us in placing certain events or personages or ideas in some division of the Dynastic scheme We can say that such and such ideas held sway under the 18th Dynasty or that such and such invasion, outwards or inwards, took place at the close of the 14th Dynasty

The Dynastic scheme rests mainly on the lists and fragments preserved from the writings of one Manetho, an Egyptian priest and annalist, who lived under Ptolemy I and Ptolemy II (B C 313 246), the inheritors of the Egyptian portion of Alexander's Empire For his Egyptian history in Greek he had access to Egyptian records His scheme of Dynasties therefore supplies a rough chronological frame-work into which can be fitted our ever increasing detailed knowledge derived from Egyptian monuments, tombs, and excavations His first Dynasty begins with the unification of Upper and Lower Egypt, but its actual date B C has been placed at between such wide margins as 5500 B C and 3300 B C

The two Egypts may be considered distinct ethnical and perhaps geographical divisions, which tend to assimilate when they are united politically, but whose physical

characteristics are different, as also their outlook when there is political division Lower Egypt looks to the Mediterranean, and its population is mixed, containing almost all the Mediterranean and Arab elements, while Upper Egypt looks to interior Africa (Nubia, Sudan, Abyssinia, etc), and its population tends to have more and more African characteristics The whole of Egypt has had a ribbon development, the population and cultivation being confined to the banks of the Nile Without the Nile Egypt would be just a desert forming a link in the long chain of tropical and sub-tropical deserts stretching from the Sahara, the Libyan desert, the Arabian deserts, through the Persian, Baluchistan, Sindh, and Rajputana deserts, to the Turki and Gobi deserts in Central Asia But Upper Egypt is purely a long irregular line along the banks of the Nile, while Lower Egypt has the broad fan-like delta in which the many mouths of the Nile run into a very irregular coast line extending over about 200 miles Lower Egypt had (and has) much marsh land, and its low-lying configuration was subject to many physical changes, in the same way as invasions and foreign immigrations gave its population a less stable character Its cities, such as Sais and Tanis (Zoan), were also less stable in character, and Memphis (near the site of modern Cairo) had to be just above the Delta On the other hand the Capitals in Upper Egypt, such as Thebes (or No), with their magnificent temples and tombs were safe above Nile waters in the highest inundations until the modern dam of Asuān was built many miles above them The boundary between Upper and Lower Egypt was never clearly defined, because in spite of frequent interruptions in the unity of the country, the identification of Egypt with the Nile made the unity of Egypt a political and economic necessity The present boundary of Lower Egypt is just south of Cairo, making Lower Egypt include just the Delta The tract between Cairo and Assiut is some times called Middle Egypt and is distinguished from the rest of Upper Egypt, which is higher up the river

There being such wide variations in the estimate of ancient dates by competent authorities, the only practicable course is to refer ancient events to Dynasties according to Manetho's scheme In the later dates it is sometimes possible to express a date in approximate figures B C, but such figures are uncertain, whereas the sequence of Dynasties may be taken to be a stable fact in Egyptian history, although some of Manetho's material, when it can be tested, has proved to be inaccurate But we have only Manetho second-hand The inaccuracies may be due not to Manetho but to his transmitters Thirty one such Dynasties are reckoned, and they may be grouped into Periods as follows —

I The Old Kingdom, Dynasties I to VIII, including (*a*) the first three Dynasties, with a new orientation in Egyptian Art, and (*b*) Dynasties IV to VI, the Pyramid Period, during which the Great Pyramid and the second and third Pyramids of Ghizeh were built The capital now came to Lower Egypt, to the site of Memphis, near modern Cairo

II The Middle Kingdom, Dynasties IX to XVII In Dynasties IX and X the centre of gravity moved from Memphis in Lower Egypt to Middle Egypt. In the XIIth Dynasty many of the great monuments of and near Thebes (Karnak, Luxor, etc), were constructed. Perhaps the movement higher up the river was necessitated by foreign invasions in Lower Egypt. Dynasties XV to XVII are called the Hyksos Period,

hwen a Syrian Dynasty was established in Lower Egypt, with a sort of lordship over the native Dynasties of Upper Egypt, and international connections in other Mediterranean countries. We shall presently speak of the Hyksos Pharaohs, who have been placed in the 17th, 18th, and even 26th century B C

III The New Empire, Dynasties XVIII to XX, crowded with events The dates now begin to be more definite the period may be placed between about 1580 B C and about 1200 B C The foreign Hyksos were driven out, the empire was extended to Syria and Nubia, perhaps even the Euphrates was reached Some of the most wonderful works of Egyptian art date from this period

IV The Dynasties of the Delta, Dynasties XXI to XXXI, including a Dynasty at Sais (on one of the western branches of the Deltaic Nile) But Assyrian and Persian invasions were now weakening the power of Egypt The dates now become more certain The XXIst Dynasty was roughly about 1100 B C The XXVIIth Dynasty was ended by the invasion of the Persians under Cambyses in 525 B C The Persians held sway (with Egyptian local dynasties under them) until the XXXIst Dynasty, when the last Pharaoh fled to Ethiopia about 340 B C

V The Egyptian Dynasties have now ended, and we are in firm history the Macedonian Period after Alexander's conquest, 332 B C, and the Dynasty of the Ptolemies, 323 B C to 30 B C , and the Roman Period 30 B C to 639 A D, after which the Arab and Turkish conquests evolved modern Egypt and Muslim Egyptian civilisation

Having cleared the chronological background, we are now in a position to examine the data about Israel's stay in Egypt in order to see if we can get some idea of the time in Egyptian history when the contact took place We saw that Dynasties XV to XVII were concerned with the Hyksos (or Shepherd) kings They were foreigners from Asia, but it is not quite clear exactly what race they belonged to Josephus supposed that they were Israelites, but that theory is untenable It has been conjectured that they were Phœnicians, or Amalekites, or Hittites In any case they were Semites They founded a city called *Zoan* (Tanis) on one of the eastern branches of the Deltaic Nile, and were in close communication with the Hittite city of Hebron in the south of Palestine That would be their own city, but their capital would probably be the same as the old Egyptian capital at Memphis when they were well-established They are credited with having invented the Semitic alphabet of 22 letters, which (through the Phœnician) is the parent of all modern alphabets Their invention probably helped in the process of converting old Egyptian Hieroglyphics from picture-writing to phonetic writing As the Hyksos had close relations with Hebron in Palestine, and Abraham and Israel had settled in the Palestine country, a nexus would be established, by which the first Israelites would be attracted to *Zoan* in Egypt It must also be remembered that southern Palestine was a poor country and subject to frequent famines, while Deltaic Egypt was well watered by the Nile, and suffered from famines only on the rare occasions when the Nile failed to inundate The attraction of Egypt for the famine-stricken lands of the neighbourhood would therefore be strong And this is proved in the story of Joseph and his brethren

Can we form even a rough idea of the dates of the Hyksos occupation? At the latest the Hyksos period ended about 1600 B C. Renan is therefore probably not

far wrong when he places the Hyksos occupation about 2000 B C Possibly a date between 2000 B C and 1600 B C may be nearer the mark If we suppose Joseph to have been the Wazīr of one of the Hyksos Pharaohs in the Delta, there is no great violence of probabilities in the suggestion, as Joseph and the Hyksos would be of kindred races In that case Joseph's date would fall somewhere between the 19th and the 17th century B C

No reference to Joseph or Moses has been found in Egyptian records The solitary reference to Israel (*Ysraeḷ*, r=l) in a stele of Mer-en Ptah or Mineptah (about 1225 B C) seems to refer to Israel in Palestine rather than to Israel in Egypt At this we need not wonder, as the Pharaoh who honoured Joseph was strictly speaking only a foreigner When the reaction against the Hyksos took place and the Hyksos were overthrown, the Egyptians would not probably be anxious to remember the interrupted period or to preserve its memory The Pharaoh who "knew not Joseph" looked upon the Israelites as contemptible slaves, not worthy of a thought except when they revolted, and then only as a despised race fit to be punished and kept in its place It may be noticed, however, that the land of Goshen in which Israel dwelt and multiplied between the time of Joseph and the time of the Exodus, was a frontier tract of Egypt in the neighbourhood of the Hyksos city of Zoan in the Delta

In seeking the approximate date of Moses, we must again look to the probabilities of Egyptian history It was formerly the received opinion that Rameses II (say about 1250 B C) was the Pharaoh who oppressed Israel in Egypt, and that the exodus may have taken place under his immediate successor Mineptah (say about 1225 B C) The vigorous policy of Rameses II and the spirit of his time would be consistent with this view But this date is almost certainly too late There are indications pointing to the Israelites having already been settled in Canaan by this time The Hyksos were turned out by the XVIIIth Dynasty, which established the New Empire in the 16th century B C Thothmes I (Tethmosis I, about 1540 B C) is more likely, in the first flush of his nationalist campaign, to have oppressed the Israelites and led to the exodus His date fits in better And his character also accords with the description in sacred history He centralised the monarchy and made it a military autocracy Militarism went with the lust of war and foreign conquest He carried his arms as far as the Euphrates Slaves, plunder, and foreign tribute made Egypt opulent and arrogant, and he added many monuments to Thebes We can imagine him in his splendid Court, scarcely paying any attention to Moses, and viewing all his complaints with amusement mingled with contempt and impatience But retribution was to come in God's good time The men who followed God's message—Israel in the time of Solomon (a little after 1000 B C), and more completely, the Muslims in the time of Hadhrat 'Umar and his successors—became lords of the East and the West (Q vii 137), and ancient Egypt's glories were eventually buried in the sands

It was this same Pharaoh, Thothmes I, who took for his partner on the Throne his daughter Hatshepshut If Thothmes was the Pharaoh in Moses's story, we may suppose that it was this same celebrated strong-minded lady, Pharaoh's daughter, who found the child Moses (Exod ii 10), and brought him to her mother to be adopted

into the family (Q xxviii 9) Like her father, she was a great supporter of the national cults Moses was nurtured in the palace, and learned all the wisdom of the Egyptians, then reputed to be the wisest of the nations With their own wisdom he foiled them Thus in God's Plan the enemies of God and the enemies of Israel (Q xx 39) were the very ones who were used as instruments for the purposes of God and the salvation of Israel

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APPENDIX V.

Egyptian Religion and its Steps Towards Islam (see vii 123, n 1082)

This should be read along with Appendix IV in which a discussion on Egyptian chronology will be found

God's Plan works silently but surely among all nations and at all times In the most fantastic forms of religion appear gleams of His Light of Unity, calls to Islam, *i e*, man's submission of his will to the Universal Will (see C. 7-10) From that point of view the religious history of Egypt from the most ancient times to the present day is most interesting, as is indeed the religious history of any country for which we have records of thought and development That of India touches us dearly, but it is not directly relevant in a translation and exposition of the Qurân The religious history of Israel is just an earlier chapter of the history of Islam, and our doctors and commentators have written in great detail about it Sometimes, I think, they have attached exaggerated importance to it. But none of them has paid much attention to Egypt from this point of view Our people know very little of ancient Egypt and have shown little interest in it It is a healthy sign that modern Egypt is showing much interest in it, and I hope that it will in time recognise in it a valuable unfoldment of religious ideas leading up to Islam

The field of Egyptology is vast and is being extended every day by the diligent researches of archæologists and scholars I do not propose to write an essay on Egyptian religion But I wish to put forward a few considerations to show how God's Plan and Will worked steadily, in Egypt as elsewhere, towards a greater and greater appreciation, on the part of the people, of God's true nature and the real purpose of religion The eternal light of Unity and Islam shines in many ways, and its rays give light to the spiritual aspirations of mankind in the darkest periods With a gifted and artistic people like the Egyptians, their religious sense was led, in spite of many rebuffs, gradually to a purer and purer conception of man's eternal destiny, until Muḥammad's Message was preached to them in the very language in which it was originally preached in Arabia And that language, Arabic, became and is now the language of the Egyptian people themselves

In the pre-Dynastic Egypt there must already have been a great deal of development in the religious conceptions which afterwards showed such vitality in Dynastic Egypt. The Old Kingdom, including the Pyramid Period, shows that the Egyptian mind was obsessed with the certainty of life after death It was also impressed with ideas of grandeur, order, and precision in the universe,—ideas which found eloquent expression in the grand conceptions and mathematical symmetry and simplicity of its architecture Its massive dignity and repose are also reflected in the faces and poses of the figures in Egyptian statuary and painting The unending expanse and the mystery of the desert seem to have acted on the Egyptian mind like a soporific and made it less active in mundane affairs and less practical in speculation than that of some other races of similar gifts. What mysteries are typified in the proportions of the

Pyramids and their internal galleries and mysterious chambers, we shall probably never know with certainty. But a haunting sense of death and of the other world seems to oppress us in its atmosphere as it does in the grim scenes of the "Book of the Dead" As Prof. T. E. Peet remarks (*Cambridge Ancient History*, vol. I, p 354), "the Egyptian mind closely associated together men, gods, and the dead as merely three species of a single genus" Each of these it considered was subject to an irresistible force called *Hike* or *Heka* hence the force of Magic, Incantations to the Dead, and Rites and Formularies in daily life

The Middle Kingdom brings us face to face with fresh ideas We have no data with which to appraise the influence of foreign cults and foreign ideas during the period. But knowing, as we do, how Egypt acted as a magnet to the world at large and how many points of contact the Euphrates valley civilisations and the Nile valley civilisations had with each other, we may well suppose a broadening of Egyptian culture and civilisation in consequence The Hyksos may have been Egyptianised in Egypt, but they could not have failed in their turn to contribute Syrian and Semitic ideas to Egypt Among these were Monotheism, a patriarchal organisation of society, and an impatience of priestly or caste domination These must have contrasted strangely with the chaotic Pantheon of countless deities, the lash driven slaves living huddled in the cities, and the dedicated priests and richly endowed temples which catered for the privileged few, but lived by the sweat of the brow of the unprivileged many.

The New Empire was the flowering period of Egyptian genius and requires special consideration The crudities of the old pre-Dynastic chaotic Pantheon had been in process of attrition through the centuries Local gods tended to be absorbed in general gods Some sort of rationalisation and spiritualisation had been going on throughout the Dynastic period A process of systematisation and unification was now consciously undertaken The primitive worship of animals had gradually been transformed into a system of animal gods, with human bodies and animal heads The human bodies represented the anthropomorphic tendencies, while the animal heads became types of qualities For example, Anubis, with the dog emblem, was the door-keeper, the messenger, the custodian of the dead Apis, or Hapis, the sacred bull of Memphis, symbolised the renewal of life, he was identified with Osiris, there were great rejoicings when a new Apis (a black bull calf) was found, and great mourning and costly burial when one died Thoth, the god of wisdom and magic, was symbolised by an ibis, that stately, mute, mysterious bird of passage in the Nile valley

In addition to the symbolism of animals, there was the worship of the great phenomena of nature, the Nile, the giver of agricultural bounties to Egypt, and the sun, which, as the god Ra, became the supreme god in Egypt Then there was the myth of Osiris the good, who came to the earth for the benefit of mankind, was killed by the malice of Set, the power of evil, and reigns as the judge of the dead in the lower world. His faithful wife Isis and his falcon-eyed son Horus figure in the mysteries It is possible that the Osiris myth itself arose from a myth of the Nile or the sun.

There was a gradual perception of Monotheism, a realisation that God is One and above names. But the picturesque forms, festivals, and representations remained, and as the priests of all grades enjoyed special privileges and monopolised knowledge and learning, the people remained ignorant. They were exploited and practically

enslaved It was in the midst of such conditions that Moses came. He came to rescue his own people from the bondage of Egypt, a task which he performed But it must not be forgotten that his mission was also addressed to the king of Egypt and to the people of Egypt Here also he sowed the seed, although he did not reap the fruit The king, the Pharaoh, was almost looked upon as a god, and looked upon himself as a god He had to be humbled, and he was humbled But God's purpose is not merely to humble It is also to lead from darkness to light If the particular Pharoah was too hard-hearted to respond, his descendant in the fifth or sixth generation made a public confession of the One True God, as we shall see presently What of the people ? The wise men of Egypt, who were confronted with Moses, repented of their deceit, and saw the light by the grace of God, according to the Quranic narrative Though they were threatened and perhaps martyred, their fate must have opened the eyes of the people and prepared them for the remarkable religious revolution which we shall now proceed to describe

The Pharaoh of the Exodus was probably Thothmes I (about 1540 B C) The Pharaoh Amenophis IV (about 1350 B C) adopted the worship of the One Supreme God as the State religion He had been a high priest of the Sun-god at Heliopolis, but had begun to look upon the multiplicity of gods in the Egyptian Pantheon as a blot on Egyptian religion His original name had been Amen hotep ("Ammon is satisfied") as being devoted to Ammon the great god of the State religion at Thebes He changed his name to Akhen-Aton ("Pious to Aton") and worshipped the Supreme God under the name of Aton He abandoned the city of Thebes as being devoted to Ammon and founded a new city near the site of what is now Tel al-Amarna, between Thebes and Memphis, and dedicated it to Aton the Supreme God The clay tablets discovered at Tel al-Amarna in 1887 throw much light on the relations of Egypt with her tributaries in Syria The alphabet on the tablets is the Cuneiform of Assyria the language is Semitic, and closely akin to Hebrew Unfortunately the religious revolution of Amenophis IV did not last The city was only inhabited twenty years His second son-in law and successor, Tutenkh Aton, carried out a counter-revolution He went back from Aton to Ammon, changed his own name to Tutenkh-Amen, and restored the temples at Karnak and the cult of Ammon The recent finds from his tombs show what exquisite skill the artists and artisans of Egypt had then attained The pure religion remained established on the throne only for two generations, but we need not suppose that it was rooted out of the minds of the people

The later Dynasties, XXI to XXXI, saw the decay of Egypt as a Power The Assyrian and Persian invasions ultimately extinguished the freedom of Egypt With the coming of Alexander the Great (332 B C) and the foundation of the city of Alexandria, a new era dawned on the culture of Egypt It mingled with Greek and other thought, and became cosmopolitan in nature Already, in the time of Herodotus, the sensitive Greek mind had been impressed with the mystery and wisdom of Egypt It now made the soil of Egypt cosmopolitan in religion, culture, and philosophy The Ptolemaic dynasty held a broadly tolerant attitude, and even imported the rites of Serapis from the Black Sea and assimilated him to Apis the Bull of Memphis. The new cult of Serapis spread widely over the East, and later, when Egypt came under the Roman Empire (30 B C.) into the very heart of that Empire The Serapion in Alexandria, with its famous library, became for a few centuries the true intellectual

centre of the world The very unfavourable picture drawn of Egyptian religion in Lytton's *Last Days of Pompeii* must be referred to the somewhat hybrid cult of Isis as practised in foreign lands rather than to Egyptian religion generally What course real Egyptian religion took in this period we have no means of judging accurately In the light of earlier and later events we may suppose that the steady honest industrious Egyptian peasantry and people went on pursuing the even tenor of their career with the same mystic longing for a practical religion which was preparing them for purer forms of worship and a juster distribution of the fruits of labour

Alexandria in the first centuries of the Christian era was resounding with the shouts of every kind of philosophy and the teaching of every kind of religious sect, from East and West, North and South, but mainly from the East, which has ever been a nursery of religious ideas A special quarter was assigned to the Jews in the city It became the true centre of Hellenised Judaism, and may claim Josephus among its disciples Neo Pythagoreanism, Neo Platonism, Gnosticism, and Manichæism found a home there Mithraism, which was so widely spread in the Roman Empire, especially in the army, in the first three centuries A D, was probably represented on its philosophic side in Alexandria Its intermixture of races, creeds, philosophies, and religions, produced an atmosphere of chaos, which was not cleared until the advent of Islam

But from a religious point of view our greatest interest in Egypt in the first seven centuries of the Christian era is in the development of Christianity itself It is difficult to say when exactly Christianity began to displace the older Egyptian cults But when Christianity was well-established, we find Egypt one of its most important centres But the new Christianity which was evolved out of the ruins of Christ's simple teaching had four distinct attitudes towards organisation, speculative doctrine, asceticism and mysticism (1) The native Egyptian or Coptic Church was contemplative, ascetic, and mystical Monasticism became so rampant that it seriously affected the growth of population and degraded the position of women (2) The Alexandrian school developed on Greek lines,—political, ambitious, speculative, philosophical, and liable to break up into numerous sects and heresies, each party trying to dominate and put down the others as heretical by the strong arm of the law (3) The Bishop of Rome, when the seat of the Empire was transferred to Constantinople in 330, gradually developed political power in Italy He inherited the Roman genius for organisation, and the invasion of the Germanic tribes gave him an opportunity not only of extending the Roman Catholic Church over the whole of Central and Western Europe, but of establishing the Church as superior to the State when the Papacy became an established political power (4) The Orthodox Eastern Church, and all the sects which it fought in the East, tended ultimately to vanish before the advance of Islam Had it not been for the vast Slav territories over which it obtained sway, in and around Russia and afterwards in Siberia, the Orthodox Eastern Church would have been reduced to a negligible position like the Coptic Church in Egypt With pretensions to rule the State, it had yet become, in Kingsley's words in "Hypatia", the "stipendiary slave official" of the Empire, sharing in all its effete corruption

But we are anticipating Before the Roman Catholic Church parted from the Orthodox Eastern Church, the united Church fought with and suppressed many so-called "heresies", some of which represented the views of primitive Christianity,

and the scene of many of these doctrinal fights was in Egypt. The one that interests us most is Arianism Arius was an Alexandrian Presbyter early in the fourth century A D and fought hard for the doctrine of Unity, the simple conception of the Eternal God, as against all the hair-splitting and irrational distinctions in the nature and persons of the Godhead, which finally crystallised in the doctrine of the Trinity, propounded and maintained with much personal acrimony by Athanasius. Athanasius himself was born in Alexandria and became Bishop of Alexandria, He may be counted as the father of Orthodoxy (as now understood in Christianity) and the real systematiser of the doctrine of the Trinity—"three in one and one in three" Up to the third century A D the Unitarians had been in the majority in the Christian Church, though subtle metaphysicians had started disputes as to the meaning of "God becoming man," the Logos or the Word, the Power of God, whether the Father and the Son were of the same substance or of similar substance, whether the Son could be said to have been created by the Father, and numerous questions of that kind They do not interest us now, but they rent the Christian world into many jarring sects until the mission of our Holy Apostle dissipated the mists and re established the doctrine of Unity on a firm and rational basis

As I have said, the Christian Churches in the East as well as the Germanic nations which came later into the fold adhered to Unity although not in the pure form which was made clear in the Holy Qurān The issue was joined between Arius and Athanasius, and the first General Council of the Christian Church, that of Nicæa (in Bithynia) in 325, decided against Arius and unitarianism The controversy, however, still continued to rage until 381, when the Council of Constantinople, called by the Emperor Theodosius the Great, confirmed the Nicene doctrine of the Trinity and declared it to be the only Orthodox one Though controversies, protests, and persecutions continued long afterwards, we may take that date as the date of the fall of Christianity Even in Western Christianity, as late as 496, Clovis the Frankish king was the only Christian sovereign sophisticated enough to follow the subtle doctrine of the Trinity The others were brought into line by political power later

The Christian creed became narrower and narrower, less and less rational, more and more inclined to use earthly weapons to suppress the eternal truth of God In 415 the Jews were expelled from Alexandria. In the same year and in the same city the beautiful, modest, eloquent philosopher and mathematician, Hypatia, was murdered,—an outrage against both rationalism and the intellectual and religious position of woman in human society The murder was a particularly brutal one She was dragged from her chariot in the streets, stripped naked, and suffered a lingering death in a Christian Church Her body was then cut to pieces and burned. The worst feature of the crime was the complicity of the Patriarch of Alexandria, who was not only the chief religious dignitary of the Orthodox Church in Egypt but the *de facto* repository of political power Meanwhile the native Christian community—the Coptic Church,—which had all along clung to the Monophysite doctrine, a corrupt form of Unitarianism, was out of the pale, and its members were held down as a depressed class by their Orthodox brethren The latter also, basking in official sunshine, collected power and property into their own hands. As Kingsley remarks in *Hypatia*, the Egyptian Church "ended as a mere chaos of idolatrous sects, persecuting each other for metaphysical propositions, which, true or false, were equally heretical in their mouths because they used them as watchwords for division." The social conditions

produced an amount of discontent, for which the redress came only with the advent of Islam.

It was for this reason that the Copts and the inhabitants of Egypt generally welcomed the forces of Islam under 'Amr as deliverers in 639 A D The power was taken over by the victorious army of Islam from Cyrus (called Muqauqas in Arabic through the Coptic), the Patriarch of Alexandria, but it was used by the army of deliverance to enlarge the liberties of the Egyptians, to admit them into the universal brotherhood of Islam, and to improve the resources of the country for the benefit of the people. Except a negligible remnant of conservatives the Egyptians as a nation accepted the religion, the language, and the institutions of the Arabs and embarked on a new course of history, which it is unnecessary to follow further in this note

It should be remarked, however, that what happened in Egypt happened generally in western Asia The jarring sectarian irrational religions gave place before the triumphant religion of Unity and Brotherhood, and the Byzantine Empire receded and receded until it was swept out of existence. The feeble efforts made by the Emperor Leo the Isaurian in 726-731 to restrict the use of images were a reflection of the puritanical zeal of Islam But they did not succeed in the area of his authority, and they completely alienated the Papacy from the Eastern Orthodox Church The Bishop of Rome had been consolidating his power, and in the person of Gregory I (590-604) had already assumed the control of Italy and was seeking the aid and support of the Barbarian invaders who eventually became the pillars of the Papacy The final and open rupture between the Orthodox Eastern Church and the Roman Catholic Church took place in 1054 But the earlier dates are remarkable After the birth of the Holy Apostle of Islam the disruption of the Orthodox Christian Church (which had now become an anachronism) began When Islam was making its triumphant march in the 8th century after Christ, the original (Greek) Church began to take some steps to put its own house in order But it had lost its mission, and the new Islamic people took its place The Western Church has since worked on definitely new lines, and its offshoots among the Protestant Churches have, consciously or unconsciously, been influenced by the broad principles of Islam What the course of future religion may be and how God will unfold His All-Wise Plan it is not given to us mortals to know In the Islamic Brotherhood many changes have taken place and are taking place Egypt, in spite of her many vicissitudes in the Islamic period, is in the intellectual forefront among the Arabic-speaking nations of Islam We pray that her people may be guided, through their educational, cultural, and religious channels, to work with a new spirit for the progress of Islam and the glory of God

References Those given for Appendix IV, and in addition Sir E A Wallis Budge *Gods of the Egyptians* and his latest book *From Fetish to God in Ancient Egypt* (Oxford 1934) Budge *Book of the Dead* A W Shorter *Introduction to Egyptian Religion* (1931) Adolf von Harnack *History of Dogma* 7 vols, is an elaborate detailed German account of how Christian Dogma grew up and may be read in an English translation, a handier book is R W Mackay, *Rise and Progress of Christianity* (1854), C Kingsley's novel *Hypatia* gives a good picture of social and religious conditions in Christian Egypt in the fifth century On the identity of al Muqauqas (Pkauchios) with Cyrus, see Dr A J Butler's "Arab Conquest of Egypt, (Oxford 1902), pp 508-562

INTRODUCTION TO SŪRA VIII (*Anfāl*)

In the previous Introductions to the Sūras we have shown how each Sūra is a step or gradation in the teaching of the Qurān The first seven Sūras, comprising a little less than one-third of the Qurān, form a gradation, sketching the early spiritual history of man and leading up to the formation of the new Ummat or Community of the Holy Apostle Now we begin another gradation, consolidating that Ummat and directing us as to various phases in our new collective life

In this chapter we have the lessons of the Battle of Badr enforced in their larger aspects (1) the question of war booty, (2) the true virtues necessary for fighting the good fight, (3) victory against odds, (4) clemency and consideration for one's own and for others in the hour of victory

As regards booty taken in battle, the first point to note is that that should never be our aim in war It is only an adventitious circumstance, a sort of windfall Secondly, no soldier or troop has any inherent right to it A righteous war is a community affair, and any accessions resulting from it belong to God, or the community or Cause Thirdly, certain equitable principles of division should be laid down to check human greed and selfishness A fifth share goes to the Commander, and he can use it at his discretion, for his own expenses, and for the relief of the poor and suffering, and the orphans and widows (viii 41) The remainder was divided, according to the Prophet's practice, not only among those who were actually in the fight physically, but all who were in the enterprise, young and old, provided they loyally did some duty assigned to them Fourthly, there should be no disputes, as they interfere with internal discipline and harmony

These principles are followed in the best modern practice of civilised nations All acquisitions of war belong absolutely to the Sovereign as representing the Commonwealth In the distribution of booty not only the actual captors but also the "joint captors" and the "constructive captors" share See Sir R Phillimore's *International Law* (1885), vol 3, pp 209 10, 221-24

As regards the military virtues, which are the types of virtues throughout life, we are shown by an analysis of the incidents of Badr how, against the greatest odds, God's help will give the victory if men are fighting not for themselves but for the sacred Cause of God And directions are given for the treatment of prisoners and for maintaining the solidarity of the Muslim community

The date of this Sūra is shortly after the battle of Badr, which was fought on Friday the 17th of Ramadhān in the second year of the Hijra A short account of the battle is given in n 352 to iii 13

Summary—All booty is really at the disposal of God's Apostle under directions from God Men of faith accept and obey these directions with cheerfulness Victory and the prize of victory come from God, as was proved at Badr (viii 1 19 and C 89)

Obedience and intelligent discipline, zeal, faith, and gratitude to God, are the true passports to success and protection from the assaults of evil Evil will be piled up with evil and destroyed (viii 20 37 and C 90)

The battle of Badr was a testing time, and showed how virtue and valour can conquer against odds Steadfastness and obedience, faith, courage, and fearlessness, due preparation and free expenditure of resources and energy,—these are expected from you by God, and His help is all sufficient (viii 38 64 and C 91)

Even tenfold odds against you do not count if you are fighting for truth and faith against enemies of truth and faith, but remember clemency and consideration in the hour of victory (viii 65 75, and C 92)

C 89 —Fight the good fight, but dispute not
(viii 1—19) About the prize that is for God
To give Men of faith act and obey
'Tis nobler to fight for Truth
Than to seek worldly gain
To the pure in faith God will give
The mind and the resources to conquer.
They but fight, with no thought
Of ever turning back. the victory
Should be ascribed to God, not men.

Sūra VIII

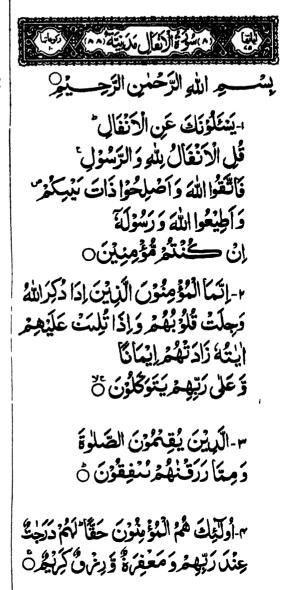
Anfāl, or the Spoils of War

In the name of God, Most Gracious, Most Merciful

1 They ask thee[1178] concerning
(Things taken as) spoils of war
Say "(Such) spoils are
At the disposal of God[1179]
And the Apostle so fear
God, and keep straight
The relations between yourselves
Obey God and His Apostle,
If ye do believe"

2 For, Believers are those
Who, when God is mentioned,
Feel a tremor in their hearts,
And when they hear
His Signs rehearsed, find
Their faith strengthened,
And put (all) their trust
In their Lord,

3 Who establish regular prayers
And spend (freely) out of
The gifts We have given
Them for sustenance[1180]

4 Such in truth are the Believers
They have grades of dignity
With their Lord, and forgiveness,
And generous sustenance

1178 The occasion was the question of the division of the booty after the battle of Badr See Introduction to this Sura

1179 Booty taken in a lawful and just war does not belong to any individual If he fought for such accessory rewards he fought from wrong motives It belongs to the Cause in this case the Cause of God as administered by His Apostle Any portions given out to individuals are accessory gifts windfalls from the bounty of the Commander The chief thing is to remain staunch to the Cause of God and have no differences among those who stand for the Cause Our internal relations must be kept straight they must not be disturbed by cupidity or worldly considerations of gain, for any windfalls of this kind should be outside our calculations.

1180 *Sustenance* again in both the literal and the metaphorical sense The object is to warn off from the love of booty and worldly wealth Why do we want these? To all true Believers God gives generous sustenance in any case, in both senses, but especially in the spiritual sense, for it is coupled with forgiveness and grades of dignity before God, in the next verse.

5 Just as[1181] thy Lord ordered thee Out of thy house in truth, Even though a party among The Believers disliked it,	٥- كَمَآ أَخْرَجَكَ رَبُّكَ مِنۢ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِّنَ الْمُؤْمِنِينَ لَكٰرِهُونَ ۝
6 Disputing with thee concerning The truth after it was made Manifest, as if they were Being driven to death And they (actually) saw it.[1182]	٦- يُجٰدِلُونَكَ فِى الْحَقِّ بَعْدَ مَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنظُرُونَ ۝
7 Behold! God promised you One of the two (enemy) parties,[1183] That it should be yours: Ye wished that the one Unarmed should be yours, But God willed To justify the Truth According to His words, And to cut off the roots Of the Unbelievers;—	٧- وَإِذْ يَعِدُكُمُ اللّٰهُ إِحْدَى الطَّآئِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ اللّٰهُ أَن يُحِقَّ الْحَقَّ بِكَلِمٰتِهِۦ وَيَقْطَعَ دَابِرَ الْكٰفِرِينَ ۝
8 That He might justify Truth And prove Falsehood false, Distasteful though it be To those in guilt.	٨- لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبٰطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ ۝

1181 *Just as*: the comparison takes us back to the first clause in verse 4: 'such in truth are the Believers'—just as thy Lord also is just and true in ordering thee out to fight against heavy odds, when the alternative was to fight against the unarmed caravan which would have given thee abundant booty almost without a fight. To appreciate the full meaning, remember that the word *haqq*, translated "truth," means also "right," "just," "what is becoming." The true Believers believe in truth and do right in obedience to God's command. So God also in asking them to fight against odds is not asking them to rush to destruction, but is providing them with an opportunity of vindicating the truth in scorn of worldly advantage. And He made good His promise by giving them victory.

1182 In verse 6 we have again the word "truth": some of the Believers disputed concerning "the truth": they did not feel sure that the course recommended was the true and right course. They thought it would be certain destruction: they saw death almost staring them in the face.

1183 Just before Badr there were two alternatives before the Muslims in Medina, to save themselves from being overwhelmed by the Meccan Quraish with all their resources from the rich Syrian trade. One, which had least danger for the time being and also promised much booty, was to fall upon the Quraish caravan returning from Syria to Mecca richly laden, and led by Abū Sufyan with only 40 men unarmed. From a worldly point of view this was the safest and most lucrative course. The other alternative, which was actually adopted on the recommendation of the Apostle by the guidance of God, was to leave the booty alone and march out boldly against the well armed and well equipped Quraish army of 1,000 men coming from Mecca. The Muslims had no more than 300 men, ill armed, to oppose to this force. But if they could defeat it, it would shake the selfish autocracy which was in possession of Mecca. By God's help they won a splendid victory, and the standard of Truth was established, never to be lowered again.

9 Remember ye implored
The assistance of your Lord,
And He answered you
" I will assist you
With a thousand of the angels,
Ranks on ranks " [1184]

٩-اذ تستغيثون ربكم
فاستجاب لكم اني ممدكم
بألف من الملئكة مردفين ○

10 God made it but a message
Of hope, and an assurance
To your hearts (in any case) [1185]
There is no help
Except from God
And God is Exalted, Wise

١٠-وما جعله الله الا بشرى ولتطمئن
به قلوبكم وما النصر الا من عند
الله ان الله عزيز حكيم ○ ع

Section 2

11 Remember He sent down
A sort of drowsiness [1186]
To give you calm as from
Himself, and he caused
Rain to descend on you [1187]
From heaven, to clean you
Therewith, to remove from you
The stain of Satan, [1188]
To strengthen your hearts,
And to plant your feet
Firmly therewith

١١-اذ يغشيكم النعاس امنة منه
وينزل عليكم من السماء ماء
ليطهركم به
ويذهب عنكم رجز الشيطن
وليربط على قلوبكم
ويثبت به الاقدام ○

12 Remember thy Lord inspired
The angels (with the message)
"I am with you give
Firmness to the Believers

١٢-اذ يوحي ربك الى الملئكة
اني معكم فثبتوا الذين امنوا

1184 *Cf* iii 123 125 126 The number of angels a thousand at Badr and three thousand and five thousand at Uḥud is probably not to be taken literally but to express a strength at least equal to that of the enemy

1185 All help comes ultimately from God In special cases it may take special forms to put heart into us and to fit in with our feelings and our psychology

1186 *Cf* iii 154 for Uḥud Calm (presence of mind) is essential in battle and in all posts of danger If the mind is too much in a state of excitement it cannot carry out a well considered or well concerted plan This spirit of calm confidence on the part of the Muslims won against the blustering violence of the Quraish

1187 The rain was welcome for many reasons (1) Water was scarce both for drinking and ablutions (2) the Muslim band without baggage or equipment or comforts found that their thirst aggravated their fatigue (3) the sand was loose and the rain consolidated it and enabled them to plant their feet firmly '

1188 " *Stain of Satan* both literally and figuratively Dirt is physically a symbol of evil, and the Muslims were particular about ablutions before prayer But the rain also refreshed their spirits and removed any lurking doubts in their minds (suggestions of the Evil One) that victory might be impossible in such adverse circumstances

I will instil terror
Into the hearts of the Unbelievers
Smite ye above their necks
And smite all their
Finger-tips off them "[1189]

سَأُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ
فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ
وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ ۝

13 This because they contended
Against God and His Apostle
If any contend against God
And His Apostle, God
Is strict in punishment

١٣- ذَٰلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ
وَمَن يُشَاقِقِ اللَّهَ وَرَسُولَهُ
فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝

14 Thus (will it be said) " Taste ye
Then of the (punishment)
For those who resist God,
Is the penalty of the Fire "

١٤- ذَٰلِكُمْ فَذُوقُوهُ
وَأَنَّ لِلْكَافِرِينَ عَذَابَ النَّارِ ۝

15 O ye who believe!
When ye meet
The Unbelievers
In hostile array,[1190]
Never turn your backs
To them

١٥- يَا أَيُّهَا الَّذِينَ آمَنُوا
إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحْفًا
فَلَا تُوَلُّوهُمُ الْأَدْبَارَ ۝

16 If any do turn his back
To them on such a day—
Unless it be in a stratagem
Of war, or to retreat
To a troop (of his own)—
He draws on himself
The wrath of God,
And his abode is Hell,—
An evil refuge (indeed)!

١٦- وَمَن يُوَلِّهِمْ يَوْمَئِذٍ دُبُرَهُ
إِلَّا مُتَحَرِّفًا لِّقِتَالٍ أَوْ مُتَحَيِّزًا إِلَىٰ فِئَةٍ
فَقَدْ بَاءَ بِغَضَبٍ مِّنَ اللَّهِ
وَمَأْوَاهُ جَهَنَّمُ
وَبِئْسَ الْمَصِيرُ ۝

17 It is not ye who
Slew them, it was God

١٧- فَلَمْ تَقْتُلُوهُمْ وَلَٰكِنَّ اللَّهَ قَتَلَهُمْ

1189 The vulnerable parts of an armed man are above the neck A blow on the neck, face or head finishes him off If he has armour it is difficult to get at his heart But if his hands are put out of action, he is unable to wield his sword or lance or other weapon and easily becomes a prisoner

1190 The laws of spiritual fight are exactly similar to those enforced by military virtue and discipline Meet your enemy fairly and squarely not rashly but after due preparation *Zahfan* in the text (*meeting in hostile array*) implies a slow and well-planned proceeding towards a hostile army When once in combat carry it through there is no room for second thoughts Death or victory should be the motto of every soldier it may be death for himself individually but if he has faith there is triumph in either case for his cause Two exceptions are recognised (1) *reculer pour mieux sauter* to go back in order to jump forward, or to deceive the enemy by a feint, (2) if an individual or body is, by the chances of battle, isolated from his own force he can fall back on his force in order to fight the battle There is no virtue in mere single handedness Each individual must use his life and his resources to the best advantage for the common cause

When thou threwest (a handful[1191]
Of dust), it was not
Thy act, but God's
In order that He might
Test the Believers
By a gracious trial[1192]
From Himself for God
Is He Who heareth
And knoweth all things

وَمَا رَمَيْتَ إِذْ رَمَيْتَ
وَلَٰكِنَّ اللَّهَ رَمَىٰ ۚ
وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا ۚ
إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ○

18 That, and also because
God is He Who makes feeble
The plans and stratagems
Of the Unbelievers

١٨- ذَٰلِكُمْ وَأَنَّ اللَّهَ
مُوهِنُ كَيْدِ الْكَافِرِينَ ○

19 (Oh Unbelievers!) if ye prayed
For victory and judgment,[1193]
Now hath the judgment
Come to you if ye desist
(From wrong), it will be
Best for you if ye return
(To the attack), so shall We
Not the least good
Will your forces be to you
Even if they were multiplied
For verily God
Is with those who believe!

١٩- إِنْ تَسْتَفْتِحُوا فَقَدْ جَاءَكُمُ الْفَتْحُ ۖ
وَإِنْ تَنْتَهُوا فَهُوَ خَيْرٌ لَكُمْ ۖ
وَإِنْ تَعُودُوا نَعُدْ ۚ
وَلَنْ تُغْنِيَ عَنْكُمْ فِئَتُكُمْ شَيْئًا
وَلَوْ كَثُرَتْ ۙ
وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ ○

C 90 — Be ready to obey God's call, and to hold
(viii 20 37) All else as naught He will give you
The light, turn away all evil from you,
And forgive you your sins and shortcomings
Ever keep in remembrance His mercies and grace
The godless may try to keep men
From God, but they will not thrive
They will be hurtled together to destruction

1191 When the battle began the Holy Apostle prayed and threw a handful of dust or sand at the enemy symbolical of their rushing blindly to their fate This had a great psychological effect Every act in the battle is ascribed to God as it was in His cause and it was not undertaken except by His command

1192 Numerically the odds against the Muslims were three to one In other ways they were at a disadvantage of arms and equipment they had but little while the enemy were well found they were inexperienced while the Quraish had brought their foremost warriors In all this there was a test, but the test was accompanied by gracious favours of countless value their Commander was one in whom they had perfect faith and for whom they were ready to lay down their lives the rain refreshed them their spirit was unshaken, and they were fighting in God's cause Thus the trial or test became itself a blessing

1193 *Fath* = victory decision judgment The Quraish in Mecca had prayed for victory, they were confident that their superior numbers equipment and experience would be decisive With a play on the word they are told that the decision had come and the victory—but not in the sense they had hoped for!

SECTION 3

20 Oh ye who believe!
Obey God and His Apostle,
And turn not away from him
When ye hear (him speak).

21 Nor be like those who say,
"We hear," but listen not:[1194]

22 For the worst of beasts
In the sight of God
Are the deaf and the dumb,—[1195]
Those who understand not.

23 If God had found in them
Any good, He would indeed
Have made them listen:
(As it is), if He had made them
Listen, they would but have
Turned back and declined (faith).

24 Oh ye who believe!
Give your response to God
And His Apostle, when He
Calleth you to that which
Will give you life;[1196]
And know that God
Cometh in between a man[1197]
And his heart, and that
It is He to Whom
Ye shall (all) be gathered.

٢٠- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَطِيْعُوا اللّٰهَ وَرَسُوْلَهٗ وَلَا تَوَلَّوْا عَنْهُ وَاَنْتُمْ تَسْمَعُوْنَ ۝

٢١- وَلَا تَكُوْنُوْا كَالَّذِيْنَ قَالُوْا سَمِعْنَا وَهُمْ لَا يَسْمَعُوْنَ ۝

٢٢- اِنَّ شَرَّ الدَّوَآبِّ عِنْدَ اللّٰهِ الصُّمُّ الْبُكْمُ الَّذِيْنَ لَا يَعْقِلُوْنَ ۝

٢٣- وَلَوْ عَلِمَ اللّٰهُ فِيْهِمْ خَيْرًا لَّاَسْمَعَهُمْ ۭ وَلَوْ اَسْمَعَهُمْ لَتَوَلَّوْا وَّهُمْ مُّعْرِضُوْنَ ۝

٢٤- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اسْتَجِيْبُوْا لِلّٰهِ وَلِلرَّسُوْلِ اِذَا دَعَاكُمْ لِمَا يُحْيِيْكُمْ ۚ وَاعْلَمُوْٓا اَنَّ اللّٰهَ يَحُوْلُ بَيْنَ الْمَرْءِ وَقَلْبِهٖ وَاَنَّهٗٓ اِلَيْهِ تُحْشَرُوْنَ ۝

1194 *Cf.* ii. 93.

1195 *Cf.* ii. 18.

1196 There are two points to note. (1) Note that after God and His Apostle are mentioned, the pronoun and verb in the next clause are singular: everything that God's Apostle put forward as an injunction came by inspiration from God: the Apostle made his will coincide completely with God's will. (2) We are asked actively to give our response in deed and life to the call of duty and conscience, for that call leads to real life, the life eternal, even though it may apparently mean in this world the loss of things that make life dear or the loss of life itself. If we refer this to Jihād, i.e., fighting in and for the Cause, both literally and metaphorically, the meaning becomes quite clear.

1197 If the human heart is refractory and refuses to obey the call of God, that is not the end of the matter. God has to be reckoned with. The refusal may be because there was some pet human scheme which the heart of man was not willing to give up for God's Cause. Will that scheme come to fruition by refusing to serve the higher Cause? By no means. Man proposes, but God disposes. If the scheme or motive was perfectly secret from men, it was not secret from God. The heart is the innermost seat of man's affections and desires, but between this seat and man himself is the presence of the Omnipresent.

25 And fear tumult or oppression,[1198]
Which affecteth not in particular
(Only) those of you who do wrong
And know that God
Is strict in punishment

٢٥- وَاتَّقُوْا فِتْنَةً
لَّا تُصِيْبَنَّ الَّذِيْنَ ظَلَمُوْا مِنْكُمْ خَاۤصَّةً
وَاعْلَمُوْٓا اَنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ○

26 Call to mind when ye
Were a small (band),
Despised through the land,
And afraid that men might
Despoil and kidnap you,[1199]
But He provided a safe asylum
For you, strengthened you
With His aid, and gave you
Good things for sustenance
That ye might be grateful

٢٦- وَاذْكُرُوْٓا اِذْ اَنْتُمْ قَلِيْلٌ
مُّسْتَضْعَفُوْنَ فِى الْاَرْضِ
تَخَافُوْنَ اَنْ يَّتَخَطَّفَكُمُ النَّاسُ
فَاٰوٰىكُمْ وَاَيَّدَكُمْ بِنَصْرِهٖ
وَرَزَقَكُمْ مِّنَ الطَّيِّبٰتِ لَعَلَّكُمْ تَشْكُرُوْنَ ○

27 O ye that believe!
Betray not the trust
Of God and the Apostle,
Nor misappropriate knowingly
Things entrusted to you[1200]

٢٧- يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَخُوْنُوا اللّٰهَ
وَالرَّسُوْلَ وَتَخُوْنُوْٓا اَمٰنٰتِكُمْ
وَاَنْتُمْ تَعْلَمُوْنَ ○

28 And know ye
That your possessions

٢٨- وَاعْلَمُوْٓا اَنَّمَآ اَمْوَالُكُمْ

1198 *Fitnat* has many meanings (1) the root meaning is trial or temptation as in ii 102 and viii 28 (2) an analogous meaning is trial or punishment as in v 74 (3) tumult or oppression as in ii 193 and here and in viii 39 (4) there is here (viii 25) the further shade of meaning suggested discord sedition civil war

This warning against internal discord or tumult was very necessary in the Civil Wars of early Islam and was never more necessary than it is now For it affects innocent and guilty alike

1199 On the immediate occasion the Muslims were reminded that they were a small band in Mecca despised and rejected living in a state of insecurity for their persons their lives their property and those of their dependants persecuted and exiled and how by the grace of God they found a safe ayslum in Medina how they found friends and helpers how their many needs were cared for and how at length they gathered strength and numbers enough to defeat the forces of godlessness injustice and oppression

But for every individual in some form or other the lesson applies His spiritual life begins humbly he is despised and laughed at perhaps persecuted and shut out from ordinary privileges open to all, but God gives him strength friends spring up for him and he is sustained until his highest spiritual desires are gradually fulfilled

1200 Trusts may be of various kinds (1) property goods credit etc (2) plans confidences secrets, etc (3) knowledge talents opportunities etc which we are expected to use for our fellow men Men may betray the trust of God and His Apostle by misusing property or abusing the confidence reposed in them or the knowledge or talents given to them On that special occasion when the plans for the protection of God s worshippers against annihilation were of special importance the Apostle s trust and confidence had to be guarded with special care Occasions for scrupulously respecting the trust and confidence of our fellow men occur every day in our life and few of us can claim perfection in this respect Hence the special distinction of the man of God who earned the title of *Al Amin*, the one who was true to every trust reposed in him

And your progeny
Are but a trial,[1201]
And that it is God
With whom lies
Your highest reward

وَأَوْلَادُكُمْ فِتْنَةٌ ۙ
وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ۝

Section 4

29. Oh ye who believe!
If ye fear Him,
He will grant you a Criterion[1202]
(To judge between right and wrong),
Remove from you (all) evil
(That may afflict) you,
And forgive you
For God is the Lord
Of grace unbounded

٢٩- يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَتَّقُوا اللَّهَ
يَجْعَلْ لَكُمْ فُرْقَانًا
وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ
وَيَغْفِرْ لَكُمْ ۗ
وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ۝

30 Remember how the Unbelievers
Plotted against thee, to keep
Thee in bonds, or slay thee,
Or get thee out (of thy home)[1203]
They plot and plan,
And God too plans,
But the best of planners[1203A]
Is God

٣٠- وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا
لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ ۚ
وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ ۖ
وَاللَّهُ خَيْرُ الْمَاكِرِينَ ۝

31 When Our Signs are rehearsed
To them, they say "We
Have heard this (before)
If we wished, we could
Say (words) like these
These are nothing
But tales of the ancients"[1204]

٣١- وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا قَالُوا قَدْ
سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَٰذَا ۙ
إِنْ هَٰذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ۝

1201 A big family—many sons—was considered a source of power and strength cf. iii 10 116 So in English, a man with many children is said to have his quiver full Cf Psalms cxxvii 4 5 "As arrows are in the hands of a mighty man so are the children of thy youth Happy is the man that hath his quiver full of them they shall not be ashamed but they shall speak with the enemies in the gate" So with property and possessions they add to a man's dignity power and influence But both possessions and a large family are a temptation and a trial They may turn out to be a source of spiritual downfall, if they are mishandled, or if the love of them excludes the love of God

1202 Cf ii 53 and n 185 The battle of Badr is called the *Furqan* in Muslim theology, because it was the first trial of strength by battle in Islam between the powers of good and evil Evil was defeated and those who had real faith were tested and sorted out from those who had not faith enough to follow the banner of Faith See also viii 41 and n 1210

1203 The plots against Mustafā in Mecca aimed at three things They were not only foiled, but God's wonderful working turned the tables and brought good out of evil in each case (1) They tried to hold the Apostle in subjection in Mecca by putting pressure on his uncles, relatives, and friends But the more they persecuted, the more the little Muslim community grew in faith and numbers (2) They tried to injure or slay him But the wonderful example of his humility, perseverance, and fearlessness furthered the cause of Islam (3) They tried to get him and his out of their homes But they found a new home in Medina from which they eventually reconquered not only Mecca but Arabia and the world

1203 A Cf iii 54

1204 Cf vi. 25

32 Remember how they said
"Oh God! if this is indeed
The Truth from Thee,
Rain down on us a shower
Of stones from the sky,
Or send us a grievous Penalty "[1205]

٣٢- وَإِذْ قَالُوا اللّٰهُمَّ إِنْ كَانَ هٰذَا هُوَ
الْحَقَّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً
مِّنَ السَّمَاءِ أَوِ ائْتِنَا بِعَذَابٍ أَلِيْمٍ ○

33 But God was not going
To send them a Penalty
Whilst thou wast amongst them,
Nor was He going to send it
Whilst they could ask for pardon

٣٣- وَمَا كَانَ اللّٰهُ لِيُعَذِّبَهُمْ
وَأَنْتَ فِيْهِمْ ۚ وَمَا كَانَ اللّٰهُ مُعَذِّبَهُمْ
وَهُمْ يَسْتَغْفِرُوْنَ ○

34 But what plea have they
That God should not punish
Them, when they keep out
(Men) from the Sacred Mosque—
And they are not its guardians?
No men can be its guardians
Except the righteous but most
Of them do not understand

٣٤- وَمَا لَهُمْ أَلَّا يُعَذِّبَهُمُ اللّٰهُ وَهُمْ
يَصُدُّوْنَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا
كَانُوْا أَوْلِيَاءَهُ ۚ إِنْ أَوْلِيَاؤُهُ إِلَّا الْمُتَّقُوْنَ
وَلٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُوْنَ ○

35 Their prayer at the House
(Of God) is nothing but
Whistling and clapping of hands
(Its only answer can be),
" Taste ye the Penalty
Because ye blasphemed "

٣٥- وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ
إِلَّا مُكَاءً وَّتَصْدِيَةً ۚ
فَذُوْقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُوْنَ ○

36 The Unbelievers spend their wealth
To hinder (men) from the path
Of God, and so will they
Continue to spend, but
In the end they will have
(Only) regrets and sighs,

٣٦- إِنَّ الَّذِيْنَ كَفَرُوْا يُنْفِقُوْنَ أَمْوَالَهُمْ
لِيَصُدُّوْا عَنْ سَبِيْلِ اللّٰهِ ۚ
فَسَيُنْفِقُوْنَهَا ثُمَّ تَكُوْنُ عَلَيْهِمْ حَسْرَةً

1205 This was actually a challenge thrown out by the Infidels in Mecca not seriously but as a taunt The answer is in the two following verses God punishes in His own good time not according to the foolish and frivolous taunts of the Unbelievers While the Holy Apostle was with them he—the Mercy of the Worlds—conferred a certain amount of immunity to them There were also other Muslims just men who asked for forgiveness And God keeps the door of repentance and forgiveness open to all as long as they make it possible But let them not be puffed up with pride or think that they have lasting immunity What became of Abu Jahl? He and some of his greatest warriors were slain at Badr The little autocratic clique that prevented Muslims from access to the Sacred Mosque had their Nemesis not long afterwards They pretended to be its guardians But were they? Could they be? Only the righteous could be true guardians to God s places of worship and particularly to the Central House of the Ka ba It was to be a place of pure worship while their idolatrous worship was mere mummery —whistling and clapping of hands All false worship advertises itself by noise and unseemly riot it is said that the Pagans used to go naked round the Ka'ba

At length they will be overcome
And the Unbelievers will be
Gathered together to Hell,—

ثُمَّ يُغْلَبُونَ ۗ
وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُحْشَرُونَ ۝

37 In order that God might separate[1206]
The impure from the pure,
Put the impure, one on another,
Heap them together, and cast them
Into Hell They will be
The ones to have lost

٣٧- لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ
الْخَبِيثَ بَعْضَهُ عَلَىٰ بَعْضٍ فَيَرْكُمَهُ جَمِيعًا
فَيَجْعَلَهُ فِي جَهَنَّمَ ۚ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ۝

C 91 —The battle of Badr brought to an issue
(VIII 38 64) The fight between Truth and Unbelief
It was the Day of Differentiation
Not for spoils was it won, nor by numbers,
But by courage and planning, union of wills,
And pooling of strength and resources —
Above all by the help of God,
Whose help is ever all sufficient

Section 5

38 Say to the Unbelievers,
If (now) they desist (from Unbelief),
Their past would be forgiven them,
But if they persist, the punishment
Of those before them is already
(A matter of warning for them)

٣٨- قُلْ لِّلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ
لَهُمْ مَّا قَدْ سَلَفَ ۚ وَإِنْ يَعُودُوا فَقَدْ
مَضَتْ سُنَّتُ الْأَوَّلِينَ ۝

39 And fight them on
Until there is no more
Tumult or oppression,
And there prevail
Justice and faith in God[1207]
Altogether and everywhere,
But if they cease, verily God
Doth see all that they do[1208]

٣٩- وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ
وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ ۚ
فَإِنِ انْتَهَوْا
فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ ۝

40 If they refuse, be sure
That God is your Protector—
9 The Best to protect
30 And the Best to help

٤٠- وَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّ اللَّهَ مَوْلَاكُمْ ۚ
نِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ ۝

1206 It is only when matters are brought to an issue that evil is separated distinctly from the good Then evil consorts with evil and good with good The evil will be piled into a heap When the cup is full the punishment will come There will be no mistake about it The good should not be discouraged because in fighting against them all forces of evil join together and pool their resources together The more they do so the easier is the final arbitrament It is all in God s Plan

1207 *Cf* ii 193 and n

1208 If they cease from fighting and from the persecution of truth God judges them by their actions and their motives and would not wish that they should be harassed with further hostility But if they refuse all terms, the righteous have nothing to fear God will help and protect them

41 And know that out of
All the booty that ye
May acquire (in war),
A fifth share is assigned[1209]
To God,—and to the Apostle,
And to near relatives,
Orphans, the needy,
And the wayfarer,—
If ye do believe in God
And in the revelation
We sent down to Our Servant
On the Day of Testing,—[1210]
The Day of the meeting
Of the two forces
For God hath power
Over all things[1211]

٤١- وَاعْلَمُوٓا اَنَّمَا غَنِمْتُمْ مِّنْ شَيْءٍ
فَاَنَّ لِلّٰهِ خُمُسَهٗ وَلِلرَّسُوْلِ
وَلِذِي الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنِ
وَابْنِ السَّبِيْلِ
اِنْ كُنْتُمْ اٰمَنْتُمْ بِاللّٰهِ
وَمَآ اَنْزَلْنَا عَلٰى عَبْدِنَا يَوْمَ الْفُرْقَانِ
يَوْمَ الْتَقَى الْجَمْعٰنِ
وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝

42 Remember ye were
On the hither side
Of the valley, and they
On the farther side,
And the caravan[1212]
On lower ground than ye
Even if ye had made
A mutual appointment
To meet, ye would certainly
Have swerved from the
appointment[1213]

٤٢- اِذْ اَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا
وَهُمْ بِالْعُدْوَةِ الْقُصْوٰى
وَالرَّكْبُ اَسْفَلَ مِنْكُمْ
وَلَوْ تَوَاعَدْتُّمْ
لَاخْتَلَفْتُمْ فِي الْمِيْعٰدِ

1209 The rule is that a fifth share is set apart for the Imam (the Commander) and the rest is divided among the forces. The fifth share reserved is expressed to be for God and the Apostle and for charitable purposes for those to whom charity is due. Ultimately everything is at the disposal of God and His Apostle: viii. 1: but four-fifths are divided, and only one-fifth is retained for the special purposes. The Imām has discretion as to the mode of division. In the Apostle's lifetime a certain portion was assigned to the Apostle and his near relatives.

1210 *Testing*: *Furqān*: Criterion between right and wrong, decision between the forces of faith and unbelief. The battle of Badr is called by this name. See viii. 29 and n. 1202.

1211 God's power is shown in the events detailed in the three verses following (vv. 42-44) leading to the complete victory of the Muslims over pagan Quraish.

1212 The little Islamic force from Medina went out to meet the big Meccan army, and they met on the two sides of a valley at Badr, while the Quraish caravan was on lower ground towards the sea, about 3 miles from Badr.

1213 They were all at cross purposes. The caravan was making for Mecca but scarcely thought it could get there. The Quraish force was trying to save the caravan and then annihilate the Muslims. The Muslims had decided to let the caravan alone but attack the Quraish army from Mecca, which they thought was going to be small, but which turned out to be big, more than three times their number. Yet the two forces met precisely at the spot and at the time when a decisive battle should take place and the Muslims dispose of the pretensions of the Meccans. If they had carefully planned a mutual appointment, they could not have carried it out more precisely.

On the Muslim side the few martyrs knew that the victory was theirs, and those who survived the battle enjoyed the fruits of the victory. On the pagan side, both those who died and those who lived knew fully the issue joined. Even psychologically both sides went in with full determination to decide the issue.

But (thus ye met),
That God might accomplish
A matter already enacted,
That those who died might
Die after a clear Sign
(Had been given), and those who lived
Might live after a Clear Sign
(Had been given) And verily
God is He who heareth
And knoweth (all things)

وَلٰكِنْ لِّيَقْضِيَ اللّٰهُ اَمْرًا
كَانَ مَفْعُوْلًا ۙ
لِّيَهْلِكَ مَنْ هَلَكَ عَنْۢ بَيِّنَةٍ
وَّيَحْيٰى مَنْ حَيَّ عَنْۢ بَيِّنَةٍ ۗ
وَاِنَّ اللّٰهَ لَسَمِيْعٌ عَلِيْمٌ ۙ

43 Remember in thy dream
God showed them to thee
As few if He had shown
Them to thee as many,
Ye would surely have been
Discouraged, and ye would
Surely have disputed
In (your) decision but God
Saved (you) for He knoweth
Well the (secrets) of (all) hearts

۴۳-اِذْ يُرِيْكَهُمُ اللّٰهُ فِيْ مَنَامِكَ قَلِيْلًا ۗ
وَلَوْ اَرٰىكَهُمْ كَثِيْرًا لَّفَشِلْتُمْ
وَلَتَنَازَعْتُمْ فِي الْاَمْرِ
وَلٰكِنَّ اللّٰهَ سَلَّمَ ۗ
اِنَّهٗ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ

44 And remember when ye met,
He showed them to you
As few in your eyes,
And He made you appear
As contemptible in their eyes [1214]
That God might accomplish
A matter already enacted
For to God do all questions
Go back (for decision)

۴۴-وَاِذْ يُرِيْكُمُوْهُمْ
اِذِ الْتَقَيْتُمْ فِيْۤ اَعْيُنِكُمْ قَلِيْلًا
وَّيُقَلِّلُكُمْ فِيْۤ اَعْيُنِهِمْ
لِيَقْضِيَ اللّٰهُ اَمْرًا كَانَ مَفْعُوْلًا ۗ
وَاِلَى اللّٰهِ تُرْجَعُ الْاُمُوْرُ ع

Section 6

45 Oh ye who believe!
When ye meet a force,
Be firm, and call God
In remembrance much (and often),
That ye may prosper

۴۵-يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِذَا لَقِيْتُمْ فِئَةً
فَاثْبُتُوْا وَاذْكُرُوا اللّٰهَ كَثِيْرًا
لَّعَلَّكُمْ تُفْلِحُوْنَ

46 And obey God and His Apostle,
And fall into no disputes,

۴۶-وَاَطِيْعُوا اللّٰهَ وَرَسُوْلَهٗ وَلَا تَنَازَعُوْا

1214 The Muslim army though they knew their worldly disadvantage did not realise the full odds against them The Meccans came exulting in any case and they despised the contemptible little force opposed to them Even though they thought the Muslim force was twice as great as it was (iii 13) still that number was contemptible when taken with its poor equipment Both these psychological mistakes subserved the main Plan which was to bring the matter to a decisive issue, whether the Pagans of Mecca were to continue their arrogant oppression, or the religion of God was to be established in freedom and honour

Lest ye lose heart
And your power depart;
And be patient and persevering:
For God is with those
Who patiently persevere.[1215]

فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَ
اصْبِرُوا ۚ
إِنَّ اللّٰهَ مَعَ الصّٰبِرِينَ ۝

47 And be not like those
Who started from their homes
Insolently and to be seen of men,
And to hinder (men)
From the path of God:[1216]
For God compasseth round about
All that they do.

٤٧- وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا
مِنْ دِيَارِهِمْ بَطَرًا وَرِئَآءَ النَّاسِ
وَيَصُدُّونَ عَنْ سَبِيلِ اللّٰهِ ۚ
وَاللّٰهُ بِمَا يَعْمَلُونَ مُحِيطٌ ۝

48 Remember Satan made
Their (sinful) acts seem
Alluring to them, and said:
"No one among men
Can overcome you this day,
While I am near to you":
But when the two forces
Came in sight of each other,
He turned on his heels,
And said: "Lo! I am clear
Of you; lo! I see
What ye see not;
Lo! I fear God; for God
Is strict in punishment."[1217]

٤٨- وَإِذْ زَيَّنَ لَهُمُ الشَّيْطٰنُ أَعْمَالَهُمْ
وَقَالَ لَا غَالِبَ لَكُمُ الْيَوْمَ مِنَ النَّاسِ
وَإِنِّي جَارٌ لَّكُمْ ۚ فَلَمَّا تَرَآءَتِ الْفِئَتٰنِ
نَكَصَ عَلٰى عَقِبَيْهِ وَقَالَ إِنِّي بَرِيٓءٌ
مِّنْكُمْ إِنِّيٓ أَرٰى مَا لَا تَرَوْنَ
إِنِّيٓ أَخَافُ اللّٰهَ ۚ
وَاللّٰهُ شَدِيدُ الْعِقَابِ ۝ ع

SECTION 7

49 Lo! the Hypocrites say, and those
In whose hearts is a disease:[1218]
"These people,—their religion
Has misled them." But
If any trust in God, behold!
God is Exalted in might, Wise.

٤٩- إِذْ يَقُولُ الْمُنٰفِقُونَ
وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ
غَرَّ هٰٓؤُلَآءِ دِينُهُمْ ۗ وَمَنْ يَتَوَكَّلْ عَلَى اللّٰهِ
فَإِنَّ اللّٰهَ عَزِيزٌ حَكِيمٌ ۝

1215 A fine description of the Muslim virtues which make for success and whose loss brings about humiliation and failure. *Power*: literally, wind:—the favourable wind for a sailing ship.

1216 A true description of the Meccan army which met its doom.

1217 It is the way with the leaders of evil that when they find their cause lost, they wash their hands of their followers and leave them in the lurch. They see more clearly than their dupes. They are not simpletons: they know the consequences of the wrath of God. Satan's "fear" of God is terror combined with hatred,—the very opposite of the feeling which is described in *Taqwa*, viz., the desire to avoid doing anything against God's will, such desire being founded on trust in God and the love of God.

1218 *Cf.* ii. 10 for "disease in the heart."

Trust in God brings its own reward: our eyes are opened and we see how great, good, and wise is the Cherisher of the Worlds. Others may sneer and despise. But the blessing of God keeps our minds fresh and our hearts contented.

50 If thou couldst see,
When the angels take the souls
Of the Unbelievers (at death),[1219]
(How) they smite their faces
And their backs, (saying)
"Taste the Penalty of the blazing
Fire—

٥٠- وَلَوْ تَرَىٰ إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا
الْمَلَٰئِكَةُ يَضْرِبُونَ وُجُوهَهُمْ
وَأَدْبَارَهُمْ
وَذُوقُوا عَذَابَ الْحَرِيقِ ۝

51 "Because of (the deeds) which[1220]
Your (own) hands sent forth
For God is never unjust
To His servants

٥١- ذَٰلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ
وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِلْعَبِيدِ ۝

52 "(Deeds) after the manner
Of the People of Pharaoh
And of those before them
They rejected the Signs of God,
And God punished them
For their crimes for God
Is Strong, and Strict in
punishment

٥٢- كَدَأْبِ آلِ فِرْعَوْنَ وَالَّذِينَ مِنْ
قَبْلِهِمْ كَفَرُوا بِآيَٰتِ اللَّهِ
فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ
إِنَّ اللَّهَ قَوِيٌّ شَدِيدُ الْعِقَابِ ۝

53 "Because God will never
change[1221]
The Grace which He hath bestowed
On a people until they change
What is in their (own) souls
And verily God is He
Who heareth and knoweth all
things"

٥٣- ذَٰلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا
نِعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا
مَا بِأَنْفُسِهِمْ
وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ۝

54. "(Deeds) after the manner
Of the People of Pharaoh
And those before them"[1222]
They treated as false the Signs
Of their Lord so We

٥٤- كَدَأْبِ آلِ فِرْعَوْنَ
وَالَّذِينَ مِنْ قَبْلِهِمْ
كَذَّبُوا بِآيَٰتِ رَبِّهِمْ

1219 In contrast to the taunt against those who trust in God that their religion has misled them," is shown the terrible punishment, after death of those who laughed at Faith

1220 The punishment is shown to be due to their own deeds of wrong, because God is never unjust to the least of His servants

1221 God bestows His grace freely but He never withdraws it arbitrarily Before He changes their state and circumstances, an actual state of rebellion and contumacy has arisen in their own souls, which brings about its inevitable punishment

1222 These words from the address of the angels are quoted again, in order to add the comment that follows Note that in verse 51, the words were that they *rejected* the Signs of God and were *punished* here the words are that they treated the Signs as false and were *destroyed*,—a higher degree of guilt deserved a severer punishment

Destroyed them for their crimes,
And We drowned the People
Of Pharaoh: for they were all
Oppressors and wrong-doers.

فَأَهْلَكْنٰهُمْ بِذُنُوبِهِمْ وَأَغْرَقْنَآ اٰلَ فِرْعَوْنَ ۚ وَكُلٌّ كَانُوا ظٰلِمِينَ ○

55. For the worst of beasts
In the sight of God[1223]
Are those who reject Him:
They will not believe.

٥٥- إِنَّ شَرَّ الدَّوَآبِّ عِنْدَ اللّٰهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ ○

56. They are those with whom
Thou didst make a covenant,[1224]
But they break their covenant
Every time, and they have not
The fear (of God).

٥٦- اَلَّذِينَ عٰهَدْتَّ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَّهُمْ لَا يَتَّقُونَ ○

57. If ye gain the mastery
Over them in war,
Disperse, with them, those
Who follow them,
That they may remember.

٥٧- فَإِمَّا تَثْقَفَنَّهُمْ فِي الْحَرْبِ فَشَرِّدْ بِهِمْ مَّنْ خَلْفَهُمْ لَعَلَّهُمْ يَذَّكَّرُونَ ○

58. If thou fearest treachery
From any group, throw back
(Their Covenant) to them, (so as
To be) on equal terms:
For God loveth not the treacherous.

٥٨- وَإِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ عَلٰى سَوَآءٍ ۚ إِنَّ اللّٰهَ لَا يُحِبُّ الْخَآئِنِينَ ○

SECTION 8.

59. Let not the Unbelievers
Think that they can
Get the better (of the godly):
They will never frustrate (them).

٥٩- وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا ۚ إِنَّهُمْ لَا يُعْجِزُونَ ○

1223. In viii. 22 we were warned against 'the worst of beasts in the sight of God', who do not make use of their faculties of hearing, speaking and understanding in the service of God, and in fact misuse their faculties to blaspheme God. The same brute creatures are shown here in another light: they are faithless both to God and man.

1224. The immediate occasion was the repeated treachery of the Banu Quraiza after their treaties with the Muslims. But the general lesson remains, as noted in the two following verses. Treachery in war is doubly wrong, for it endangers so many lives. Such treachery should be punished in such a way that it gets no chance again. Not only the actual perpetrators but those who follow their standard should be rendered powerless. And the broken treaty should be denounced so that the innocent party can at least fight on equal terms. From actual physical warfare we can carry the same lesson to spiritual warfare. A truce or understanding is possible with those who respect definite principles, not with those who have no principles and are merely out for oppression and wickedness.

60 Against them make ready
Your strength to the utmost
Of your power, including[1225]
Steeds of war, to strike terror
Into (the hearts of) the enemies
Of God and your enemies,
And others besides, whom
Ye may not know, but whom[1226]
God doth know. Whatever
Ye shall spend in the Cause
Of God, shall be repaid
Unto you, and ye shall not
Be treated unjustly.[1227]

٦٠- وَأَعِدُّوا لَهُم مَّا اسْتَطَعْتُم مِّن قُوَّةٍ
وَمِن رِّبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ
عَدُوَّ اللَّهِ وَعَدُوَّكُمْ
وَآخَرِينَ مِن دُونِهِمْ
لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ
وَمَا تُنفِقُوا مِن شَيْءٍ فِي سَبِيلِ اللَّهِ
يُوَفَّ إِلَيْكُمْ وَأَنتُمْ لَا تُظْلَمُونَ ○

61 But if the enemy
Incline towards peace,
Do thou (also) incline
Towards peace, and trust
In God: for He is the One
That heareth and knoweth
(All things).[1228]

٦١- وَإِن جَنَحُوا لِلسَّلْمِ
فَاجْنَحْ لَهَا
وَتَوَكَّلْ عَلَى اللَّهِ
إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ○

62 Should they intend
To deceive thee,—verily God
Sufficeth thee: He it is
That hath strengthened thee
With His aid and
With (the company of)
The Believers;[1229]

٦٢- وَإِن يُرِيدُوا أَن يَخْدَعُوكَ
فَإِنَّ حَسْبَكَ اللَّهُ
هُوَ الَّذِي أَيَّدَكَ بِنَصْرِهِ
وَبِالْمُؤْمِنِينَ ○

63 And (moreover) He hath put
Affection between their hearts:

٦٣- وَأَلَّفَ بَيْنَ قُلُوبِهِمْ

1225 The immediate occasion of this injunction was the weakness of cavalry and appointments of war in the early fights of Islam. But the general meaning follows. In every fight, physical, moral or spiritual, arm yourself with the best weapons and the best arms against your enemy, so as to instil wholesome respect into him for you and the Cause you stand for.

1226 There are always lurking enemies whom you may not know, but whom God knows. It is your duty to be ready against all for the sacred Cause under whose banner you are fighting.

1227 Be always ready and put all your resources into your Cause. You do not do so in vain. God's reward will come in various forms. He knows all, and His reward will always be more generous than you can possibly deserve.

1228 While we must always be ready for the good fight lest it be forced on us, even in the midst of the fight we must always be ready for peace if there is any inclination towards peace on the other side. There is no merit merely in a fight by itself. It should be a joyful duty not for itself, but to establish the reign of peace and righteousness and God's Law.

1229 In working for peace there may be a certain risk of treachery on the other side. We must take that risk, because the man of God has God's aid to count upon and the strength of the united body of the righteous.

Not if thou hadst spent
All that is in the earth,
Couldst thou have produced
That affection, but God
Hath done it for He
Is Exalted, in might, Wise [1230]

لَوْ اَنْفَقْتَ مَا فِي الْاَرْضِ جَمِيْعًا مَّآ اَلَّفْتَ بَيْنَ قُلُوْبِهِمْ وَلٰكِنَّ اللّٰهَ اَلَّفَ بَيْنَهُمْ اِنَّهٗ عَزِيْزٌ حَكِيْمٌ ○

64 Oh Apostle! Sufficient
Unto thee is God,—
Unto thee and unto those
Who follow thee
Among the Believers [1231]

۶۴- يٰٓاَيُّهَا النَّبِيُّ حَسْبُكَ اللّٰهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِيْنَ ○ ع

C 92 —No man of heart, spirit, or constancy
(viii 65 75) Can ever be cowed down by odds
Against him We fight not for spoils
Or for captives, but for the glory
Of God, and for truth and faith
We must be kind to all, but specially
Regard the needs of our comrades,
Linked to us by ties of duty and affection
Our highest reward will be forgiveness
And grace from the Giver of all

SECTION 9

65 Oh Apostle! rouse the Believers
To the fight If there are
Twenty amongst you, patient
And persevering, they will
Conquer two hundred if a hundred,
They will conquer a thousand
Of the Unbelievers for these
Are a people without
understanding [1232]

۶۵- يٰٓاَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِيْنَ عَلَى الْقِتَالِ اِنْ يَّكُنْ مِّنْكُمْ عِشْرُوْنَ صٰبِرُوْنَ يَغْلِبُوْا مِائَتَيْنِ وَاِنْ يَّكُنْ مِّنْكُمْ مِّائَةٌ يَّغْلِبُوْٓا اَلْفًا مِّنَ الَّذِيْنَ كَفَرُوْا بِاَنَّهُمْ قَوْمٌ لَّا يَفْقَهُوْنَ ○

1230 On the immediate occasion the greatest miracle and most wonderful working of God's grace was the union of hearts produced among the jarring warlike excitable elements of Arabia under the gentle firm and wise guidance of Muhammad the Apostle of God At all times we must pray to God for this gift above all —union understanding and pure and sincere affection among those who take God's name With it there is strength and success Without it there is humiliation slavery and moral degradation There may be many causes of difference and dispute The reconciliation can only come from the glory and wisdom of God

1231 *The Believers* mere lip profession of belief or even the kind of belief that does not result in action is not enough To those whose belief is so sincere that it results in complete trust in God and in fearless action in His service the consequences on this earth do not matter God's good pleasure is enough for them

1232 In a fight odds of ten to one against any one are appalling But they do not daunt the men of faith Whether they personally win or die their Cause conquers They are sure to win because (1) they have divine aid and (2) even humanly speaking those who take up arms against truth and righteousness are fools, and their seeming power is but a broken reed,

66 For the present, God
Hath lightened your (task),
For He knoweth that there is
A weak spot in you:[1233]
But (even so), if there are
A hundred of you, patient
And persevering, they will
Conquer two hundred, and if
A thousand, they will conquer
Two thousand, with the leave
Of God: for God is with those
Who patiently persevere.

٦٦- اَلْـٰٔنَ خَفَّفَ اللّٰهُ عَنْكُمْ
وَعَلِمَ اَنَّ فِيْكُمْ ضَعْفًا ۭ
فَاِنْ يَّكُنْ مِّنْكُمْ مِّائَةٌ صَابِرَةٌ
يَّغْلِبُوْا مِائَتَيْنِ ۚ وَاِنْ يَّكُنْ مِّنْكُمْ اَلْفٌ
يَّغْلِبُوْٓا اَلْفَيْنِ بِاِذْنِ اللّٰهِ ۭ
وَاللّٰهُ مَعَ الصّٰبِرِيْنَ ○

67 It is not fitting
For an Apostle
That he should have
Prisoners of war until
He hath slain great numbers[1234]
In the land. Ye look
For the temporal goods
Of this world; but God
Looketh to the Hereafter:
And God is Exalted in might, Wise.

٦٧- مَا كَانَ لِنَبِيٍّ اَنْ يَّكُوْنَ لَهٗٓ اَسْرٰى
حَتّٰى يُثْخِنَ فِي الْاَرْضِ ۭ
تُرِيْدُوْنَ عَرَضَ الدُّنْيَا ڰ
وَاللّٰهُ يُرِيْدُ الْاٰخِرَةَ ۭ
وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ ○

68 Had it not been for
A previous ordainment[1235]

٦٨- لَوْلَا كِتٰبٌ

1233 Given equal conditions Muslims on account of their faith could win against odds of ten to one. But where their organisation and equipment are weak, as was the case about the time of Badr, they were set a lighter task and asked to tackle no more than odds of two to one against them. As a matter of fact at Badr they won through against odds of more than three to one.

1234 An ordinary war may be for territory or trade, revenge or military glory,—all "temporal goods of this world". Such a war is condemned. But a Jihād is fought under strict conditions under a righteous Imām, purely for the defence of faith and God's Law. All baser motives, therefore, are strictly excluded. The greed of gain in the shape of ransom from captives has no place in such warfare.

At the same time, if there has been heavy loss of life already, captives may be taken, and it would be for the Imām to exercise his discretion when it was safe to release them and whether the release should be free or on parole or on a fine by way of punishment. Destruction and slaughter, however repugnant to a gentle soul like that of Muhammad, were inevitable where evil tried to suppress the good. Even Jesus, whose mission was more limited, had to say: "Think not that I am come to send peace on earth: I came not to send peace, but a sword" (Matt. x. 34).

Seventy captives were taken at Badr, and it was decided to take ransom for them. While the general principle of fighting for the purpose of taking captives in order to get their ransom is condemned, the particular action in this case was approved in *vv.* 68-71.

1235 Though any motive of worldly gain, which may have been in the minds of some among the victorious Muslim army, is condemned as worthy of a severe penalty, what actually happened is ascribed to the Plan of God, which was pre-ordained. Among the prisoners taken were the Prophet's uncle 'Abbās and Hadhrat 'Alī's brother 'Aqīl, who afterwards became Muslims. 'Abbās was the founder of the celebrated 'Abbāsī Dynasty which played such a notable part in Islamic history. In his case the promise made in *v.* 70 was amply fulfilled. In the case of all prisoners, if there was any good in their hearts, their very fight against Islam and their capture led to their being blessed with Islam. Thus does God's Plan work in a marvellous way, and evolve good out of seeming evil.

From God, a severe penalty
Would have reached you
For the (ransom) that ye took

مِّنَ اللّٰهِ سَبَقَ لَمَسَّكُمْ
فِيْمَآ اَخَذْتُمْ عَذَابٌ عَظِيْمٌ ○

69 But (now) enjoy[1236] what ye took
In war, lawful and good
But fear God for God
Is Oft-Forgiving, Most Merciful

٦٩- فَكُلُوْا مِمَّا غَنِمْتُمْ حَلٰلًا طَيِّبًا ۖ
وَّ اتَّقُوا اللّٰهَ ۭ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ○ ع

SECTION 10

70 Oh Apostle! say to those
Who are captives in your hands
"If God findeth any good[1237]
In your hearts, He will
Give you something better
Than what has been taken
From you, and He will
Forgive you for God
Is Oft-Forgiving, Most Merciful"

٧٠- يٰٓاَيُّهَا النَّبِيُّ قُلْ لِّمَنْ فِيْٓ اَيْدِيْكُمْ مِّنَ
الْاَسْرٰٓى ۙ
اِنْ يَّعْلَمِ اللّٰهُ فِيْ قُلُوْبِكُمْ خَيْرًا
يُّؤْتِكُمْ خَيْرًا مِّمَّآ اُخِذَ مِنْكُمْ
وَيَغْفِرْ لَكُمْ ۭ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ○

71 But if they have
Treacherous designs against thee,
(Oh Apostle!), they have already
Been in treason against God,[1238]
And so hath He given
(Thee) power over them
And God is He who hath
(Full) knowledge and wisdom

٧١- وَاِنْ يُّرِيْدُوْا خِيَانَتَكَ
فَقَدْ خَانُوا اللّٰهَ مِنْ قَبْلُ
فَاَمْكَنَ مِنْهُمْ ۭ
وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ○

72 Those who believed,
And adopted exile,

٧٢- اِنَّ الَّذِيْنَ اٰمَنُوْا وَهَاجَرُوْا

1236 *Enjoy* literally *eat* See vii 19 n 1004 and v 69 n 776

1237 This is a consolation to the prisoners of war In spite of their previous hostility God will forgive them in His mercy if there was any good in their hearts and confer upon them a far higher gift than anything they have ever lost This gift in its highest sense would be the blessing of Islam, but even in a material sense there was great good fortune awaiting them *e g*, in the case of Abbās (see n 1235)

Note how comprehensive is God's care He encourages and strengthens the Muslims, at the same time condemning any baser motives that may have entered their minds He consoles the prisoners of war and promises them better things if there is any good in them at all And He offers comfort to those who have left their homes in His Cause, and knits them into closer fellowship with those who have helped them and sympathised with them

1238 If the kindness shown to them is abused by the prisoners of war when they are released, it is not a matter for discouragement to those who showed the kindness Such persons have in their treachery shown already their treason to God in that they took up arms against God's Apostle, and sought to blot out the pure worship of God The punishment of defeat which opened the eyes of some of their comrades evidently did not open their eyes But God knows all and in His wisdom will order all things for the best The Believers have done their duty in showing such clemency as they could in the circumstances of war For them 'God sufficeth" (viii 62)

And fought for the Faith,
With their property
And their persons,
In the cause of God,
As well as those
Who gave (them) asylum[1239]
And aid,—these are (all)
Friends and protectors,
One of another.
As to those who believed
But came not into exile,
Ye owe no duty
Of protection to them
Until they come into exile;[1240]
But if they seek
Your aid in religion,
It is your duty
To help them,
Except against a people
With whom ye have
A treaty of mutual alliance.[1241]
And (remember) God
Seeth all that ye do.

وَجَاهَدُوا بِأَمْوَالِهِمْ
وَأَنفُسِهِمْ فِي سَبِيلِ اللَّهِ
وَالَّذِينَ آوَوا وَّنَصَرُوا
أُولَٰئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ
وَالَّذِينَ آمَنُوا وَلَمْ يُهَاجِرُوا
مَا لَكُم مِّن وَلَايَتِهِم مِّن شَيْءٍ
حَتَّىٰ يُهَاجِرُوا ۚ
وَإِنِ اسْتَنصَرُوكُمْ فِي الدِّينِ
فَعَلَيْكُمُ النَّصْرُ
إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ
وَبَيْنَهُم مِّيثَاقٌ ۗ
وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ○

73 The Unbelievers are
Protectors, one of another:
Unless ye do this,
(Protect each other),
There would be
Tumult and oppression
On earth, and great mischief.[1242]

٧٣- وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ
بَعْضٍ ۚ إِلَّا تَفْعَلُوهُ
تَكُن فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ ○

1239 The reference is to the *Muhājirīn* and the *Anṣār*, the Emigrants and the Helpers, the people who forsook their homes and adopted voluntary exile from Mecca in company with their beloved Leader, and their good friends in Medina who gave them asylum and every kind of assistance, moral and material. Under the magnetic personality of the Holy Apostle these two groups became like blood brothers, and they were so treated in matters of inheritance during the period when they were cut off from their kith and kin.

1240 The Believers (Muslims) were entitled to all assistance in matters of religion. But if they were not strong enough to suffer voluntary exile on behalf of the Cause and make the personal sacrifices which their more ardent brethren in faith made, they could not reasonably ask for political or military assistance or protection.

1241 If a community suffers voluntary exile on account of persecution and oppression and some of its weaker brethren stay behind, holding fast to faith but not prepared for the higher sacrifice, the exiles have still a duty to help their weaker brethren in matters of religion. The exiles being at open war against the State which oppressed them, would be free to fight against such State. But if the weaker brethren are in a State in mutual alliance with the Community, the Community cannot in honour interfere with that State, whether it is Muslim or not. Presumably the alliance implies that the grievances of the weaker brethren will be redressed by the State itself. But it is not honourable to embarrass your own ally.

1242 Evil consorts with evil. The good have all the more reason for drawing together and not only living in mutual harmony but being ready at all times to protect each other. Otherwise the world will be given over to aggressions by unscrupulous people and the good will fail in their duty to establish God's Peace and to strengthen all the forces of truth and righteousness.

74 Those who believe,
And adopt exile,
And fight for the Faith,
In the cause of God,
As well as those
Who give (them) asylum
And aid,—these are (all)
In very truth the Believers
For them is the forgiveness
Of sins and a provision
Most generous [1243]

٧٤ وَالَّذِينَ آمَنُوا وَهَاجَرُوا
وَجَاهَدُوا فِي سَبِيلِ اللَّهِ
وَالَّذِينَ آوَوا وَّنَصَرُوا
أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا ۚ
لَّهُم مَّغْفِرَةٌ
وَرِزْقٌ كَرِيمٌ ○

75 And those who
Accept Faith subsequently,[1244]
And adopt exile,
And fight for the Faith
In your company,—
They are of you
But kindred by blood
Have prior rights
Against each other
In the Book of God [1245]
Verily God is well acquainted
With all things

٧٥ وَالَّذِينَ آمَنُوا مِن بَعْدُ وَهَاجَرُوا
وَجَاهَدُوا مَعَكُمْ
فَأُولَٰئِكَ مِنكُمْ ۚ وَأُولُو الْأَرْحَامِ
بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ
فِي كِتَابِ اللَّهِ ۗ
إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ○

1243 Believers who make all sacrifices in the cause of God have given the best possible proof of their Faith by their actions They have loved God much and much will be forgiven them What they sacrificed was perhaps judged by universal standards of small value but its value will be estimated by the precious love behind it and its reward will be of no ordinary kind It will not be a reward in the ordinary sense at all for a reward is given once for all It will be a provision which lasts for ever and is on the most generous scale

1244 Those who come into the fold last are none the less brethren in the fullest acceptation of the term But any special provisions made in the special circumstances of the first martyrs for the Cause will not of course apply to them as the special circumstances which made them necessary have ceased to exist See next note

1245 *The Book of God* i e the Universal Plan the Eternal Decree the Preserved Tablet (lxxxv 22) Blood relationship and its rights and duties do not depend on special circumstances of a temporary nature Any temporary rights of mutual inheritance established between the early Emigrants and Helpers (n 1239) would not apply to later recruits, who would come under entirely different circumstances

INTRODUCTION TO SŪRA IX

Tauba (Repentance) or *Baraat* (Immunity)

Logically this Sūra follows up the argument of the last Sūra (VIII), and indeed may be considered a part of it, although chronologically the two are separated by an interval of seven years

We saw that Sūra VIII dealt with the large questions arising at the outset of the life of a new Ummat or organised nation questions of defence under attack, distribution of war acquisitions after victory, the virtues needed for concerted action, and clemency and consideration for one's own and for enemies in the hour of victory We pass on in this Sūra to deal with the question what is to be done if the enemy breaks faith and is guilty of treachery? No nation can go on with a treaty if the other party violates it at will, but it is laid down that a period of four months should be allowed by way of notice after denunciation of the treaty, that due protection should be accorded in the intervening period, that there should always be open the door to repentance and reunion with the people of God, and that if all these fail, and war must be undertaken, it must be pushed with the utmost vigour

These are the general principles deducible from the Sūra The immediate occasion for their promulgation may be considered in connection with the chronological place of the Sūra

Chronologically, verses 1—29 were a notable declaration of State policy promulgated about the month of Shauwāl, A H 9, and read out by Hadhrat 'Alī at the Pilgrimage two months later in order to give the policy the widest publicity possible The remainder of the Sūra, verses 30—129, was revealed a little earlier, say about the month of Ramadhān, A H 9, and sums up the lessons of the Apostle's Tabūk expedition in the late summer of A H 9 (say October 630)

Tabūk is a place near the frontier of Arabia, quite close to what was then Byzantine territory in the Province of Syria (which includes Palestine) It is on the Hijāz Railway, about 350 miles north west of Medina, and 150 miles south of Ma'ān It had a fort and a spring of water In consequence of strong and persistent rumours that the Byzantines (Romans) were preparing to invade Arabia and that the Byzantine Emperor himself had arrived near the frontier for the purpose, the Apostle collected as large a force as he could, and marched to Tabūk The Byzantine invasion did not come off But the Apostle took the opportunity of consolidating the Muslim position in that direction and making treaties of alliance with certain Christian and Jewish tribes near the Gulf of 'Aqaba On his return to Medina he considered the situation During his absence the Hypocrites had played, as always, a double game, and the policy hitherto followed, of free access to the sacred centre of Islam, to Muslims and Pagans alike, was now altered, as it had been abused by the enemies of Islam

This is the only Sūra to which the usual formula of *Bismillah* is not prefixed It was among the last of the Sūras revealed, and though the Apostle had directed that it should follow Sūra VIII, it was not clear whether it was to form a separate Sūra or only a part of Sūra VIII It is now treated as a separate Sūra, but the *Bismillāh* is not prefixed to it, as there is no warrant for supposing that the Apostle used the *Bismillah* before it in his recitation of the Qurān. The Sūra is known under many

names the two most commonly used are (1) *Tauba* (Repentance), with reference to ix 104 and (2) *Barāat* (Immunity), the opening word of the Sūra

Summary —Treaties with those Pagans who have treacherously broken their terms are denounced, but four months' time is given for adjustments or repentance Pagans to be excluded from the sacred Mosques Infidelity to be fought (ix 1—29 and C 93)

The People of the Book have obscured the light of God, but the Truth of God must prevail over all We must be ready to fight for the Faith that is in us, otherwise we shall be unworthy to uphold God's banner, and He will raise other people in our place (ix 30—42 and C 94)

The Hypocrites and their double dealing their evil ways pointed out. Their punishment will be as sure as the blessings of the righteous (ix 43—72, and C 95)

All evil should be resisted, unless there is repentance falsehood is not content with breach of faith but mocks all good it should not be envied but shunned (ix 73—99 and C 96)

The good pleasure of God is with those who are sincere and make sacrifices in His cause, He will forgive those who do wrong and repent, but not those who intend mischief and foment unbelief and disunion among believers The believers by their self surrender obtain eternal Felicity God will turn in mercy even to those who, though they waver or fail in duty, turn at last to Him (ix 100-118, and C 97)

Those who believe should associate with the righteous and the truthful, actively doing their duty But if the Community marches out, a part of them should remain behind for the purpose of diligently studying religion and teaching their brethren when they return Every Sūra increases the faith of those who believe, though those diseased in heart may add doubt to doubt Trust in God, Lord of the Throne of Glory (ix 119—129, and C 98)

C 93 —If the Pagans repeatedly break
(ix 1—29) Their treaties, denounce the treaties,
But give them time either to repent
Or to prepare for the just punishment
Of their treachery Punish the chiefs
Of the treacherous, and destroy them
But if one of them seek asylum,
Give it let him hear the Word
Of God and escort him to security
Be true to the true, but fight those
Who are false to plighted word
And taunt you for your Faith
No one has the right to approach
The mosques of God unless
He believes in God and follows
God's Law, the law of righteousness,

Sūra IX

Tauba (repentance) or *Barāat* (Immunity).

1 A (declaration) of immunity [1246]
From God and His Apostle,
To those of the Pagans
With whom ye have contracted
Mutual alliances —

١- بَرَآءَةٌ مِّنَ اللّٰهِ وَرَسُوْلِهٖٓ اِلَى الَّذِيْنَ عٰهَدْتُّمْ مِّنَ الْمُشْرِكِيْنَ ۝

2 Go ye, then, for four months,[1247]
Backwards and forwards,
(As ye will), throughout the land,
But know ye that ye cannot
Frustrate God (by your falsehood)
But that God will cover
With shame those who reject Him

٢- فَسِيْحُوْا فِى الْاَرْضِ اَرْبَعَةَ اَشْهُرٍ وَّاعْلَمُوْٓا اَنَّكُمْ غَيْرُ مُعْجِزِى اللّٰهِ ۙ وَاَنَّ اللّٰهَ مُخْزِى الْكٰفِرِيْنَ ۝

3 And an Announcement from God
And His Apostle, to the people
(Assembled) on the day
Of the Great Pilgrimage,—[1248]
That God and His Apostle
Dissolve (treaty) obligations
With the Pagans
If, then, ye repent,
It were best for you ,
But if ye turn away,

٣- وَاَذَانٌ مِّنَ اللّٰهِ وَرَسُوْلِهٖٓ اِلَى النَّاسِ يَوْمَ الْحَجِّ الْاَكْبَرِ اَنَّ اللّٰهَ بَرِىْٓءٌ مِّنَ الْمُشْرِكِيْنَ ۙ وَرَسُوْلُهٗ ۭ فَاِنْ تُبْتُمْ فَهُوَ خَيْرٌ لَّكُمْ ۚ وَاِنْ تَوَلَّيْتُمْ

1246 *Barāat* usually translated immunity I do not think that word correctly represents the Arabic word in this context I retain it as I cannot think of any single English word as an equivalent The general sense is explained in the introduction to this Sura In verse 3 below I use the periphrasis dissolve treaty obligations ' which goes some way to explain the meaning The Pagans and enemies of Islam frequently made treaties of mutual alliance with the Muslims The Muslims scrupulously observed their part but the Pagans violated their part again and again when it suited them After some years experience it became imperative to denounce such treaties altogether This was done in due form with four months notice and a chance was given to those who faithfully observed their pledges to continue their alliance

1247 *Four months* Some Commentators understand by this the four forbidden months in which warfare by ancient Arabian custom was unlawful, *viz* Rajab, Ẓul qa d, Ẓul ḥajj and Muḥarram See ii 194 n But it is better to take the signification of the four months immediately following the Declaration Assuming that the Sūra was promulgated early in Shauwāl (see Introduction) the four months would be Shauwāl Ẓul qa d Zul hajj and Muḥarram of which the last three would also be the customary Prohibited Months

1248 The great day of Ḥajj is either the 9th of Zul ḥajj (*Arafa*), or the 10th (the Day of Sacrifice)

Know ye that ye cannot
Frustrate God And proclaim
A grievous penalty to those
Who reject Faith

فَاعْلَمُوٓا اَنَّكُمْ غَيْرُ مُعْجِزِي اللّٰهِ ط
وَبَشِّرِ الَّذِيْنَ كَفَرُوْا بِعَذَابٍ اَلِيْمٍ ۝

4 (But the treaties are) not dissolved[1249]
With those Pagans with whom
Ye have entered into alliance
And who have not subsequently
Failed you in aught,
Nor aided any one against you
So fulfil your engagements
With them to the end
Of their term for God
Loveth the righteous

٤- اِلَّا الَّذِيْنَ عٰهَدْتُّمْ مِّنَ الْمُشْرِكِيْنَ
ثُمَّ لَمْ يَنْقُصُوْكُمْ شَيْـًٔا
وَّلَمْ يُظَاهِرُوْا عَلَيْكُمْ اَحَدًا
فَاَتِمُّوْٓا اِلَيْهِمْ عَهْدَهُمْ اِلٰى مُدَّتِهِمْ ط
اِنَّ اللّٰهَ يُحِبُّ الْمُتَّقِيْنَ ۝

5 But when the forbidden months[1250]
Are past, then fight and slay[1251]
The Pagans wherever ye find them,
Or seize them, beleaguer them,
And lie in wait for them
In every stratagem (of war),
But if they repent,[1252]
And establish regular prayers
And practise regular charity,
Then open the way for them
For God is Oft-Forgiving,
Most Merciful

٥- فَاِذَا انْسَلَخَ الْاَشْهُرُ الْحُرُمُ
فَاقْتُلُوا الْمُشْرِكِيْنَ حَيْثُ وَجَدْتُّمُوْهُمْ
وَخُذُوْهُمْ وَاحْصُرُوْهُمْ
وَاقْعُدُوْا لَهُمْ كُلَّ مَرْصَدٍ ج
فَاِنْ تَابُوْا وَاَقَامُوا الصَّلٰوةَ
وَاٰتَوُا الزَّكٰوةَ فَخَلُّوْا سَبِيْلَهُمْ ط
اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ۝

1249 The sacred duty of fulfilling all obligations of every kind to Muslims and non Muslims, in public as well as private life is a cardinal feature of Muslim ethics The question what is to be done with those who abuse this principle by failing in their duty but expect the Muslims to do their part is not to be solved (in the case of treaties) by a general denunciation of treaties but by a careful consideration of the cases where there has been fidelity and not treachery There we are enjoined to give the strictest fidelity as it is a part of righteousness and our duty to God

1250 The emphasis is on the first clause it is only when the four months of grace are past, and the other party show no signs of desisting from their treacherous designs by right conduct that the state of war supervenes—between Faith and Unfaith

1251 When war becomes inevitable it must be prosecuted with vigour According to the English phrase you cannot fight with kid gloves The fighting may take the form of slaughter or capture, or siege or ambush and other stratagems But even then there is room for repentance and amendment on the part of the guilty party, and if that takes place our duty is forgiveness and the establishment of peace

1252 The repentance must be sincere and that is shown by conduct—a religious spirit of true prayer and charity In that case we are not to bar the gate against the repentant On the contrary we must do all we can to make their way easy, remembering that God is Oft-Forgiving, Most Merciful.

6 If one amongst the Pagans[1253]
Ask thee for asylum,
Grant it to him,
So that he may hear the Word
Of God, and then escort him
To where he can be secure[1254]
That is because they are
Men without knowledge

٦- وَإِنْ أَحَدٌ مِّنَ الْمُشْرِكِينَ اسْتَجَارَكَ
فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلَامَ اللَّهِ
ثُمَّ أَبْلِغْهُ مَأْمَنَهُ ۚ
ع ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْلَمُونَ ۝

Section 2

7 How can there be a league,
Before God and His Apostle,
With the Pagans, except those[1255]
With whom ye made a treaty
Near the Sacred Mosque?
As long as these stand true
To you, stand ye true to them
For God doth love the righteous

٧- كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِندَ
اللَّهِ وَعِندَ رَسُولِهِ إِلَّا الَّذِينَ عَاهَدتُّمْ
عِندَ الْمَسْجِدِ الْحَرَامِ ۖ فَمَا اسْتَقَامُوا لَكُمْ
فَاسْتَقِيمُوا لَهُمْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ۝

8 How (can there be such a league),[1256]
Seeing that if they get an advantage
Over you, they respect not
In you the ties either of kinship[1257]

٨- كَيْفَ وَإِن يَظْهَرُوا عَلَيْكُمْ
لَا يَرْقُبُوا فِيكُمْ إِلًّا

1253 Even among the enemies of Islam actively fighting against Islam there may be individuals who may be in a position to require protection Full asylum is to be given to them and opportunities provided for hearing the Word of God If they accept the Word they become Muslims and brethren and no further question arises If they do not see their way to accept Islam they will require double protection (1) from the Islamic forces openly fighting against their people and (2) from their own people as they detached themselves from them Both kinds of protection should be ensured for them and they should be safely escorted to a place where they can be safe Such persons only err through ignorance, and there may be much good in them

1254 *Maaman* place or opportunity of being secure from all harm

1255 In this section we have the reasons why the treaties with treacherous Pagan foes were denounced The clause introducing the exception is a parenthetical clause The word ' Pagans must be connected with verse 8 which follows In that verse the word *kaifa* resumes the clause introduced by the word *kaifa* at the beginning of verse 7 The exceptional Pagan tribes which remained true to their word were the Banū Hamza and the Banū Kināna who swore their treaty near the Sacred Mosque and faithfully observed it They were to be given the full benefit of their fidelity even though their kindred tribes were treacherous

1256 The exceptions having been stated parenthetically in verse 7, the indictment of the general mass of Pagan tribes is now set out briefly but fully and convincingly After that kind of behaviour how can any treaty be possible with them? The counts are (1) that whenever they got a slight advantage, they disregarded the ties both of kinship and of covenant as against the Muslims because of their Faith, thus proving doubly treacherous, (2) that they spoke fair words but had venom in their hearts (3) that their attitude was one of rebellion against their plighted word, (4) that they disregarded the solemn Signs of God for some miserable worldly gain, (5) that they tried to prevent other people from coming to the Way of God The first clause is repeated again as the last clause, to emphasize their double treachery and round off the argument

1257 Among the Arabs the ties of kinship were so strong as to be almost unbreakable The Pagan Arabs went out of their way to break them in the case of the Muslims, who were kith and kin to them Besides the bond of kinship there was the further bond of their plighted oath in the Treaty They broke that oath because the other parties were Muslims!

Or of covenant ? With (fair words
From) their mouths they entice you,
But their hearts are averse
From you, and most of them
Are rebellious and wicked

وَلَا ذِمَّةً ۚ يُرْضُونَكُم بِأَفْوَاهِهِمْ
وَتَأْبَىٰ قُلُوبُهُمْ ۚ
وَأَكْثَرُهُمْ فَاسِقُونَ ○

The Signs of God have they sold
For a miserable price,
And (many) have they hindered
From His Way evil indeed
Are the deeds they have done

٩- اشْتَرَوْا بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا
فَصَدُّوا عَن سَبِيلِهِ ۚ
إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ○

0 In a Believer they respect not
The ties either of kinship
Or of covenant ! It is they
Who have transgressed all
bounds [1258]

١٠- لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلًّا
وَلَا ذِمَّةً ۚ
وَأُولَٰئِكَ هُمُ الْمُعْتَدُونَ ○

1 But (even so), if they repent,[1259]
Establish regular prayers,
And practise regular charity,—
They are your brethren in Faith
Thus do We explain the Signs
In detail, for those who understand

١١- فَإِن تَابُوا وَأَقَامُوا الصَّلَاةَ
وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ ۗ
وَنُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ○

2 But if they violate their oaths
After their covenant,
And taunt you for your
Faith,—[1260]
Fight ye the chiefs of Unfaith
For their oaths are nothing to
them
That thus they may be restrained

١٢- وَإِن نَّكَثُوا أَيْمَانَهُم مِّن بَعْدِ عَهْدِهِمْ
وَطَعَنُوا فِي دِينِكُمْ
فَقَاتِلُوا أَئِمَّةَ الْكُفْرِ ۙ
إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنتَهُونَ ○

13 Will ye not fight people
Who violated their oaths,

١٣- أَلَا تُقَاتِلُونَ قَوْمًا نَّكَثُوا أَيْمَانَهُمْ

1258 The catalogue of their sins being set out it is clear that they were aggressors in the worst possible ways and war became inevitable

1259 The chance of repentance and mercy to the worst enemies is again emphasised in order that people with any understanding may not be misled into thinking that war was an easy or light matter This emphasis is balanced by the emphasis in the next verse on the causes which made war inevitable for those with any self respect

1260 Not only did the enemies break their oaths shamelessly, but they even taunted the Muslims on their Faith and the ' simple minded way in which they continued to respect their part of the treaty, as if they were afraid to fight !

Plotted to expel the Apostle,[1261]
And took the aggressive
By being the first (to assault) you ?
Do ye fear them ? Nay,
It is God Whom ye should
More justly fear, if ye believe !

وَهَمُّوا بِإِخْرَاجِ الرَّسُولِ وَهُمْ بَدَءُوكُمْ
أَوَّلَ مَرَّةٍ ۚ أَتَخْشَوْنَهُمْ ۚ
فَاللّٰهُ أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ ○

14 Fight them, and God will
Punish them by your hands,
Cover them with shame,
Help you (to victory) over them,
Heal the breasts of Believers,[1262]

۱۴- قَاتِلُوهُمْ يُعَذِّبْهُمُ اللّٰهُ بِأَيْدِيكُمْ
وَيُخْزِهِمْ وَيَنْصُرْكُمْ عَلَيْهِمْ
وَيَشْفِ صُدُورَ قَوْمٍ مُؤْمِنِينَ ○

15 And still the indignation of their hearts[1263]
For God will turn (in mercy)[1264]
To whom He will, and God
Is All-Knowing, All-Wise

۱۵- وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ ۗ
وَيَتُوبُ اللّٰهُ عَلَىٰ مَنْ يَشَاءُ ۗ
وَاللّٰهُ عَلِيمٌ حَكِيمٌ ○

16 Or think ye that ye
Shall be abandoned,
As though God did not know[1265]
Those among you who strive
With might and main, and take
None for friends and protectors
Except God, His Apostle,
And the (community of) Believers ?
But God is well-acquainted
With all that ye do

۱۶- أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا
وَلَمَّا يَعْلَمِ اللّٰهُ الَّذِينَ جَاهَدُوا مِنْكُمْ
وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللّٰهِ وَلَا رَسُولِهِ
وَلَا الْمُؤْمِنِينَ وَلِيجَةً ۚ
ع وَاللّٰهُ خَبِيرٌ بِمَا تَعْمَلُونَ ○

1261 The argument now takes a new turn An appeal is made to the Muslims on various grounds (1) the shameless disregard of treaties by the enemy (2) the under h ind plots to discredit the Holy Apostle and turn him out of Medina as he had been turned out of Mecca (3) the aggressive taken by the Quraish and their confederates in Medina after the treaty of Hudaibiya (A H 6, Zul qa d Feb 628), (4) the manly attitude that fears God rather than men and (5) the need to prove our sincere faith by test and trial and struggle and sacrifice (ix 16)

1262 *Heal the breasts of believers* i e, of wounds that they may have sustained from the assaults taunts and cruelty of the enemy

1263 When the victory comes and the wounds are healed a great peace comes to the hearts of those who have suffered striven and struggled The fighting was an abnormal necessity forced by injustice and oppression When God s Law is established the fire of indignation is quelled and the true Peace of Islam is attained

1264 God s mercy is unlimited When evil is destroyed many of those who were enticed by evil will come into the fold of truth and righteousness, and the cessation of war and conflict will bring peace, certainly to those who fought for the right, but also possibly to those whose eyes have been opened to the working of God s Law and who in healing reconciliation become members of the Brotherhood of Peace in Islam

1265 Some translators have taken a different verbal construction of this passage but the ultimate effect in meaning is the same we must all be tested and tried, but God knows our inmost hearts, and He will support those who strive in His way out of sincere love for Him, His Apostle, and the body of the true men of faith.

SECTION 3

17 It is not for such
As join gods with God,
To visit or maintain[1266]
The mosques of God
While they witness
Against their own souls
To infidelity The works
Of such bear no fruit
In Fire shall they dwell

۱۷- مَا كَانَ لِلْمُشْرِكِيْنَ
اَنْ يَّعْمُرُوْا مَسٰجِدَ اللّٰهِ
شٰهِدِيْنَ عَلٰۤى اَنْفُسِهِمْ بِالْكُفْرِ ؕ
اُولٰٓئِكَ حَبِطَتْ اَعْمَالُهُمْ ۚۖ
وَفِى النَّارِ هُمْ خٰلِدُوْنَ ○

18 The mosques of God
Shall be visited and maintained
By such as believe in God
And the Last Day, establish
Regular prayers, and practise
Regular charity, and fear
None (at all) except God[1267]
It is they who are expected
To be on true guidance[1268]

۱۸- اِنَّمَا يَعْمُرُ مَسٰجِدَ اللّٰهِ
مَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ
وَاَقَامَ الصَّلٰوةَ وَاٰتَى الزَّكٰوةَ
وَلَمْ يَخْشَ اِلَّا اللّٰهَ فَعَسٰۤى اُولٰٓئِكَ
اَنْ يَّكُوْنُوْا مِنَ الْمُهْتَدِيْنَ ○

19 Do ye make the giving[1269]
Of drink to pilgrims,

۱۹- اَجَعَلْتُمْ سِقَايَةَ الْحَآجِّ

1266 *Amara* as applied to mosques implies the following ideas (1) to build or repair, (2) to maintain in fitting dignity (3) to visit for purposes of devotion and (4) fill with light and life and activity—what would be called in Urdu *Masjid ābād karnā* For brevity I have only used the two words visit and maintain in the Translation

Before the preaching of Islam the Pagans built repaired, and maintained the Mosque, and celebrated Pagan ceremonies in it including naked dances round the Ka ba They made an income out of it Islam protested and the Pagans ejected Muslims and their Leader from Mecca and shut them out from the Ka ba itself When the Muslims were strong enough to re take Mecca (A H 8) they purified the Mosque and re established the worship of the true God The families who previously held control could not after this be allowed *in a state of Paganism* to control the Mosque any longer If they became Muslims it was a different matter The further question arose should they be allowed to visit it and practise their unseemly Pagan rites? Obviously this would be derogatory to the dignity and honour of the Mosque and was forbidden This was the particular occasion to which the verse refers The general deduction is clear A house of God is a place of sincere devotion not a theatre for vulgar rites nor a source of worldly income Only sincere Believers have a right of entry Who the sincere Believers are is explained in the next verse

1267 See the previous note Sincere Believers are those who have faith in God and the future and have a spirit of devotion and charity—a true and abiding spirit not merely isolated acts now and again Moreover they must not bow to worldly greed or ambition which produces fear of worldly power

1268 Others may call themselves by what names they like True guidance is shown by the tests here indicated

1269 Giving drinks of cold water to thirsty pilgrims and doing material services to a mosque are meritorious acts but they are only external If they do not touch the soul, their value is slight Far greater in the sight of God, are Faith Endeavour and self surrender to God It is these that will obtain honour in the sight of God God's light and guidance comes to them, and not to those self-sufficient beings who think that a little show of what the world considers piety is enough.

Or the maintenance of
The Sacred Mosque, equal
To (the pious service of) those
Who believe in God
And the Last Day, and strive
With might and main
In the cause of God?
They are not comparable
In the sight of God
And God guides not
Those who do wrong

وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ
بِاللّٰهِ
وَالْيَوْمِ الْآخِرِ وَجَاهَدَ
فِي سَبِيلِ اللّٰهِ
لَا يَسْتَوُونَ عِنْدَ اللّٰهِ
وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الظّٰلِمِينَ ○

20 Those who believe, and suffer
Exile and strive with might
And main, in God's cause,[1270]
With their goods and their persons,
Have the highest rank
In the sight of God
They are the people
Who will achieve (salvation)

٢٠- اَلَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي
سَبِيلِ اللّٰهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ
أَعْظَمُ دَرَجَةً عِنْدَ اللّٰهِ
وَأُولٰٓئِكَ هُمُ الْفَآئِزُونَ ○

21. Their Lord doth give them
Glad tidings of a Mercy
From Himself, of His good pleasure,
And of Gardens for them,
Wherein are delights
That endure

٢١- يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِّنْهُ
وَرِضْوَانٍ
وَّجَنّٰتٍ لَّهُمْ
فِيهَا نَعِيمٌ مُّقِيمٌ ○

22 They will dwell therein
For ever Verily in God's Presence
Is a reward, the greatest (of all)[1271]

٢٢- خٰلِدِينَ فِيهَآ أَبَدًا
إِنَّ اللّٰهَ عِنْدَهٗٓ أَجْرٌ عَظِيمٌ ○

23 Oh ye who believe! Take not
For protectors your fathers
And your brothers if they love
Infidelity above Faith

٢٣- يٰٓأَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوٓا آبَآءَكُمْ
وَإِخْوَانَكُمْ أَوْلِيَآءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى

1270 Here is a good description of *Jihād* It *may* require fighting in God's cause as a form of self sacrifice But its essence consists in (1) a true and sincere Faith which so fixes its gaze on God, that all selfish or worldly motives seem paltry and fade away, and (2) an earnest and ceaseless activity, involving the sacrifice (if need be) of life, person, or property in the service of God Mere brutal fighting is opposed to the whole spirit of *Jihād* while the sincere scholar's pen or preacher's voice or wealthy man's contributions may be the most valuable forms of *Jihād*

1271 Those who strive and suffer in God's cause are promised (1) a mercy specially from Himself, (2) His own good pleasure, (3) gardens of perpetual delight, (4) the supreme reward, God's own Presence or nearness These are in gradation (1) is a special mercy, higher than flows out to all creatures, (2) is a consciousness of God's good pleasure which raises the soul above itself, (3) is that state of permanent spiritual assurance which is typified by gardens of perpetual delight and (4) is the final bliss which is the Presence of God Himself, or, in Sufi language *dīdār i Ilāhī*, the sight of God Himself

If any of you do so,
They do wrong

الْإِيمَانِ ۚ وَمَن يَتَوَلَّهُم مِّنكُمْ فَأُولَٰئِكَ
هُمُ الظَّالِمُونَ ○

24 Say If it be that your fathers,
Your sons, your brothers,
Your mates, or your kindred,
The wealth that ye have gained,
The commerce in which ye fear
A decline, or the dwellings
In which ye delight—[1272]
Are dearer to you than God,
Or His Apostle, or the striving
In His cause,—then wait
Until God brings about[1273]
His Decision and God
Guides not the rebellious

٢٤- قُلْ إِن كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَ
إِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ
وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ
كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُم
مِّنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ
فَتَرَبَّصُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ○

SECTION 4

25 Assuredly God did help you
In many battle-fields
And on the day of Hunain[1274]
Behold! your great numbers
Elated you, but they availed
You naught the land,
For all that it is wide,
Did constrain you, and ye

٢٥- لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ ۙ
وَيَوْمَ حُنَيْنٍ ۙ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ
فَلَمْ تُغْنِ عَنكُمْ شَيْئًا
وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ

1272 Man s heart clings to (1) his own kith and kin—parents children brothers and sisters, husbands or wives, or other relatives (2) wealth and prosperity (3) commerce or means of profit and gain, or (4) noble buildings for dignity or comfort If these are a hindrance in God s cause, we have to choose which we love most We must love God even if it involves the sacrifice of all else

1273 If we love our earthly ties and comforts, profits and pleasures more than we love God, and therefore fail to respond to God s cause, it is not God s cause which will suffer God s purpose will be accomplished with or without us But our failure to respond to His will must leave us spiritually poorer bereft of grace and guidance for God guides not the rebellious

This is of universal application But it was strikingly illustrated in the case of those faithful ones who obeyed the Apostle s call left the comfort of their homes in Mecca and suffered exile in Medina gave up their trade and their possessions, strove and fought for God s cause, sometimes against their own kith and kin or their own tribesmen who were enemies of Islam They won through Others were not prepared for such sacrifice but their failure did not stop the accomplishment of God s plan and purpose

1274 Ḥunain on the road to Ṭāif from Mecca and about fourteen miles to the east of Mecca It is a valley in the mountainous country between Mecca and Ṭāif Immediately after the conquest of Mecca (A H 8) the Pagan idolaters who were surprised and chagrined at the wonderful reception which Islam was receiving, organised a great gathering near Ṭāif to concert plans for attacking the Apostle The Hawāzin and the Thaqif tribes took the lead and prepared a great expedition for Mecca, boasting of their strength and military skill There was on the other hand a wave of confident enthusiasm among the Muslims at Mecca in which the new Muslims joined The enemy forces numbered about 4,000 but the Muslim force reached a total of ten or twelve thousand, as every one wished to join The battle was joined at Ḥunain, as described in the next note.

Turned back in retreat [1275]

ثُمَّ وَلَّيْتُم مُّدْبِرِينَ ۝

26 But God did pour His calm [1276]
On the Apostle and on the
Believers,
And sent down forces which ye
Saw not He punished
The Unbelievers thus doth He
Reward those without Faith

۲۶- ثُمَّ أَنزَلَ اللَّهُ سَكِينَتَهُ عَلَىٰ رَسُولِهِ
وَعَلَى الْمُؤْمِنِينَ وَأَنزَلَ جُنُودًا لَّمْ
تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا ۚ
وَذَٰلِكَ جَزَاءُ الْكَافِرِينَ ۝

27 Again will God, after this, [1277]
Turn (in mercy) to whom
He will for God
Is Oft-Forgiving, Most Merciful

۲۷- ثُمَّ يَتُوبُ اللَّهُ مِن بَعْدِ ذَٰلِكَ عَلَىٰ
مَن يَشَاءُ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ ۝

28 Oh ye who believe! Truly
The Pagans are unclean, [1278]
So let them not,
After this year of theirs, [1279]

۲۸- يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ
نَجَسٌ فَلَا يَقْرَبُوا

1275 For the first time the Muslims had at Hunain tremendous odds in their favour But this itself constituted a danger Many in their ranks had more enthusiasm than wisdom more a spirit of elation than of faith and confidence in the righteousness of their cause The enemy had the advantage of knowing the ground thoroughly They laid an ambush in which the advance guard of the Muslim forces was caught The country is hilly in which the enemy concealed himself As soon as the Muslim vanguard entered the Hunain valley the enemy fell upon them with fury and caused havoc with their arrows from their places of concealment In such ground the numbers of the Muslims were themselves a disadvantage Many were slain and many turned back in confusion and retreat But the Apostle as ever was calm in his wisdom and faith He rallied his forces and inflicted the most crushing defeat on the enemy

1276 *Sakīn* calm peace security tranquillity *Cf* ii 248 The Apostle never approved of over weening confidence or reliance merely upon human strength or human resources or numbers In the hour of danger and seeming disaster he was perfectly calm and with cool courage relied upon the help of God Whose standard he carried His calmness inspired all around him and stopped the rout of those who had turned their backs It was with God s help that they won and their victory was complete They followed it up with an energetic pursuit of the enemies capturing their camps their flocks and herds and their families whom they had boastfully brought with them in expectation of an easy victory

1277 Examples of God s mercy and grace in difficult circumstances in one case illustrate His grace and mercy at all times to those who have faith

1278 *Unclean* both literally and metaphorically, because Muslims are enjoined to be strict in ablutions and physical cleanliness, as well as in purity of mind and heart, so that their word can be relied upon

1279 *This year of theirs* there is a two fold meaning (1) now that you have complete control of Mecca and are charged with the purity of worship there shut out all impurity from this year, (2) you have seen how the Pagans have behaved this year, their year of power and misuse of that power may be called *their year*, it is over, and now you Muslims are responsible

Approach the Sacred Mosque
And if ye fear poverty,[1280]
Soon will God enrich you,
If He wills, out of His bounty,
For God is All-Knowing, All-Wise

الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هٰذَا ۚ وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللّٰهُ مِنْ فَضْلِهِ إِنْ شَاءَ ۚ إِنَّ اللّٰهَ عَلِيمٌ حَكِيمٌ ○

29 Fight those who believe not
In God nor the Last Day,
Nor hold that forbidden
Which hath been forbidden
By God and His Apostle,
Nor acknowledge the Religion
Of Truth, (even if they are)
Of the People of the Book,
Until they pay the *Jizya*[1281]
With willing submission,[1282]
And feel themselves subdued

٢٩- قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللّٰهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللّٰهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتٰبَ حَتّٰى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صٰغِرُونَ ○ ع

C 94 —The enemies of Faith would fain put out
(ix 30 42) God's light, but God's light will shine
More glorious than ever Wealth
Is for use and on trust for mankind
Hoard not, nor misuse it Fight
A straight fight in the cause of Right
Go forth bravely to strive and struggle,
And prove yourselves worthy of God

1280 The concourse in Mecca added to the profits of trade and commerce But fear not we are told, 'the Pagans are a waning power bound to disappear and you should strengthen your own community that they may more than counter balance the apparent loss of custom and God has other means of improving your economic position This actually happened The Pagans were extinguished from Arabia and the concourse of Pilgrims from all parts of the world increased the numbers more than a hundred fold Here is commonsense wisdom and statesmanship even if we look at it from a purely human point of view

1281 *Jizya* the root meaning is compensation The derived meaning which became the technical meaning was a poll tax levied from those who did not accept Islam but were willing to live under the protection of Islam and were thus tacitly willing to submit to its ideals being enforced in the Muslim State, saving only their personal liberty of conscience as regarded themselves There was no amount fixed for it and in any case it was merely symbolical—an acknowledgment that those whose religion was tolerated would in their turn not interfere with the preaching and progress of Islam Imām Shāfi i suggests one dīnār per year which would be the Arabian gold dīnār of the Muslim States equivalent in value to about half a sovereign or about 5 to 6 7 rupees See n 410 to iii 75 The tax varied in amount and there were exemptions for the poor for females and children (according to Abū Ḥanifa) for slaves, and for monks and hermits Being a tax on able bodied males of military age it was in a sense a commutation for military service But see the next note

1282 *An Yadin* (literally from the hand) has been variously interpreted The hand being the symbol of power and authority, I accept the interpretation in token of willing submission The Jizya was thus partly symbolic and partly a commutation for military service, but as the amount was insignificant and the exemptions numerous, its symbolic character predominated See the last note

Section 5

30 The Jews call 'Uzair a son[1283]
Of God, and the Christians
Call Christ the Son of God.
That is a saying from their mouth;
(In this) they but imitate[1284]
What the Unbelievers of old
Used to say. God's curse
Be on them: how they are deluded
Away from the Truth![1285]

٣٠- وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللهِ
وَقَالَتِ النَّصٰرَى الْمَسِيحُ ابْنُ اللهِ ۚ
ذٰلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ ۚ
يُضَاهِئُونَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ ۚ
قَاتَلَهُمُ اللهُ ۚ أَنّٰى يُؤْفَكُونَ ○

31 They take their priests[1286]
And their anchorites to be
Their lords in derogation of God,[1287]
And (they take as their Lord)
Christ the son of Mary;
Yet they were commanded
To worship but One God:
There is no god but He.
Praise and glory to Him:[1288]
(Far is He) from having
The partners they associate
(With Him).

٣١- اِتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ
أَرْبَابًا مِّنْ دُونِ اللهِ
وَالْمَسِيحَ ابْنَ مَرْيَمَ ۚ
وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلٰهًا وَاحِدًا ۚ
لَا إِلٰهَ إِلَّا هُوَ ۚ
سُبْحٰنَهُ عَمَّا يُشْرِكُونَ ○

1283 In n. 718 to v. 20 I have quoted passages from the Old Testament showing how freely the expression "sons of God" was used by the Jews. A sect of them called 'Uzair a son of God, according to Baidhāwi. In Appendix II (Sura v.) I have shown that the constitution of Judaism dates from 'Uzair (Ezra). The Christians still call Christ the Son of God.

1284 Taking men for gods or sons of God was not a new thing. All ancient mythologies have fables of that kind. There was less excuse for such blasphemies after the apostles of God had clearly explained our true relation to God than in the times of primitive ignorance and superstition.

1285 *Cf.* vii. 78.

1286 *Aḥbār*: doctors of law; priests; learned men. *Cf.* v. 47, where they are associated with Rabbis. *Ruhbān*: monks, ascetics, anchorites, men who have renounced the world; where there is a celibate clergy, the term can be applied to them as well as to members of monastic orders. It is also permissible to apply the term to 'saints', where they are deified or credited with divine powers or where people pray to them as they do in the Roman Catholic Church.

1287 Priest worship and the worship of saints and ascetics is a form of superstition to which men have been prone in all ages. The growth of Jewish superstition is shown in the Talmud and of Christian superstition in the doctrine of papal infallibility and the worship of saints. The mere idea of a separate order of priesthood to stand between God and man and be the exclusive repository of God's secrets is derogatory to the goodness and all-pervading grace of God. The worship of 'lords many and gods many' was not confined only to the Pagans. The deification of the son of Mary is put here in a special clause by itself, as it held (and still holds) in its thrall a large portion of civilised humanity.

1288 *Cf.* vi. 100.

32 Fain would they extinguish God's Light with their mouths,[1289] But God will not allow But that His Light should be Perfected, even though the Unbelievers May detest (it).	٣٢- يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللّٰهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللّٰهُ إِلَّآ أَنْ يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكٰفِرُونَ ۝
33 It is He Who hath sent His Apostle with Guidance And the Religion of Truth, To make it shine[1290] Above every other religion, Even though the Pagans May detest (it).	٣٣- هُوَ الَّذِيٓ أَرْسَلَ رَسُولَهُ بِالْهُدٰى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ۝
34 Oh ye who believe! There are Indeed many among the priests And anchorites, who in falsehood[1291] Devour the substance of men And hinder (them) from the Way Of God. And there are those Who bury gold and silver[1292] And spend it not in the Way Of God: announce unto them A most grievous penalty—	٣٤- يٰٓأَيُّهَا الَّذِينَ اٰمَنُوٓا إِنَّ كَثِيرًا مِّنَ الْأَحْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبٰطِلِ وَيَصُدُّونَ عَنْ سَبِيلِ اللّٰهِ وَ الَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللّٰهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ۝

1289 *With their mouths*: there is a twofold meaning: (1) the old fashioned open oil lamps were extinguished by blowing with the mouth: the Unbelievers would like to blow out God's Light, as it is a cause of offence to them: (2) false teachers and preacher distort the Message of God by the false words of their mouth. Their wish is to put out the light of Truth, for they are people of darkness; but God will perfect His Light, i.e., make it shine all the brighter in the eyes of men. His Light in itself is ever perfect, but it will penetrate the hearts of men more and more, and so become more and more perfect for them.

1290 Every religion which commends itself widely to human beings and lasts through some space of time has a glimpse of Truth in it. But Islam is the perfect light of Truth. As the greater Light through its own strength outshines all lesser lights, so will Islam outshine all else, in spite of the displeasure of those to whom Light is an offence.

1291 *Bil bāṭili*=in falsehood, *i.e.*, by false pretences or in false or vain things. This was strikingly exemplified in the history of Mediæval Europe, though the disease is apt to attack all peoples and organisations at all times. Priests got rich by issuing indulgences and dispensations; they made their office a stepping stool to worldly power and possessions. Even the Monastic Orders which took vows of poverty for individuals grew rich with corporate property, until their wealth became a scandal even among their own nations.

1292 Misuse of wealth, property and resources is frequently condemned, and in three ways: (1) do not acquire anything wrongfully or on false pretences; (2) do not hoard or bury or amass wealth for its own sake, but use it freely for good, whether for yourself or for your neighbours; and (3) be particularly careful not to waste it for idle purposes, but only so that it may fructify for the good of the people.

35 On the Day when heat[1293]
Will be produced out of
That (wealth) in the fire
Of Hell, and with it will be
Branded their foreheads,
Their flanks, and their backs
—"This is the (treasure) which ye
Buried for yourselves [1294] taste ye,
Then, the (treasures) ye buried!"

٣٥- يَوْمَ يُحْمٰى عَلَيْهَا فِىْ نَارِ جَهَنَّمَ
فَتُكْوٰى بِهَا جِبَاهُهُمْ وَجُنُوْبُهُمْ وَ
ظُهُوْرُهُمْ ۭ
هٰذَا مَا كَنَزْتُمْ لِاَنْفُسِكُمْ
فَذُوْقُوْا مَا كُنْتُمْ تَكْنِزُوْنَ ○

36 The number of months[1295]
In the sight of God
Is twelve (in a year)—
So ordained by Him
The day He created
The heavens and the earth,
Of them four are sacred
That is the straight usage
So wrong not yourselves[1296]
Therein, and fight the Pagans

٣٦- اِنَّ عِدَّةَ الشُّهُوْرِ عِنْدَ اللّٰهِ اثْنَا عَشَرَ
شَهْرًا فِىْ كِتٰبِ اللّٰهِ يَوْمَ خَلَقَ السَّمٰوٰتِ
وَالْاَرْضَ مِنْهَآ اَرْبَعَةٌ حُرُمٌ ۭ
ذٰلِكَ الدِّيْنُ الْقَيِّمُ ۥ فَلَا تَظْلِمُوْا فِيْهِنَّ
اَنْفُسَكُمْ وَقَاتِلُوا الْمُشْرِكِيْنَ

1293 A very striking metaphor is here used to figure forth the penalty to be suffered by those who misuse wealth for such misuse is as much a spiritual sin as any other kind of disobedience to God's Will Such misused wealth will itself become evidence against us It will be as if the gold and silver will be heated to add to the heat of Hell fire that it will brand our foreheads as reflecting on our intelligence in thinking that wealth was a good thing in itself instead of a mere means of doing good it will brand our flanks (the middle part of our body supporting the stomach the seat of greed) as showing that the greed produced no real satisfaction and it will brand our backs the source of our stability and strength as showing that wealth which might have added to our stability and strength destroys by its misuse our stability and strength

1294 The voice enforces the moral did you expect satisfaction or salvation from the treasures that you misused? Behold! they add to your torment!

1295 This and the following verse must be read together They condemn the arbitrary and selfish conduct of the Pagan Arabs who because there was a long established custom of observing four months as those in which fighting was forbidden changed the months about or added or deducted months when it suited them to get an unfair advantage over the enemy The four Prohibited Months were Zul qa d Zul hajj Muharram and Rajab If it suited them they postponed one of these months and so a prohibited month became an ordinary month while their opponents might hesitate to fight they got an undue advantage It also upset the security of the Month of Pilgrimage This very ancient usage made for fair dealing all round and its infraction by the Pagans is condemned

The question of a solar astronomical year as against the lunar ecclesiastical year does not arise here But it may be noted that the Arab year was roughly luni solar like the Hindu year the months being lunar and the intercalation of a month every three years brought the year nearly but not accurately up to the solar reckoning From the year of the Farewell Pilgrimage (A H 10) the ecclesiastical year was definitely fixed as a purely lunar year of roughly 354 days the months being calculated by the actual appearance of the moon After that every month of the ecclesiastical year came about 11 days earlier in the solar year and thus the ecclesiastical months travelled all round the seasons and the solar year The lunar year remains the ecclesiastical year

1296 The Muslims were at a disadvantage on account of their scruples about the Prohibited Months They are told not to wrong themselves in this If the Pagans fought in all months on one pretence or another they were allowed to defend themselves in all months But self restraint was (as always) recommended as far as possible

All together as they
Fight you all together.
But know that God
Is with those who restrain
Themselves.

كَآفَّةً كَمَا يُقَاتِلُونَكُمْ كَآفَّةً ۚ
وَاعْلَمُوٓا
أَنَّ اللّٰهَ مَعَ الْمُتَّقِينَ ○

37 Verily the transposing[1297]
(Of a prohibited month)
Is an addition to Unbelief:
The Unbelievers are led
To wrong thereby: for they make
It lawful one year,
And forbidden another year,
In order to adjust the number
Of months forbidden by God
And make such forbidden ones
Lawful. The evil of their course
Seems pleasing to them.[1298]
But God guideth not
Those who reject Faith.

٣٧- إِنَّمَا النَّسِيٓءُ زِيَادَةٌ فِي الْكُفْرِ
يُضَلُّ بِهِ الَّذِينَ كَفَرُوا
يُحِلُّونَهُ عَامًا وَّيُحَرِّمُونَهُ عَامًا
لِّيُوَاطِـُٔوا عِدَّةَ مَا حَرَّمَ اللّٰهُ
فَيُحِلُّوا مَا حَرَّمَ اللّٰهُ ۚ
زُيِّنَ لَهُمْ سُوٓءُ أَعْمَالِهِمْ ۗ
وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الْكٰفِرِينَ ○ ع

SECTION 6

38 O ye who believe! what
Is the matter with you,[1299]
That, when ye are asked
To go forth in the Cause of God,
Ye cling heavily to the earth?[1300]
Do ye prefer the life
Of this world to the Hereafter?
But little is the comfort
Of this life, as compared
With the Hereafter.

٣٨- يٰٓأَيُّهَا الَّذِينَ اٰمَنُوا مَا لَكُمْ
إِذَا قِيلَ لَكُمُ انْفِرُوا فِي سَبِيلِ اللّٰهِ
اثَّاقَلْتُمْ إِلَى الْأَرْضِ ۚ أَرَضِيتُمْ بِالْحَيٰوةِ الدُّنْيَا
مِنَ الْاٰخِرَةِ ۚ فَمَا مَتَاعُ الْحَيٰوةِ الدُّنْيَا فِي
الْاٰخِرَةِ إِلَّا قَلِيلٌ ○

1297 To meddle with an old established custom of close time for warfare during Prohibited or Sacred Months was not only a demonstration of the Unbelievers against the Muslims on account of their Faith but was wrong and unjust in itself, as it abolished a wholesome check on unregulated warfare and prejudiced the law abiding side by arbitrary decisions.

1298 *Cf.* vi. 122. The lawless man thinks he is doing a great thing in getting the better of those who are careful to observe a law they believe in. But the lawless man loses the guidance of Faith, which is a symbol of his being guided by God; he will therefore lose in the end.

1299 The immediate reference is to the expedition to Tabūk (A.H. 9), for which see the Introduction to this Sūra. But the lesson is perfectly general. When a call is made on behalf of a great cause, the fortunate ones are those who have the privilege of responding to the call. The unfortunate ones are those who are so engrossed in their parochial affairs that they turn a deaf ear to the appeal. They are suffering from a spiritual disease.

1300 The choice is between two courses: will you choose a noble adventure and the glorious privilege of following your spiritual leader, or grovel in the earth for some small worldly gain or for fear of worldly loss? The people who hesitated to follow the call of Tabūk were deterred by (1) the heat of the summer, in which the expedition was undertaken on account of the threat to the existence of the little community, and (2) the fear of losing the fruit harvest, which was ripe for gathering.

39 Unless ye go forth,[1301]
He will punish you
With a grievous penalty,
And put others in your place;
But Him ye would not harm
In the least. For God
Hath power over all things.

٣٩- إِلَّا تَنفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا
وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ
وَلَا تَضُرُّوهُ شَيْئًا ۗ
وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ○

40 If ye help not (your Leader),
(It is no matter): for God
Did indeed help him,[1302]
When the Unbelievers
Drove him out: he had
No more than one companion:[1303]
They two were in the Cave,
And he said to his companion,
"Have no fear, for God
Is with us": then God
Sent down His peace upon
him,[1304]
And strengthened him with forces
Which ye saw not, and humbled[1305]
To the depths the word
Of the Unbelievers.
But the word of God
Is exalted to the heights:
For God is Exalted in might, Wise.

٤٠- إِلَّا تَنصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ
إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا
ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ
إِذْ يَقُولُ لِصَاحِبِهِ
لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا ۖ
فَأَنزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ
وَأَيَّدَهُ بِجُنُودٍ لَّمْ تَرَوْهَا
وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَىٰ
وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا ۗ
وَاللَّهُ عَزِيزٌ حَكِيمٌ ○

1301 *Tanfirū* = go forth, march onward, be ready to strive and suffer. For this is the condition of all progress in the spiritual and moral as well as in the physical world. According to the homely English proverb, God helps those who help themselves. Inactivity and lethargy are fatal. No one can rest on his oars. Man is not necessary to God, but God is necessary to man. If a nation receives favours and fails to deserve them, it will be replaced by another, as has so often happened in history. We may take this as a special warning to Islamic nations.

1302 The Tabūk expedition was not a failure. Though many hesitated, many more joined in. But a more striking example was when the Apostle was hunted out of Mecca and performed his famous *Hijrat*. His enemies plotted for his life. He had already sent his followers on to Medina. 'Ali had volunteered to face his enemies in his house. His single companion was Abū Bakr. They two concealed themselves in the cave of Thaur, three miles from Mecca, for three nights, with the enemy prowling around in great numbers in fruitless search of them. "We are but two," said Abū Bakr. "Nay," said Muḥammad, "for God is with us." Faith gave their minds peace, and God gave them safety. They reached Medina, and a glorious chapter opened for Islam. The forces that helped them were not seen, but their power was irresistible.

1303 Literally, "the second of two," which afterwards became Abū Bakr's proud title.

1304 *Cf.* ix. 26.

1305 The superlatives in the Arabic I have rendered by the periphrases "humbled to the depths" and "exalted to the heights," as they accord better with the genius of the English language. The enemies of Islam had boasted that they would root it out: the result showed them up as ridiculous and despicable.

41 Go ye forth, (whether equipped)[1306]
Lightly or heavily, and strive
And struggle, with your goods
And your persons, in the Cause
Of God That is best
For you, if ye (but) knew

٤١-اِنْفِرُوْا خِفَافًا وَّثِقَالًا
وَّجَاهِدُوْا بِاَمْوَالِكُمْ وَاَنْفُسِكُمْ فِيْ سَبِيْلِ
اللّٰهِ ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ۝

42 If there had been
Immediate gain (in sight),
And the journey easy,
They would (all) without doubt
Have followed thee, but
The distance was long,
(And weighed) on them
They would indeed swear
By God, "If we only could,
We should certainly
Have come out with you "
They would destroy their own souls,[1307]
For God doth know
That they are certainly lying

٤٢-لَوْ كَانَ عَرَضًا قَرِيْبًا
وَّسَفَرًا قَاصِدًا لَّاتَّبَعُوْكَ
وَلٰكِنْۢ بَعُدَتْ
عَلَيْهِمُ الشُّقَّةُ
وَسَيَحْلِفُوْنَ بِاللّٰهِ
لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ
يُهْلِكُوْنَ اَنْفُسَهُمْ
وَاللّٰهُ يَعْلَمُ اِنَّهُمْ لَكٰذِبُوْنَ ۝ ع ١٣

C 95 —The Believers do their duty, and make
(ix 43—72) No excuses,—unlike the Hypocrites,
Who are a burden whether they join you
Or hold back No help should be accepted
From these last, as they are false and insincere,
And have a slanderous tongue Alms
Are for the poor and the needy, not for those
Who come in hypocrisy and mock
At things solemn But the Hypocrites
Will be found out and receive due punishment,
While the righteous will be rewarded
With bliss and the good pleasure of God

1306 *Whether equipped lightly or heavily* to be taken both literally and metaphorically All were invited, and they were to bring such resources as they had —light armed or heavy armed on foot or mounted experienced men for posts of danger raw men for duties for which they were fit All would and should help Even those who were too old or feeble to go could contribute such money or resources as they had

1307 The arts and excuses of the Hypocrites are here exposed If there had been booty in sight or an easy walk-over they would have come All their oaths are false and in taking the false oaths they are destroying their spiritual life Indeed the backsliders are jeopardising their own physical lives in hanging back If the enemy succeeded, they would all suffer

Section 7

43 God give thee grace![1308] Why
Didst thou grant them exemption
Until those who told the truth
Were seen in a clear light,
And thou hadst proved the liars?

۴۳- عَفَا اللّٰهُ عَنْكَ ۚ
لِمَ اَذِنْتَ لَهُمْ حَتّٰى يَتَبَيَّنَ لَكَ الَّذِيْنَ
صَدَقُوْا وَتَعْلَمَ الْكٰذِبِيْنَ ○

44 Those who believe in God
And the Last Day ask thee
For no exemption from fighting
With their goods and persons
And God knoweth well
Those who do their duty

۴۴- لَا يَسْتَاْذِنُكَ الَّذِيْنَ يُؤْمِنُوْنَ بِاللّٰهِ وَ
الْيَوْمِ الْاٰخِرِ اَنْ يُّجَاهِدُوْا بِاَمْوَالِهِمْ وَ
اَنْفُسِهِمْ ۗ وَاللّٰهُ عَلِيْمٌۢ بِالْمُتَّقِيْنَ ○

45. Only those ask thee for exemption
Who believe not in God
And the Last Day, and
Whose hearts are in doubt,
So that they are tossed[1309]
In their doubts to and fro

۴۵- اِنَّمَا يَسْتَاْذِنُكَ الَّذِيْنَ لَا يُؤْمِنُوْنَ
بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَارْتَابَتْ قُلُوْبُهُمْ
فَهُمْ فِيْ رَيْبِهِمْ يَتَرَدَّدُوْنَ ○

46 If they had intended
To come out, they would
Certainly have made
Some preparations therefor,
But God was averse
To their being sent forth,
So He made them lag behind,
And they were told,
"Sit ye among those
Who sit (inactive)"

۴۶- وَلَوْ اَرَادُوا الْخُرُوْجَ
لَاَعَدُّوْا لَهٗ عُدَّةً
وَّلٰكِنْ كَرِهَ اللّٰهُ انْبِعَاثَهُمْ فَثَبَّطَهُمْ
وَقِيْلَ اقْعُدُوْا
مَعَ الْقٰعِدِيْنَ ○

47 If they had come out
With you, they would not

۴۷- لَوْ خَرَجُوْا فِيْكُمْ مَّا

1308 Literally God give thee forgiveness! But there is no question of fault here and Imām Razi understands the expression to mean an exclamation,—as one might say in English God bless you! In Shakespeare God save you! is a simple friendly greeting without any question of danger e g in Much Ado about Nothing iii 2 82 Note that in Q iii 152, last clause 'forgiveness is put in juxtaposition to "grace, as having closely allied meanings What the Holy Apostle had done in the Tabūk expedition was that he had been granting exemptions which may appear from a military point of view too liberal He was actuated by motives of kindness as well as policy,—kindness, because, in the urgency of the moment he did not wish any one who had a real excuse to be refused exemption, and policy because, if any one did not come with hearty good will he would be a burden instead of a help to the army The policy was justified, because in fact 30,000 men or more followed him But that did not in any way justify the slackers, and in a review of the position, the slackers and hypocrites are justly condemned

1309 Doubt takes away all stability of conduct, while Faith makes a man firm in action and cool and collected in mind

Have added to your (strength)
But only (made for) disorder,
Hurrying to and fro in your
midst [1810]
And sowing sedition among you,
And there would have been
Some among you
Who would have listened to them
But God knoweth well
Those who do wrong

زَادُوكُمْ إِلَّا خَبَالًا
وَلَأَوْضَعُوا خِلَالَكُمْ
يَبْغُونَكُمُ الْفِتْنَةَ ۚ
وَفِيكُمْ سَمَّاعُونَ لَهُمْ ۗ
وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ○

48 Indeed they had plotted
Sedition before, and upset
Matters for thee,—until
The Truth arrived, and the Decree
Of God became manifest,
Much to their disgust [1811]

۴۸- لَقَدِ ابْتَغَوُا الْفِتْنَةَ مِنْ قَبْلُ وَقَلَّبُوا
لَكَ الْأُمُورَ حَتَّىٰ جَاءَ الْحَقُّ وَظَهَرَ
أَمْرُ اللَّهِ وَهُمْ كَارِهُونَ ○

49 Among them is (many) a man
Who says " Grant me exemption
And draw me not [1812]
Into trial " Have they not
Fallen into trial already ?
And indeed Hell surrounds
The Unbelievers (on all sides)

۴۹- وَمِنْهُمْ مَنْ يَقُولُ ائْذَنْ لِي وَ
لَا تَفْتِنِّي ۗ
أَلَا فِي الْفِتْنَةِ سَقَطُوا ۗ
وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ ○

50 If good befalls thee,
It grieves them, but if
A misfortune befalls thee,
They say, " We took indeed
Our precautions beforehand,"
And they turn away rejoicing

۵۰- إِنْ تُصِبْكَ حَسَنَةٌ تَسُؤْهُمْ ۚ وَإِنْ
تُصِبْكَ مُصِيبَةٌ
يَقُولُوا قَدْ أَخَذْنَا أَمْرَنَا مِنْ قَبْلُ
وَيَتَوَلَّوْا وَهُمْ فَرِحُونَ ○

1310 *Khilāl* has more than one meaning, but I follow the interpretation of Rāgib and the majority of accepted Commentators who take it to mean in your midst

1311 Evil plotters against Truth are only too glad to get an opportunity of meddling from within with affairs which they want to spoil or upset They plot from outside, but they like to get into the inner circle that their chances of intrigue may be all the greater They are however, unwilling to incur any danger or any self sacrifice Their whole activities are directed to mischief Great wisdom is required in a leader to deal with such a situation and the best of such leaders must need divine guidance as was forthcoming in this case

1312 *Fitnat,* as explained in n 1198, viii 25 may mean either trial or temptation or else tumult turmoil or sedition The Commentators here take the former meaning and explain that some Hypocrites claimed exemption from service in the Tabūk expedition in the direction of Syria on the plea that they could not withstand the charms of Syrian women and ought best to stay at home The answer is But you have already fallen into temptation here by refusing service and disobeying the call But perhaps the other meaning of " turmoil may also be permissible as a secondary echo in that case they object to be drawn into the turmoil of war but they are told that they are already in a moral turmoil in advancing a disingenuous plea In using the English word trial in the translation I have also had in my mind the two shades of meaning associated with that word in English

51 Say: " Nothing will happen to us
Except what God has decreed
For us: He is our Protector":
And on God let the Believers
Put their trust.

۵۱- قُلْ لَّنْ يُّصِيْبَنَآ اِلَّا مَا كَتَبَ اللّٰهُ لَنَا ۚ
هُوَ مَوْلٰىنَا ۚ
وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ○

52 Say: " Can you expect for us
(Any fate) other than one
Of two glorious things—
(Martyrdom or victory)?
But we can expect for you
Either that God will send
His punishment from Himself,
Or by our hands. So wait
(Expectant), we too
Will wait with you."[1313]

۵۲- قُلْ هَلْ تَرَبَّصُوْنَ بِنَآ اِلَّآ اِحْدَى
الْحُسْنَيَيْنِ ۭ وَنَحْنُ نَتَرَبَّصُ بِكُمْ
اَنْ يُّصِيْبَكُمُ اللّٰهُ بِعَذَابٍ مِّنْ عِنْدِهٖٓ
اَوْ بِاَيْدِيْنَا ڮ فَتَرَبَّصُوْٓا
اِنَّا مَعَكُمْ مُّتَرَبِّصُوْنَ ○

53 Say: " Spend (for the Cause)
Willingly or unwillingly:[1314]
Not from you will it be
Accepted: for ye are indeed
A people rebellious and wicked."

۵۳- قُلْ اَنْفِقُوْا طَوْعًا اَوْ كَرْهًا
لَّنْ يُّتَقَبَّلَ مِنْكُمْ ۭ
اِنَّكُمْ كُنْتُمْ قَوْمًا فٰسِقِيْنَ ○

54 The only reasons why
Their contributions are not
Accepted are: that they reject
God and His Apostle;
That they come to prayer
Without earnestness; and that
They offer contributions
unwillingly.

۵۴- وَمَا مَنَعَهُمْ اَنْ تُقْبَلَ مِنْهُمْ
نَفَقٰتُهُمْ
اِلَّآ اَنَّهُمْ كَفَرُوْا بِاللّٰهِ وَبِرَسُوْلِهٖ
وَلَا يَاْتُوْنَ الصَّلٰوةَ اِلَّا وَهُمْ كُسَالٰى
وَلَا يُنْفِقُوْنَ اِلَّا وَهُمْ كٰرِهُوْنَ ○

55 Let not their wealth
Nor their (following in) sons[1315]

۵۵- فَلَا تُعْجِبْكَ اَمْوَالُهُمْ وَلَآ اَوْلَادُهُمْ

1313 The waiting of the Unbelievers and that of the Believers are in different senses. The Unbelievers wish for disaster to the Believers, but the Believers will either conquer or die as martyrs in the Cause: in either case happy in the issue. The Believers expect punishment for the Unbelievers for their infidelity, either through their own instrumentality, or in some other way in God's Plan: and the Unbelievers would not like it in either case. *Cf.* vi. 158.

1314 The Hypocrites, who secretly plotted against Islam, might sometimes (and they did) make a show of making some contribution to the Cause in order to keep up their pretence. Their contributions were not acceptable, whether they seemed to give willingly or unwillingly, because rebellion and disobedience were in their hearts. Three reasons are specifically given for their rejection in the next verse: (1) they did not believe; (2) their prayers were not earnest but for mere show; and (3) in reality their hearts were not behind the contributions which they offered. Nothing is acceptable to God which does not proceed from a pure and sincere heart.

1315 If they appeared to be prosperous, with their purses and their quivers full (metaphorically) they were not to be envied. In reality their wealth and their sons might themselves be a snare. *Cf.* viii. 28. On this particular occasion this was proved to the hilt. The wealth of the Pagans filled them with pride, darkened their understanding, and led to their destruction. Their sons and followers adopted the Faith which their fathers had fought against, much to the chagrin of the fathers, whose spiritual death was even worse than their discomfiture in this world.

Dazzle thee in reality
God's Plan is to punish them
With these things in this life,[1316]
And that their souls may perish
In their (very) denial of God

إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَوٰةِ الدُّنْيَا
وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كٰفِرُونَ ○

56 They swear by God
That they are indeed
Of you, but they are not
Of you yet they are afraid
(To appear in their true colours)

٥٦- وَيَحْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنْكُمْ
وَمَا هُمْ مِنْكُمْ
وَلٰكِنَّهُمْ قَوْمٌ يَفْرَقُونَ ○

57 If they could find
A place to flee to,
Or caves, or a place
Of concealment, they would
Turn straightway thereto,
With an obstinate rush[1317]

٥٧- لَوْ يَجِدُونَ مَلْجَاً أَوْ مَغٰرٰتٍ
أَوْ مُدَّخَلًا لَوَلَّوْا إِلَيْهِ
وَهُمْ يَجْمَحُونَ ○

58 And among them are men
Who slander thee in the matter
Of (the distribution of) the alms[1318]
If they are given part thereof,
They are pleased, but if not,
Behold! they are indignant!

٥٨- وَمِنْهُمْ مَنْ يَلْمِزُكَ فِي الصَّدَقٰتِ
فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطَوْا
مِنْهَا إِذَا هُمْ يَسْخَطُونَ ○

59 If only they had been content
With what God and His Apostle
Gave them, and had said,
"Sufficient unto us is God!
He and His Apostle will soon
Give us of His bounty
To God do we turn our hopes!"—
(That would have been the right
course)[1319]

٥٩- وَلَوْ أَنَّهُمْ رَضُوا
مَا آتٰهُمُ اللَّهُ وَرَسُولُهُ
وَقَالُوا حَسْبُنَا اللَّهُ
سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ
إِنَّا إِلَى اللَّهِ رٰغِبُونَ ○

1316 *Cf* iii 176 178

1317 *Jamaha*=to be ungovernable to run like a runaway horse to rush madly and obstinately

1318 *Ṣadaqa*=alms that which is given in God's name mainly to the poor and needy and for the cognate purposes specified in the next verse *Zakāt* is the regular and obligatory charity in an organised Muslim community usually 2½ per cent of merchandise and 10 per cent on the fruits of the earth There is a vast body of literature on this subject The main points may be studied in the *Hidāya fil furū* of Shaikh Burhānud din Ali

1319 Selfish men think that charitable funds are fair game for raids but the Islamic standards on this subject are very high The enforcement of such standards is always unpopular and even the Holy Apostle was subjected to obloquy and slander for his strictness to principle In doubtful cases, claimants who are disappointed should not blame the principles or those who enforce them but put their trust in God whose bounties are unbounded and are given to all whether rich or poor, according to their needs and their deserts For every one it is excellent advice to say deserve before you desire

Section 8

60 Alms are for the poor
And the needy, and those
Employed to administer the (funds),
For those whose hearts
Have been (recently) reconciled
(To Truth), for those in bondage
And in debt, in the cause
Of God, and for the wayfarer [1320]
(Thus is it) ordained by God,
And God is full of knowledge
And wisdom

٦٠- إِنَّمَا الصَّدَقٰتُ لِلْفُقَرَآءِ وَالْمَسٰكِيْنِ
وَالْعٰمِلِيْنَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوْبُهُمْ
وَفِي الرِّقَابِ وَالْغٰرِمِيْنَ
وَفِيْ سَبِيْلِ اللهِ وَابْنِ السَّبِيْلِ
فَرِيْضَةً مِّنَ اللهِ
وَاللهُ عَلِيْمٌ حَكِيْمٌ ○

61 Among them are men
Who molest the Prophet
And say, "He is (all) ear" [1321]
Say, "He listens to what is
Best for you he believes
In God, has faith
In the Believers, and is a Mercy
To those of you who believe"
But those who molest the Apostle
Will have a grievous penalty

٦١- وَمِنْهُمُ الَّذِيْنَ يُؤْذُوْنَ النَّبِيَّ
وَيَقُوْلُوْنَ هُوَ اُذُنٌ قُلْ اُذُنُ خَيْرٍ لَّكُمْ
يُؤْمِنُ بِاللهِ وَيُؤْمِنُ لِلْمُؤْمِنِيْنَ وَرَحْمَةٌ
لِّلَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَالَّذِيْنَ يُؤْذُوْنَ
رَسُوْلَ اللهِ لَهُمْ عَذَابٌ اَلِيْمٌ ○

62 To you they swear by God,
In order to please you
But it is more fitting
That they should please
God and His Apostle,
If they are Believers

٦٢ يَحْلِفُوْنَ بِاللهِ لَكُمْ لِيُرْضُوْكُمْ
وَاللهُ وَرَسُوْلُهٗ اَحَقُّ اَنْ يُّرْضُوْهُ
اِنْ كَانُوْا مُؤْمِنِيْنَ ○

1320 Alms or charitable gifts are to be given to the poor and the needy and those who are employed in their service That is charitable funds are not to be diverted to other uses, but the genuine expenses of administering charity are properly chargeable to such funds Who are the needy? Besides the ordinary indigent there are certain classes of people whose need is great and should be relieved Those mentioned here are (1) men who have been weaned from hostility to Truth who would probably be persecuted by their former associates, and require assistance until they establish new connections in their new environment, (2) those in bondage literally and figuratively, captives of war must be redeemed, slaves should be helped to freedom, those in the bondage of ignorance or superstition or unfavourable environment should be helped to freedom to develop their own gifts, (3) those who are held in the grip of debt should be helped to economic freedom, (4) those who are struggling and striving in God s Cause, by teaching or fighting or duties assigned to them by the righteous Imâm who are thus unable to earn their ordinary living, and (5) strangers stranded on the way All these have a claim to charity They should be relieved by individual or organised effort, but in a responsible way

1321 The assonance of the Arabic words *yū ẕūna* and *uẕunun* is of course lost in the Translation But the sense remains Detractors of the Prophet said, Oh! he listens to every body! Yes, is the answer ' he listens for their good, he is a mercy and a blessing to all men of Faith, but specially to you (who are addressed)' The general statement is emphasised for the particular people addressed

63 Know they not that for those
Who oppose God and His
Apostle,
Is the Fire of Hell?—
Wherein they shall dwell.
That is the supreme disgrace.

٦٣- أَلَمْ يَعْلَمُوٓا أَنَّهُۥ مَن يُحَادِدِ ٱللَّهَ وَرَسُولَهُۥ فَأَنَّ لَهُۥ نَارَ جَهَنَّمَ خَالِدًا فِيهَا ۚ ذَٰلِكَ ٱلْخِزْىُ ٱلْعَظِيمُ ○

64. The Hypocrites are afraid[1322]
Lest a Sūra should be sent down
About them, showing them what
Is (really passing) in their hearts.
Say: "Mock ye! But verily
God will bring to light all
That ye fear (should be revealed)."

٦٤- يَحْذَرُ ٱلْمُنَٰفِقُونَ أَن تُنَزَّلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُم بِمَا فِى قُلُوبِهِمْ ۚ قُلِ ٱسْتَهْزِءُوٓا إِنَّ ٱللَّهَ مُخْرِجٌ مَّا تَحْذَرُونَ ○

65 If thou dost question them,
They declare (with emphasis):
"We were only talking idly
And in play." Say: "Was it
At God, and His Signs,
And His Apostle, that ye
Were mocking?"

٦٥- وَلَئِن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ ۚ قُلْ أَبِٱللَّهِ وَءَايَٰتِهِۦ وَرَسُولِهِۦ كُنتُمْ تَسْتَهْزِءُونَ ○

66 Make ye no excuses:
Ye have rejected Faith
After ye had accepted it.
If We pardon some of you,
We will punish others amongst you,
For that they are in sin.[1323]

٦٦- لَا تَعْتَذِرُوا قَدْ كَفَرْتُم بَعْدَ إِيمَٰنِكُمْ ۚ إِن نَّعْفُ عَن طَآئِفَةٍ مِّنكُمْ نُعَذِّبْ طَآئِفَةًۢ بِأَنَّهُمْ كَانُوا مُجْرِمِينَ ○

SECTION 9.

67 The Hypocrites, men and
women,
(Have an understanding) with each
other:[1324]

٦٧- ٱلْمُنَٰفِقُونَ وَٱلْمُنَٰفِقَٰتُ بَعْضُهُم مِّنۢ بَعْضٍ ۘ

1322 The dissection of the motives of the Hypocrites alarmed them. For it meant that they would fail in their policy of having the best of both worlds and undermining the loyalty of the weaker members of the Muslim community. So they turn it off as a jest. But they are sharply rebuked. Can you make such solemn matters subjects of playful jokes? Fie upon you! You are found out, and your guile is of no effect. In fact many of the Hypocrites turned over a new leaf and became good Believers afterwards, while a few definitely threw in their lot with the open enemies of Islam and shared their fate. This is referred to in the next verse but one.

1323 See last note. Hypocrisy is a half-way house, a state of indecision in the choice between good and evil. Those who definitely range themselves with good obtain forgiveness; those who pass definitely to evil suffer the penalties of evil.

1324 Literally, "the Hypocrites are of each other." The forms of hypocrisy may vary, but they are all alike, and they understand each other's hypocrisy. They hold together.

They enjoin evil, and forbid
What is just, and are close[1325]
With their hands. They have
Forgotten God, and He[1326]
Hath forgotten them Verily
The Hypocrites are rebellious
And perverse

يَأْمُرُوْنَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوْفِ
وَيَقْبِضُوْنَ اَيْدِيَهُمْ ؕ
نَسُوا اللّٰهَ فَنَسِيَهُمْ ؕ
اِنَّ الْمُنٰفِقِيْنَ هُمُ الْفٰسِقُوْنَ ۝

68 God hath promised the Hypocrites
Men and women, and the rejecters,
Of Faith, the fire of Hell
Therein shall they dwell
Sufficient is it for them
For them is the curse of God,[1327]
And an enduring punishment,—

٦٨- وَعَدَ اللّٰهُ الْمُنٰفِقِيْنَ وَالْمُنٰفِقٰتِ وَ
الْكُفَّارَ نَارَ جَهَنَّمَ خٰلِدِيْنَ فِيْهَا ؕ
هِيَ حَسْبُهُمْ ۚ وَلَعَنَهُمُ اللّٰهُ ۚ
وَلَهُمْ عَذَابٌ مُّقِيْمٌ ۝

69 As in the case of those
Before you they were
Mightier than you in power,
And more flourishing in wealth
And children They had
Their enjoyment of their portion
And ye have of yours, as did
Those before you, and ye
Indulge in idle talk
As they did They!—
Their works are fruitless
In this world and in the Hereafter,
And they will lose
(All spiritual good)

٦٩- كَالَّذِيْنَ مِنْ قَبْلِكُمْ كَانُوْٓا اَشَدَّ
مِنْكُمْ قُوَّةً وَّاَكْثَرَ اَمْوَالًا وَّاَوْلَادًا ؕ
فَاسْتَمْتَعُوْا بِخَلَاقِهِمْ فَاسْتَمْتَعْتُمْ
بِخَلَاقِكُمْ كَمَا اسْتَمْتَعَ الَّذِيْنَ مِنْ قَبْلِكُمْ
بِخَلَاقِهِمْ وَخُضْتُمْ كَالَّذِيْ خَاضُوْا ؕ
اُولٰٓئِكَ حَبِطَتْ اَعْمَالُهُمْ فِي الدُّنْيَا
وَالْاٰخِرَةِ ۚ وَاُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ۝

70 Hath not the story reached them
Of those before them?—
The people of Noah, and 'Ād,[1328]
And Thamūd, the people

٧٠- اَلَمْ يَاْتِهِمْ نَبَاُ الَّذِيْنَ مِنْ قَبْلِهِمْ
قَوْمِ نُوْحٍ وَّعَادٍ وَّثَمُوْدَ ۙ وَقَوْمِ

1325 The English phrase close fisted would cover only a part of the meaning The hand is the symbol of power help and assistance This may be financial or it may be in other ways The Hypocrites pretend a great deal but are of no use or real help to any one

1326 *Cf* vii 51 and n 1029 They ignore God and God will ignore them

1327 Curse here as elsewhere is deprivation of grace and mercy brought about by the rejection of God by the Unbelievers

1328 The story of Noah is told in vii 59—64, of Ad in vii 65 72 and of Thamūd in vii 73 79, of Abraham in numerous places, but see specially vi 74-82, of Midianites in vii 85 93, and of Lot and the Cities of the Plain overthrown for their wickedness, in vii 80-84

Of Abraham, the men[1329]
Of Midian, and the Cities
overthrown[1330]
To them came apostles
With Clear Signs It is
Not God Who wrongs them,
But they wrong their own souls

إِبْرٰهِيمَ وَأَصْحٰبِ مَدْيَنَ وَالْمُؤْتَفِكٰتِ
أَتَتْهُمْ رُسُلُهُمْ بِالْبَيِّنٰتِ
فَمَا كَانَ اللّٰهُ لِيَظْلِمَهُمْ
وَلٰكِنْ كَانُوٓا أَنْفُسَهُمْ يَظْلِمُونَ ○

71 The Believers, men
And women, are protectors,
One of another they enjoin
What is just, and forbid
What is evil they observe
Regular prayers, practise
Regular charity, and obey
God and His Apostle
On them will God pour
His mercy for God
Is Exalted in power, Wise

٧١- وَالْمُؤْمِنُونَ وَالْمُؤْمِنٰتُ بَعْضُهُمْ
أَوْلِيَآءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ
وَيُقِيمُونَ الصَّلٰوةَ وَيُؤْتُونَ الزَّكٰوةَ
وَيُطِيعُونَ اللّٰهَ وَرَسُولَهُ أُولٰٓئِكَ سَيَرْحَمُهُمُ
اللّٰهُ إِنَّ اللّٰهَ عَزِيزٌ حَكِيمٌ ○

72 God hath promised to Believers,
Men and women, Gardens
Under which rivers flow,
To dwell therein,
And beautiful mansions
In Gardens of everlasting bliss
But the greatest bliss
Is the Good Pleasure of God
That is the supreme felicity

٧٢- وَعَدَ اللّٰهُ الْمُؤْمِنِينَ وَالْمُؤْمِنٰتِ جَنّٰتٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهٰرُ خٰلِدِينَ فِيهَا
وَمَسٰكِنَ طَيِّبَةً فِي جَنّٰتِ عَدْنٍ
وَرِضْوٰنٌ مِّنَ اللّٰهِ أَكْبَرُ
ذٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ○

C 96 —The hardest striving and fighting are needed
(ix 73 99) To combat evil and hypocrisy, for sin
Can reach a stage when the doors of forgiveness
Are closed The good must shun all evil
As unclean, and gladly welcome all chance
Of service and sacrifice, as bringing them closer
To the Presence and Mercy of God

1329 In the case of Noah and Abraham the word I have translated as people of is *qaum* these prophets were messengers each to his own people or nation, as was also Hūd to the 'Ād people and Ṣāliḥ to the Thamūd people The word used for the Midianites is *Aṣ ḥāb i Madyan* which I have translated men of Midian for want of a better word The Midianites were for the greater part of their history nomads, with pasture grounds but no settled territory or town The town of Madyan on the Gulf of 'Aqaba refers to much later times when the Midianites as a people had ceased to count See n 1053 to vii 85

1330 The Cities of the Plain, Sodom and Gomorrah, to whom Lot preached in vain to desist from their abominations, vii 80-84

Section 10

73 O Prophet! strive hard against
The Unbelievers and the
Hypocrites,
And be firm against them
Their abode is Hell,—
An evil refuge indeed

٧٣- يٰٓاَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَ
الْمُنٰفِقِيْنَ وَاغْلُظْ عَلَيْهِمْ ؕ
وَمَاْوٰىهُمْ جَهَنَّمُ ؕ
وَبِئْسَ الْمَصِيْرُ ○

74 They swear by God that they
Said nothing (evil), but indeed
They uttered blasphemy,
And they did it after accepting
Islam, and they meditated[1331]
A plot which they were unable
To carry out this revenge
Of theirs was (their) only return
For the bounty with which
God and His Apostle had enriched
Them! If they repent,
It will be best for them,
But if they turn back
(To their evil ways),
God will punish them
With a grievous penalty
In this life and in the Hereafter
They shall have none on earth
To protect or help them

٧٤- يَحْلِفُوْنَ بِاللّٰهِ مَا قَالُوْا ؕ
وَلَقَدْ قَالُوْا كَلِمَةَ الْكُفْرِ
وَكَفَرُوْا بَعْدَ اِسْلَامِهِمْ
وَهَمُّوْا بِمَا لَمْ يَنَالُوْا ۚ وَمَا نَقَمُوْٓا اِلَّآ
اَنْ اَغْنٰىهُمُ اللّٰهُ وَرَسُوْلُهٗ مِنْ فَضْلِهٖ ۚ
فَاِنْ يَّتُوْبُوْا يَكُ خَيْرًا لَّهُمْ ۚ
وَاِنْ يَّتَوَلَّوْا يُعَذِّبْهُمُ اللّٰهُ
عَذَابًا اَلِيْمًا
فِي الدُّنْيَا وَالْاٰخِرَةِ ۚ
وَمَا لَهُمْ فِي الْاَرْضِ
مِنْ وَّلِيٍّ وَّلَا نَصِيْرٍ ○

75 Amongst them are men
Who made a Covenant with God,
That if He bestowed on them
Of His bounty, they would give
(Largely) in charity, and be truly
Amongst those who are righteous

٧٥- وَمِنْهُمْ مَّنْ عٰهَدَ اللّٰهَ
لَئِنْ اٰتٰىنَا مِنْ فَضْلِهٖ لَنَصَّدَّقَنَّ
وَلَنَكُوْنَنَّ مِنَ الصّٰلِحِيْنَ ○

1331 The reference is to a plot made by the Apostle's enemies to kill him when he was returning from Tabūk The plot failed It was all the more dastardly in that some of the conspirators were among the men of Medina, who were enriched by the general prosperity that followed the peace and good government established through Islam in Medina Trade flourished, justice was firmly administered with an even hand And the only return that these men could make was a return of evil for good That was their revenge, because Islam aimed at suppressing selfishness, stood for the rights of the poorest and humblest, and judged worth by righteousness rather than by birth or position

76 But when He did bestow
Of His bounty, they became
Covetous, and turned back
(From their Covenant), averse
(From its fulfilment)

٧٦- فَلَمَّآ اٰتٰىهُمْ مِّنْ فَضْلِهٖ
بَخِلُوْا بِهٖ وَتَوَلَّوْا
وَّهُمْ مُّعْرِضُوْنَ ○

77 So He hath put as a consequence[1332]
Hypocrisy into their hearts,
(To last) till the Day whereon
They shall meet Him because
They broke their Covenant
With God, and because they
Lied (again and again)

٧٧- فَاَعْقَبَهُمْ نِفَاقًا فِيْ قُلُوْبِهِمْ
اِلٰى يَوْمِ يَلْقَوْنَهٗ
بِمَآ اَخْلَفُوا اللّٰهَ مَا وَعَدُوْهُ
وَبِمَا كَانُوْا يَكْذِبُوْنَ ○

78 Know they not that God
Doth know their secret (thoughts)
And their secret counsels,
And that God knoweth well
All things unseen?

٧٨- اَلَمْ يَعْلَمُوْٓا اَنَّ اللّٰهَ يَعْلَمُ سِرَّهُمْ
وَنَجْوٰىهُمْ
وَاَنَّ اللّٰهَ عَلَّامُ الْغُيُوْبِ ○

79 Those who slander such
Of the Believers as give themselves
Freely to (deeds of) charity,
As well as such as can find
Nothing to give except
The fruits of their labour,—
And throw ridicule on them,—[1333]
God will throw back

٧٩- اَلَّذِيْنَ يَلْمِزُوْنَ الْمُطَّوِّعِيْنَ مِنَ
الْمُؤْمِنِيْنَ فِي الصَّدَقٰتِ
وَالَّذِيْنَ لَا يَجِدُوْنَ اِلَّا جُهْدَهُمْ
فَيَسْخَرُوْنَ مِنْهُمْ

1332 If men are false to their covenants and words the natural consequence will be hypocrisy to cover their falsehood All consequences of our own acts are in Quranic language ascribed to God Such consequences will last till the Day of Judgment when they will have to account for their deeds They may think that they are deceiving men by their hypocrisy but they cannot deceive God to Whom all their most secret thoughts and plots and doings are known

1333 When financial help is necessary for the Cause every Muslim contributes what he can Those who can afford large sums are proud to bring them in of their own free-will and those who are very poor contribute their mite Both kinds of gifts are equally precious because of the faith and good will behind them, and only cynics will laugh at the scantiness of the one or the lavishness of the other Sometimes they not only laugh but attribute wrong motives to the givers Such conduct is here reprimanded

Their ridicule on them
And they shall have
A grievous penalty

سَخِرَ اللّٰهُ مِنْهُمْ ۡ
وَلَهُمْ عَذَابٌ اَلِيْمٌ ۝

80 Whether thou ask
For their forgiveness,
Or not, (their sin is unforgivable)
If thou ask seventy times,[1334]
For their forgiveness, God
Will not forgive them
Because they have rejected
God and His Apostle: and God
Guideth not those
Who are perversely rebellious.

٨٠- اِسْتَغْفِرْ لَهُمْ
اَوْ لَا تَسْتَغْفِرْ لَهُمْ ؕ
اِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِيْنَ مَرَّةً
فَلَنْ يَّغْفِرَ اللّٰهُ لَهُمْ ؕ
ذٰلِكَ بِاَنَّهُمْ كَفَرُوْا بِاللّٰهِ وَرَسُوْلِهٖ ؕ
وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الْفٰسِقِيْنَ ۝ ع

Section 11

81 Those who were left behind
(In the Tabūk expedition)
Rejoiced in their inaction
Behind the back of the Apostle
Of God: they hated to strive
And fight, with their goods
And their persons, in the Cause
Of God: they said,
"Go not forth in the heat."[1335]
Say, "The fire of Hell
Is fiercer in heat." If
Only they could understand!

٨١- فَرِحَ الْمُخَلَّفُوْنَ بِمَقْعَدِهِمْ خِلٰفَ
رَسُوْلِ اللّٰهِ
وَكَرِهُوْٓا اَنْ يُّجَاهِدُوْا
بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ فِيْ سَبِيْلِ اللّٰهِ
وَقَالُوْا لَا تَنْفِرُوْا فِي الْحَرِّ ؕ
قُلْ نَارُ جَهَنَّمَ اَشَدُّ حَرًّا ؕ
لَوْ كَانُوْا يَفْقَهُوْنَ ۝

82 Let them laugh a little:
Much will they weep:[1336]

٨٢- فَلْيَضْحَكُوْا قَلِيْلًا وَّلْيَبْكُوْا كَثِيْرًا ۚ

1334 An awful warning for those who actively oppose the Cause of God. The Holy Apostle was by nature full of mercy and forgiveness. He prayed for his enemies. But in such a case even his prayers are nullified by their attitude of rejecting God.

1335 The Tabūk expedition had to be undertaken hurriedly in the heat of summer, because of a threat or fear of Byzantine invasion. They marched from Medina about the month of September or October in the solar calendar.

1336 They may sneer or ridicule or rejoice now: that will be only for a little; much will they have to weep for afterwards.

A recompense for the (evil)
That they do.

جَزَآءًۢ بِمَا كَانُوا يَكْسِبُونَ ○

83 If, then, God bring thee back
To any of them, and they ask
Thy permission to come out
(With thee), say: "Never shall ye
Come out with me, nor fight
An enemy with me:
For ye preferred to sit
Inactive on the first occasion:
Then sit ye (now)
With those who lag behind."

٨٣- فَإِن رَّجَعَكَ اللَّهُ إِلَىٰ طَآئِفَةٍ مِّنْهُمْ
فَاسْتَأْذَنُوكَ لِلْخُرُوجِ
فَقُل لَّن تَخْرُجُوا مَعِيَ أَبَدًا
وَلَن تُقَاتِلُوا مَعِيَ عَدُوًّا ط
إِنَّكُمْ رَضِيتُم بِالْقُعُودِ أَوَّلَ مَرَّةٍ
فَاقْعُدُوا مَعَ الْخَالِفِينَ ○

84 Nor do thou ever pray
For any of them that dies,
Nor stand at his grave;[1337]
For they rejected God
And His Apostle, and died
In a state of perverse rebellion.

٨٤- وَلَا تُصَلِّ عَلَىٰ أَحَدٍ مِّنْهُم مَّاتَ
أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِ ط
إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ
وَمَاتُوا وَهُمْ فَاسِقُونَ ○

85 Nor let their wealth
Nor their (following in) sons
Dazzle thee: God's Plan
Is to punish them
With these things in this world,
And that their souls may perish
In their (very) denial of God.[1338]

٨٥- وَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ ط
إِنَّمَا يُرِيدُ اللَّهُ
أَن يُعَذِّبَهُم بِهَا فِي الدُّنْيَا
وَتَزْهَقَ أَنفُسُهُمْ
وَهُمْ كَافِرُونَ ○

1337 On the death of a Muslim, it is the pious duty of every neighbouring Muslim who can, to assist in the simple funeral ceremonies: the prayer for mercy before the body is consigned to the grave and the consignment of the body to the grave by a simple solemn and dignified ritual in which the rest stand by the grave side. For those who have shown hostility to Islam this would not be seemly and is forbidden.

1338 Except for the omission of a single word ('life') this verse repeats verse 55 above. But the repetition indicates the harmonious closing of the same argument in two aspects. In ix. 55 it occurred in connection with the reasons for refusing to receive the contributions of such persons to the expenses of an enterprise which though vital to Islam's defence was secretly opposed by such persons. Here (in ix. 85) it is a question of refusing to participate in the obsequies of such persons after their death. It is natural to omit the word 'life' in this case.

86 When a Sūra comes down,
Enjoining them to believe
In God and to strive and fight
Along with His Apostle,
Those with wealth and influence
Among them ask thee
For exemption, and say
" Leave us (behind) we
Would be with those
Who sit (at home) "

٨٦- وَإِذَآ أُنزِلَتْ سُورَةٌ أَنْ آمِنُوا
بِاللّٰهِ وَجَاهِدُوا
مَعَ رَسُولِهِ
اسْتَأْذَنَكَ أُولُوا الطَّوْلِ مِنْهُمْ
وَقَالُوا ذَرْنَا
نَكُنْ مَّعَ الْقٰعِدِينَ ○

87 They prefer to be with
(the women),
Who remain behind (at home) [1339]
Their hearts are sealed
And so they understand not

٨٧- رَضُوا بِأَنْ يَّكُونُوا مَعَ الْخَوَالِفِ
وَطُبِعَ عَلٰى قُلُوبِهِمْ
فَهُمْ لَا يَفْقَهُونَ ○

88 But the Apostle, and those
Who believe with him,
Strive and fight with their wealth
And their persons for them
Are (all) good things [1340]
For them is prosperity

٨٨- لٰكِنِ الرَّسُولُ وَالَّذِينَ اٰمَنُوا
مَعَهٗ جٰهَدُوا بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ
وَاُولٰٓئِكَ لَهُمُ الْخَيْرٰتُ
وَاُولٰٓئِكَ هُمُ الْمُفْلِحُونَ ○

89 God hath prepared for them
Gardens under which rivers flow,

٨٩- اَعَدَّ اللّٰهُ لَهُمْ جَنّٰتٍ تَجْرِىْ مِنْ

1339 *Khawālif* plural of *Khālifa* those (feminine) who remain behind at home when the men go to war women There is a stinging taunt in this, a suggestion that such men were cowards, preferring to remain behind like women when stiff work was to be done by men in defending their homes They were not only cowards but fools as they did not understand their own best interests If the enemy got the better of their brethren they would themselves be crushed Their hearts are sealed the habits of cowardice and hypocrisy which they have adopted have become their second nature

1340 " Good things " and " prosperity, are to be understood both in the physical and in the highest spiritual sense as the next verse makes clear

To dwell therein :
That is the supreme felicity [1341]

Section 12

90 And there were, among
The desert Arabs (also),
Men who made excuses
And came to claim exemption ,
And those who were false
To God and His Apostle
(Merely) sat inactive [1342]
Soon will a grievous penalty
Seize the Unbelievers
Among them

91 There is no blame [1343]
On those who are infirm,

تَحْتَهَا الْأَنْهٰرُ خٰلِدِيْنَ فِيْهَا ؕ
ذٰلِكَ الْفَوْزُ الْعَظِيْمُ ○

٩٠- وَجَآءَ الْمُعَذِّرُوْنَ مِنَ الْأَعْرَابِ
لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِيْنَ
كَذَبُوا اللّٰهَ وَرَسُوْلَهٗ ؕ
سَيُصِيْبُ الَّذِيْنَ كَفَرُوْا مِنْهُمْ
عَذَابٌ أَلِيْمٌ ○

٩١- لَيْسَ عَلَى الضُّعَفَآءِ

1341 In this verse there is a reminiscence but not an exact repetition of verse 72 above This balances the parallel repetition or reminiscence in verse 85 above See n 1338 The symmetry of the argument is thus completed as regards the Hypocrites of Medina before we pass on to consider the case of the Hypocrites among the desert Bedouins in section 12

1342 Not only had the Hypocrites a nest in Medina but their tactics affected some of the village or desert Bedouins, who loved war and would have followed a standard of war even if no question of Faith or a sacred Cause was involved But some of them though professing Islam were frightened by the hardships of the Tabuk expedition and the prospect of meeting the trained armies of the great Roman (Byzantine) Empire They made all sorts of lying excuses, but really their want of faith made them ineligible for being enlisted in a sacred Cause in the terms of ix 46-47 and ix 53 54 Some came to make excuses others did not even come but sat at home, ignoring the summons

1343 Though active service in person or by contributing resources is expected in emergencies of every person who believes in the Cause there are some who must necessarily be exempted without the least blame attaching to them Such would be those who are weak in body on account of age, sex, infirmity, or illness Personal service in their case is out of the question but they could contribute towards expenses if they are able But if they are too poor to afford even such assistance, they are excused But in all cases the motive must be sincere, and there should be a desire to serve and do such duty as they can With such motives people are doing good or right in whatever form they express their service sometimes, in Milton s words, "they also serve who only stand and wait" In any case their purity of motive would get God's grace and forgiveness, and we must not criticise even if we thought they might have done more.

Or ill, or who find
No resources to spend
(On the Cause), if they
Are sincere (in duty) to God
And His Apostle
No ground (of complaint)
Can there be against such
As do right and God
Is Oft-Forgiving, Most Merciful

وَلَا عَلَى الْمَرْضٰى وَلَا عَلَى الَّذِيْنَ لَا
يَجِدُوْنَ
مَا يُنْفِقُوْنَ حَرَجٌ اِذَا نَصَحُوْا لِلّٰهِ وَ
رَسُوْلِهٖ مَا عَلَى الْمُحْسِنِيْنَ مِنْ سَبِيْلٍ
وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ○

92 Nor (is there blame)
On those who came to thee
To be provided with mounts,[1344]
And when thou saidst,
"I can find no mounts
For you," they turned back,
Their eyes streaming with tears
Of grief that they had
No resources wherewith
To provide the expenses

۹۲- وَّلَا عَلَى الَّذِيْنَ اِذَا مَآ اَتَوْكَ
لِتَحْمِلَهُمْ قُلْتَ لَآ اَجِدُ مَآ اَحْمِلُكُمْ
عَلَيْهِ
تَوَلَّوْا وَّاَعْيُنُهُمْ تَفِيْضُ مِنَ الدَّمْعِ
حَزَنًا
اَلَّا يَجِدُوْا مَا يُنْفِقُوْنَ ○

93 The ground (of complaint)
Is against such as claim
Exemption while they are rich
They prefer to stay
With the (women) who remain
Behind God hath sealed
Their hearts, so they know not
(What they miss) [1345]

۹۳- اِنَّمَا السَّبِيْلُ عَلَى الَّذِيْنَ
يَسْتَاْذِنُوْنَكَ وَهُمْ اَغْنِيَاۗءُ
رَضُوْا بِاَنْ يَّكُوْنُوْا مَعَ الْخَوَالِفِ
وَطَبَعَ اللّٰهُ عَلٰى قُلُوْبِهِمْ
فَهُمْ لَا يَعْلَمُوْنَ ○

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1344 *Hamala yaḥmilu* here seems to mean to provide means of transport viz mounts (horses, camels, etc) for riding and perhaps beasts of burden for carrying equipment and baggage suitable to the rank of those concerned It may possibly mean other facilities for getting about such as boots and shoes, or provisions for an army s march depends upon all these things Where people fight as volunteers for a cause without an extensive war fund those who can afford it provide such things for themselves but those without means yet anxious to serve have to be left behind Their disappointment is in proportion to their eagerness to serve

1345 *Cf* ix. 87 where similar phrases are used for a similar shirking of duty by towns[illegible] while here we are considering the desert folk It is not only a duty, but a precious privilege to serve a great Cause by personal self sacrifice. Those who shirk such an opportunity know not what they miss